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OR, THE

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THE CHRISTIAN REMEMBRANCER.

JANUARY, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*An Inquiry into the Heresies of the Apostolic Age: in Eight Sermons, preached before the University of Oxford, in the year 1829, at the Lecture founded by the Rev. J. BAMPTON, M.A. Canon of Salisbury. By the Rev. EDWARD BURTON, D.D. Regius Professor of Divinity and Canon of Christ Church.* Oxford: Parker. London: Rivingtons. 1829. pp. xxxiv. 600. Price 15s.

THE "Ante-Nicene Testimonies" of Dr. (then Mr.) Burton, has so fully established the reputation of its author as a sound, practical, and luminous theologian, that need is there none for us to offer our testimony to the suffrages which he has already won, in paying the tribute of praise which is due to the research, the learning, and the skill which characterise the present publication. Such a work as this, so full of information, and so rich in reference, we have seldom seen.

Our readers must not expect us to give an abridgment of a work of nearly 700 pages, in the narrow limits of the room allotted to us by necessity. But we shall, nevertheless, briefly state the most interesting topics touched upon, in a consecutive and natural order.

The plan of the work embraces not only the heresies mentioned in the New Testament, but all the heresies of the Apostolic age, which he justly considers to extend to the end of the first century, a period of history extraordinarily interesting, and unusually dark. Heresy our Author defines accurately to be, in its first acceptation, a choice; and brings forward Cicero, as alluding to Cato, under the name of a Stoical heretic; and Josephus, as calling Phariseism, Sadduceism, and Essenianism, *heresies*: and thus also the Christians were called *heretics* of Nazareth. The Apostles used the word with a mixture of Christian and Gentile feeling. As in ancient Greece, there were twelve chief *heresies*, so the Gospel is distinguished by plurality; whence were derived the terms heterodox and orthodox. It follows from this, that a man is a heretic who is not a true Christian: and that, therefore, any addition unto, or subtraction from, the doctrines of Christianity,

constitutes a *heresy*. Justin Martyr and Irenæus would, probably, have considered Mahomet as a heretic. In *his* times, the term was extended to those who embraced Christianity imperfectly; and the doctrine of the Trinity, as established by the Council of Nice, was the test of orthodoxy. *Smaller differences* than these are considered *schisms*, although in the writings of St. Paul, the terms are sometimes blended.

That there were heresies in the earliest days of Christianity, whilst even the immediate followers of our Lord were living, there are numerous proofs in the apostolic letters. Should any man ask, Why? we would refer him at once to our author, who thus explains the apparent difficulty :

It may be asked by some persons, as a preliminary question in the present discussion, whether it is not strange, that heresies should have sprung up at all in the lifetime of the apostles. It might be said, that the care and protection of the Almighty was of such vital importance to the infant church, that he would never have suffered the enemy to sow tares so early in the field. Or if we consider the apostles as proclaiming a commission from God, and confirming their pretensions by stupendous miracles, it would seem impossible for any human presumption to proceed so far, as to alter a doctrine which came immediately from heaven. It is not my intention to enter into the abstract question, why God allowed divisions to appear so early in the church: if it be proved that they did then exist, the believer in revelation will be satisfied that God saw wise reasons for permitting it to be so: and to the unbeliever, or the sceptic, it would be useless to offer such reasons, because it would still be open for them to say, that it would have been better if the evil had not existed. The believer, as I said, will be satisfied with knowing the fact: or, if he seek for a reason, he will find it in the words of St. Paul, "There must be also heresies among you, that they which are approved may be made manifest among you." (1 Cor. xi. 19.) Which words are to be understood, not as ascribing a motive to the Almighty in allowing divisions; but as pointing out a good effect which came from them when they appeared: as if St. Paul had said, I lament your divisions, though I am not surprised at them: it is natural to our condition that they should arise, and God will not always interfere to stop them: neither is the evil, though in itself great, unattended with good: for where some err from the right way, others will take warning from their danger; and their own faith being strengthened, and made more conspicuous, will serve, perhaps, to lessen the number of those who might otherwise have fallen.—Pp. 13, 14.

It is indeed painful to reflect how short was the duration of that peaceful and heavenly calm, when the multitude of them that believed were of one heart and one soul." (Acts i. 32.) It seemed, as if the words of the heavenly host were then beginning to be accomplished, "Glory to God in the highest, and on earth peace, good will toward men." (Luke ii. 14.) But the vision of the Angels was scarcely more transient than those peaceful days. The following chapter begins with recording the death of two disciples for avarice and falsehood: and the next with the murmuring of the Grecians against the Hebrews. Diversity of doctrine soon followed; and from those days to the present, as St. Paul foretold in the text, men have arisen, speaking perverse things, to draw disciples after them."

To the implied testimonies of the Sacred Writings, may be added the direct assertions of the early Fathers, who, one and all, speak of heresies infesting the Church, and name Simon Magus as the founder

of them all. His doctrines are known by an examination of those who followed him; and the Fathers call them *Gnosticism*. The Gnostic tenets, indeed, were universal, and are well abridged in the following extract :

The system, as I have said, was stated to have begun with Simon Magus; by which I would understand, that the system of uniting Christianity with Gnosticism began with that heretic: for the seeds of Gnosticism, as we shall see presently, had been sown long before. What Simon Magus began, was brought nearly to perfection by Valentinus, who came to Rome in the former part of the second century: and what we know of Gnosticism, is taken principally from writers who opposed Valentinus. Contemporary with him were many other Gnostic leaders, who held different opinions: but in the sketch, which I have given, I have endeavoured to explain those principles, which under certain modifications were common to all the Gnostics. That the Supreme God, or the Good Principle, was not the Creator of the world, but that it was created by an evil, or at least, by an inferior Being; that God produced from himself a succession of *Æons*, or Emanations, who dwelt with him in the *Pleroma*; that one of these *Æons* was Christ, who came upon earth to reveal the knowledge of the true God; that he was not incarnate, but either assumed an unsubstantial body, or descended upon Jesus at his baptism; that the God of the Old Testament was not the father of Jesus Christ; and that the prophets were not inspired by the supreme God; that there was no resurrection or final judgment; this is an outline of the Gnostic tenets, as acknowledged by nearly all of them; and it will be my object to consider whether there are allusions to these doctrines in the apostolic writings.—Pp. 41, 42.

Gnosticism has been deduced from the doctrines of the Cabbala from the later Platonists, and the Eastern doctrine of a good and evil principle. It will be out of our power to show here how Dr. Burton has proved, that Gnosticism differs from the Cabbalistic and Persian philosophy, and that it was derived from the Platonic doctrines: nor can we enter on his luminous exposition of the Platonic creed, which also had effects upon the Cabbalistic notions of the Jews. We just mention, that from Egypt, it appears that Platonism received great accessions both in peculiarity and mystery. On this part of the subject, the work of the Marquis Spineto, which we shall shortly notice, would form an apt comment.

The *Essences*, who by the way receive little or no notice in the Gospel, are divided into two classes, the practical and the contemplative; the latter of whom might be justly termed Platonic monks; to them Gnosticism was greatly indebted; but the Platonic school of Alexandria seems to have been the cradle of that heresy. We are not prepared to say, whether some of the passages quoted by the learned Professor from the writings of St. Paul, as illustrating the peculiar tenets of the Gnostics, are not more fanciful in their application than correct: such, for instance, as that in Eph. iii. 18, where preceding commentators have discovered an architectural allusion to the temple of Diana.

The fourth Lecture contains some able reasoning, and much learned

illustration, in a statement respecting the character and doctrines of Simon Magus, the founder of the Gnostics. Dr. Burton conceives, that he has freed those doctrines from some of their impurities: but much remains of this most extraordinary delusion:

For he believed that the world was created, not by the supreme God, but by inferior beings: he taught also, that Christ was one of those successive generations of *Æons* which were derived from God; not the *Æon* which created the world; but he was sent from God to rescue mankind from the tyranny of the Demiurgus, or creative *Æon*. Simon was also inventor of the strange notion, that the Person who was said to be born and crucified had not a material body, but was only a phantom. His other doctrines were, that the writers of the Old Testament were not inspired by the supreme God, the fountain of good, but by those inferior beings who created the world, and who were the authors of evil. He denied a general resurrection; and the lives of himself and his followers are said to have been a continued course of impure and vicious conduct.—P. 108.

The word *αἰών*, on which the Unitarians have wasted so much ignorance and abuse, is we think correctly referred to the Gnostic doctrines: and that difficult passage, in the Epistle to the Ephesians, (ii. 2,) is thus cleared of much of its obscurity.

The Gnostic philosophy was filled with superstitions and mystical notions concerning Angels or *Æons*. The speculations of Plato would furnish an ample foundation for such a superstructure; and the Cabbalistic Jews would load it with several orders of good and evil Angels, the names of which were brought with them from Babylon.—P. 116.

We quite agree with our author in the expression of the following sentiment:

If Simon Magus was the first who profaned the name of Christ to his philosophical ravings and his unholy mysteries, he is a proof to what an extent delusion and credulity may be carried; but he is also a proof that mere human philosophy alone may play around the ear, and exercise the head, but it does not touch the heart. "Where is the wise! where is the scribe? where is the disputer of this world? the foolishness of God is wiser than men: and the weakness of God is stronger than men."—P. 118.

The fifth Lecture commences with an examination of the word *elements*, which often occurs in the apostolic writings, and which Dr. Burton considers to apply to the present inquiry: this is succeeded by considerations on the word *Pleroma*, and here also the allusion is nicely traced. The great and pernicious error of the Gnostics respecting the non-existence of a final judgment, and a resurrection to eternal life, also undergoes an excellent investigation; and from it and the other startling errors of their creed, the immoral practices of Gnostic teachers are shown to have followed as of necessity. Dr. Burton refers to them numerous passages of St. Paul, which the zealous reformers of our times apply to the perversions of the Romish church.* Such are, 1 Tim. iv. 1—3; viii.; ii. 18; xx. 23.

* Not more now, however, than formerly: *Tynan*, in his Exposition of the First Epistle of St. John, deals largely in this mode of interpretation, and constantly calls

The reference to that branch of the Gnostics mentioned by St. John under the name of *Nicolaitans* (see Rev. ii. 6—15.) is an easy transition, and the Professor establishes in course of reasoning the correctness of his explanation of many other passages which have remained unsettled, by referring them to the Gnostics: such as Jude 4, 10—12; 2 Pet. ii. 13. The Cerinthians, however, believed that our Saviour was born of needy human parents.

Another of the heresies of the first century was that held by the *Docetæ*, some of whom maintained that *Christ* was not a material, but a phantasmal being, different from Jesus; and that the former, in the shape of the dove, descended on the latter in the waters of Jordan, whence the passage of John *οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι*, came to be interpreted in the water and by blood. Others pretended that the body of *Jesus* was an illusion. Between the two opinions there was no great difference; and the point to reconcile is, who first introduced them.* Touching the blood and water, the notes contain some curious illustrations, in one of which it is attempted to be established, by the silent testimony of Romish rites and the traditional superstitions of the early ages, that the notion of the blood and water issuing from the side of Christ as proving his death, is absurd: for customs would establish the fact, of the wound in our Saviour's side being in the *right*, and *not* in the *left* side of his body! The fact, however, clearly disproves the notion of the Cerinthians, be it as it may.

One interesting circumstance elicited in the course of this inquiry is the coincidence between the philosophy of Plato, the Persians, and the Cabbala respecting a millennium, of which Dr. Burton is the best authority.

It is singular that all the three sources, to which we have traced the Gnostic doctrines, might furnish some foundation for this notion of a millennium. Thus Plato has left some speculations concerning the *great year*, when after the expiration of 36,000 years the world was to be renewed, and the golden age was to return. It was the belief of the Persian Magi, according to Plutarch, that the time would come when Ahreman, or the evil principle, would be destroyed, when the earth would lose its impediments and inequalities, and all mankind would be of one language, and enjoy uninterrupted happiness. It was taught in the Cabbala that the world was to last 6000 years, which would be followed by a period of rest for 1000 years more. There appears in this an evident allusion, though on a much grander scale, to the sabbatical years of rest. The institution of the jubilee, and the glowing descriptions given by the prophets of the restoration of the Jews and the reign of the Messiah, may have led the later Jews to some of their mystical fancies; and when all these systems were blended together by the Gnostics, it is not strange if a millennium formed part of their creed long before the time of Cerinthus.—Pp. 177, 178.

Antichrist the Pope. It affects not the real application of allusions, to say, that they have a meaning which may be doubly applied, as in the case where the Church of Rome has assumed for its own the ancient doctrines of another heresy.

* There are four others mentioned, Cleobulus, Claudius, Demas, and Hermogenes, of whom Epiphanius gives the history.

Cerinthus and Ebion did not exactly agree in their respective creeds: and it has been doubted, whether Ebion ever existed. Nevertheless, it is certain, that some person so designated had introduced the heresy in question, and that St. John has been considered as directing certain allusions against him in his Epistles; witness the following passages, 1 John ii. 22; and iv. 15.

The fifth chapter begins with these words, "Whosoever believeth that Jesus is the Christ, is born of God." It will perhaps be allowed, that *to be born of God* means *to be a Christian*, to have that faith which Christ requires when he admits a person into his covenant. St. John therefore here says, Whosoever believeth that Jesus is the Christ, has the true faith of a Christian; from which it follows, that whosoever does not believe that Jesus is the Christ, has not the true faith of a Christian. Now this was precisely the point which all the Gnostics, whether Cerinthians or Docetæ, refused to believe. They would not say that Jesus is the Christ, at least they would not say that he was the Christ at his birth, or before his baptism. They held that *Jesus* was one person, and *Christ* another. The two were united for a time, when Christ had descended upon Jesus at his baptism: but they had existed separately before his baptism, and they were again separated before his crucifixion. It was with good reason therefore that St. John made this point the test of a Christian's belief: it was necessary for him to say explicitly that Jesus is the Christ: and St. John is only proposing a similar test, when he says in the fifth verse, "Who is he that overcometh the world," but he that believeth that Jesus is the Son of God? In the fourth verse he had explained what he meant by *overcoming the world*. "This is the victory," he says, "that overcometh the world, even our faith." So that *to overcome the world*, and *to be born of God*, are used by St. John for the same thing, for the true belief which it is necessary for a Christian to hold. He tells us therefore that the true Christian must believe that *Jesus is the Christ*, and that *Jesus is the Son of God*. The Gnostic would have said, that Christ was united to Jesus at his baptism, or he would have said, attaching his own meaning to the words, that Christ was the Son of God: but St. John rejected these imperfect and evasive confessions, and required the true Christian to say unequivocally that *Jesus is the Christ*, and that *Jesus is the Son of God*.—Pp. 187, 188.

We ought to have mentioned, that the Doctor considers the genealogy of Matthew and of Luke, to have been given in contradiction to the Cerinthian heresy, and he brings into his service the testimony of Irenæus.

The object which St. John undoubtedly had in view, was to check the heresies of Ebion and Cerinthus; at least this was the case with respect to the opening of his Gospel. But charges have been brought against him, that he also himself corrupted the simplicity of his message, by borrowing from the heresies of those times doctrines which did not belong to Christianity. This is a serious charge, but one which is readily answered.

The doctrines alluded to by the impugnors are those of the *Λόγος*; which, say they, John found in Plato. Dr. Burton has established beyond doubt, that the *Λόγος* of St. John was not a word or essence, but an actual personification; and that he used the word, in proving the actual existence and divinity of Christ against the assertions of

those who maintained him to have been a *phantom*, or at most a *mere human-being*, by adapting to his argument a word much in use at that time, and which was constantly brought forward by the enemies of the Gospel. The apology for this is well stated in an illustration from the Hindoo mythology :

We may put a parallel case, which might happen in our own days. We are told that the Avatar, or Incarnation of Vishnu, holds a conspicuous place in the Hindoo mythology. Now if a Christian missionary should find that the Indian notion of an incarnation was substantially the same with that of the Christians, would he introduce a new term, or would he not suffer his converts to speak of the Avatar of Christ as they had before spoken of the Avatar of Vishnu? There is no compromise of principles in an accommodation such as this. He would explain that the incarnation of Christ had happened only once : and he would also explain the causes which occasioned it : but if he was scrupulous in not using the term which had been profaned by superstition, we may be sure that his converts would use it for themselves : and at length he would be compelled, as we have supposed St. John to have been, to admit the heathen term, and consecrate it to a purer creed.—P. 220.

The explanation also is equally clear :

But what is the fact? Plato, as I have often observed, spoke of the Logos, or Reason of God, as the Deity himself in action : St. John speaks of the Logos as the begotten Son of God. He could not therefore have taken his meaning of the term from Plato : and I have also stated, that the latter Platonists charged the Christians with having borrowed the term, but altered its meaning. Neither could St. John have taken his *doctrine* of the Logos from the Gnostics. According to them there was a time when God or the first Cause existed alone in the Pleroma : though Christ as an *Æon*, was eternal, it was not as the schoolmen would say, *a parte ante*, but only *a parte post* : but St. John says, "In the beginning was the Word, and the Word was with God : " and he repeats it again, "The same was in the beginning with God." Again, in most schemes of the Gnostics, the Logos and Christ were two separate *Æons* : both of them therefore could not be God ; nor was it ever imagined by the Gnostics that the Logos or Christ was properly God. But St. John says, "The Word was God." Again, the Gnostics believed the world to have been made by an evil being or an inferior *Æon*, and Christ was sent to oppose the evil which was caused by the Demiurgus. St. John on the other hand says, "All things were made by him," *i. e.* by the Logos : "and without him was not any thing made." The time would fail me, were I to attempt to shew that every clause in this passage was directed against a Gnostic error : but enough perhaps has been said to prove, that though the term itself was borrowed from the Platonists, nothing could be more opposite than the Platonic or Gnostic doctrine concerning the Logos, and that which was declared by St. John.—P. 223, 224.

The eighth Lecture, which concludes the work, takes for its text, Heb. x. 23 ; and after recapitulating the testimony of the preceding Lectures to the fact, that almost all the passages in the New Testament directed against *heretics* were applicable to the Gnostics, proceeds to state, that the present inquiry may be useful in the Unitarian controversy. Those modern heretics, it is well known, are constantly appealing to the opinions of the Ebionites and Cerinthians ; but they are either ignorant of the real nature of the doctrines held by those ancient dogmatists, or are wilfully obstinate in the blindness of their appeal to what actually is in contradiction to their tenets.

We are often told (says Dr. Burton) of the mysteries of Christianity : and the Unitarians would persuade us, that the pure and simple Gospel has been overlaid by a successive mass of unintelligible corruptions. But let us contrast the belief of the Ebionites, to whom the Unitarians appeal, with our own. I speak not now of those Ebionites who held the miraculous conception ; for they are supposed to be in error like ourselves ; but the other Ebionites and Cerinthians believed that Jesus for thirty years of his life was the same as any ordinary mortal ; and that then, when he was baptized, Christ descended upon him, and continued united to him till just before his crucifixion. The sole cause assigned for this unprecedented union was to reveal to mankind the knowledge of God. The redemption of a lost and ruined world never formed a part of their visionary creed : and we may say with truth, that whatever is mysterious in the two natures of Christ, was retained by the Ebionites ; but they rejected that which the mind is able and willing to comprehend, the mercy of God, and the salvation of our souls.—P. 215.

The fact, that there was not one heretic in the first century who did not maintain the divinity of Christ, has not been sufficiently attended to. The Ebionites, it is true, believed in the human nature of Jesus, but that Christ was born of human parents, or that in any sense of the term he was a mere man, would have been treated by the Ebionites as the most irrational and impious error. So long as we know from history that the first Gnostics believed Jesus to be a phantom, and that they, who acknowledged his human nature, yet held that Christ descended upon him from heaven ; so long we have a right to argue that the apostles could not have preached the simple humanity of Christ. So far from the Socinian or Unitarian doctrine being supported by that of the Cerinthians and Ebionites, I have no hesitation in saying, that not one single person is recorded in the whole of the first century, who ever imagined that Christ was a mere man. I have observed, that one branch of the Ebionites resembled the first Socinians, i. e. they believed in the miraculous conception of Jesus, though they denied his pre-existence : but this was because they held the common notion of the Gnostics, that Jesus and Christ were two separate persons ; and they believed in the pre-existence and divine nature of Christ, which Socinus and his followers uniformly denied.—P. 216.

In closing the notice of this truly learned work, we cannot refrain from adding one more and final quotation on this subject ;—a subject, which is interesting, through the awful prevalence of those heretical and impious notions which Professor Burton has so admirably combated.

The early heretics rejected some parts of the New Testament, because they would not believe that Christ was born of human parents. The attempt was bold, but it was consistent. In our own day we find the same passages of scripture rejected, and upon the authority of the same heretics : but the objects proposed in the two cases are diametrically opposite. The Ebionites are appealed to by the Unitarians as denying the divinity of Christ, which they never did. So convinced were they of Christ's descent from heaven, so wholly irreconcilable was it with their creed to question or deny it, that they would not believe even an inspired apostle, when he said that Christ was born of a human mother. What shall we say then of men who follow the Ebionites in mutilating the scriptures, but with a purpose which would have filled the Ebionites with horror or with contempt ? Let us say in charity, and with humble hope, that blindness in part is happened unto them, but that the time will come, when the dayspring from on high shall visit them ; and when the Son of God, whose nature they have mistaken, will shew to them, not in terror, but in mercy, that he indeed is God, and mighty to save.—Pp. 251, 252.

Here then we quit the work, with thanks for the information it

Protestant Errors and Roman Catholic Truths.

contains, and with admiration of the talents and learning which the author has thus consecrated to the service of his Saviour! With such a power as this volume affords us of refuting and disproving, the Church of England may defy the malice of those enemies who would charge her dignitaries with ignorance and supineness.

They who doubt the justice of our eulogies may be referred, and not unsatisfactorily, to the mass of references, and the multiplicity of detail comprehended in the Notes and Illustrations, which in themselves are a complete library of ecclesiastical and historical records. It is, undoubtedly, the most learned work which has recently issued from the theological press.

ART. II.—*Protestant Errors and Roman Catholic Truths; a Tale.*
By NOEL THOMAS ELLISON, M.A. Rector of Huntspill, Somerset,
and late Fellow and Tutor of Balliol College, Oxford. London:
Rivington. 1829. Price 6s.

THE great question, which has been so often before us, is almost exhausted, and it seems unnecessary to recur to it, till some champion arises to defend the cause which he has supported, and to point out the benefits derived from the atrocious measure that he approved. But the author of this work has opened another field of discussion, and we are called upon not only to desert the principles which our fathers loved, and the constitution of our government had sanctioned, but also to become converts to the faith which we have all solemnly abjured. The book itself would be unworthy of attention, if it were not an attempt to feel the pulse of the public on the subject to which it relates; and the present situation, as well as the former office of Mr. Ellison, while they increase the magnitude of his offence, give an importance to his opinions which otherwise they would not deserve.

The title, which is intended *ad captandum*, might at first appear to be ironical, but it in fact expresses the true object of this interesting tale, which is neither more nor less than to palliate the errors of the Papists and to depreciate the value of Protestant truth. The heroine is a Roman Catholic maiden, who is of course a paragon of excellence; but the representative of the Church of England is a family of loose religionists or philosophical sceptics. The eldest son of this hopeful stock breaks the heart of his bigoted father, by persisting in his attachment to the Romish saint. His brother is a Latitudinarian in principle, and dies at an early age the victim of his debaucheries, while his sister, knowing nothing of godliness but its outward form, marries a member of the Scotch Presbyterian Church, a sect which is declared to be worse than the Papists; and this youth, having had his heart corrupted and his head turned by an English University

education, not at Balliol, in Oxford, but at —, in Cambridge, after a life of gambling extravagance, shoots himself through the head at Geneva.

This is the story which Mr. Ellison presents to the world as a picture of the influence which these several religions have on the manners of their respective professors, and it is an appropriate vehicle of the sentiments which he holds. He charges us, in the first place, with making "the word Protestant a passport to Infidelity," forgetting, that for one Infidel in Protestant countries, there are a thousand among the Papists; and, what is the main point, that they are made so by disgust at the frauds and delusions of the church in which they were born. He complains, that there are "still amongst us persons who call the Church of Rome idolatrous and superstitious;" that is, there are still people who agree in opinion with all the first reformers, all the English martyrs, and all the best Protestant divines for nearly three hundred years; nay more, who agree with Mr. Ellison himself, who, at least five or six times in his life, has declared that very opinion under the solemnity of an oath. He insinuates that we cannot reject *Roman Catholic errors* without "repudiating the prime articles of the Christian faith;" and he more than once ignorantly asserts, that all our *truths* were derived from the church we have deserted, though it is well known to all but Mr. Ellison, that at the Reformation we adhered only to those essential doctrines which bore the sanction of the primitive ages; and though that church had in some shape or other retained them by not having quite abandoned the early creeds; yet we drew from the fountain of truth, without any regard to the corruptions which had polluted the stream that flowed from it.

But Mr. Ellison is not contented with general remarks; he descends to particulars, and there is not a superstition, however degrading, that he does not excuse. Auricular confession is described as "pouring your sorrows into the ears of God's authorized ministers," without a hint at the abuses connected with it. To venerate an *Agnus Dei*, or hang it as an amulet round your neck, cannot be wrong, if you did but know, on the authority of Ainsworth, that when properly translated, "it means only the Lamb of God;" and to pray for the dead, is merely to "carry your social affections beyond the grave," and to beseech the Son of God "to protect those that are gone to their long home." But he does not tell us, that masses for the dead were first invented and are still retained for the emolument of the church, nor does he think of warning his readers against the moral influence of so baneful a practice; for why should I be careful of my conduct while I live, if I can purchase salvation by the prayers of others, offered up to God after I am dead? He not only does not

do this, but he has the audacity to affirm, that the sentiments of the Church of England are the same; and he adduces as a proof of this, the conclusion of the admirable prayer, for the Church Militant in our Communion Service. We there implore the grace of God to enable us to follow the example of those who have departed this life in his faith and fear, while the Papists are taught to pray for the salvation of those who have been destitute of both; yet in the face of this, Mr. Ellison asserts it to be clear, that we "differ not in principle but only in degree."

To sum up, however, all his opinions in one, he makes a shameless attempt to explain the creed of Pius IV. which our readers well know comprises all the dogmas of the Council of Trent, and which declares those doctrines to be necessary to salvation, which had hitherto been loosely and variously acknowledged. This formula, which is now the rule of the Romish Church, begins with the Nicene Creed, and Mr. Ellison enters into a jesuitical disquisition on the term "Credo," which is applied to the ancient faith, and the terms "profiteor," or "veraciter tendo," which are applied to the superstitions that have been grafted upon it. But we are left to guess whether a man can be justified in *professing* what he does not *believe* to be true; and lest the folly and wickedness of such distinctions should be too apparent, he wilfully, (not to say fraudulently,) neglects to notice the only words that determine the faith of those who yield to the authority of this Vicar of God, and which bind them to that "*vera et Catholica fides, extra quam nemo salvus esse potest.*"

In this manner every page will present us with some instance of want of candour or want of principle; but enough has been said to show the character and intention of this contemptible work; and whether it is considered as the composition of a literary man or of a religious one, of a teacher of youth or a preacher to the people, of a Christian minister or a Protestant divine, we hesitate not to pronounce our opinion, that it is disgraceful to the author.

ART. III.—*Sermons on the First Lessons of the Sunday Morning Service, taken from the Mosaic Scriptures. Being for the Sundays from Septuagesima to Trinity Sunday. By the Very Reverend ROBERT BURROWES, D. D. M. R. I. A. Dean of Cork, and one of the Chaplains to his Grace the Duke of Northumberland, Lord Lieutenant of Ireland.* London: Taylor. 1829. Price 12s.

THERE is no species of composition respecting which there exists a greater diversity of opinion than sermon-writing. The subjects most proper to be discussed in the pulpit, the legitimate mode of treating

them, the style; the length, the arrangement, and every minute particular connected with a discourse, are frequently canvassed, and as frequently dismissed, without any visible approach to the conviction of either of the dissentient parties. While some complain of too much *morality*, and characterize the generality of modern sermons as *ethical lectures*, adapted rather to the school of Aristotle and Plato than the church of Christ; there are others who object to the constant appeals which are sometimes made to the second person of the Trinity, as throwing the eternal majesty of God the Father materially into the shade. On one hand it is objected, that the sanctifying influence of the Holy Ghost is seldom, if ever, noticed; and on the other, that it is so prominently and unduly set forth, as to engender the idea of its acting with resistless force upon the will, instead of co-operating with the exertions of mankind. Some dwell too much on faith, others too much on works; some are too long, others too short; some are too dull, others too passionate; some have too much law, and others no gospel: and one and all have this or that imperfection at which good Christian people are more ready to cavil, than to attend with honest and teachable hearts to the salvation of their souls.

Now, surely this is not as it ought to be. Let the Christian preacher be the judge of the tone which he ought to assume, of the subjects which suit best with the spiritual wants of his congregation, and of the method by which his exhortations can be enforced with the most beneficial effect. Let him only keep in view the responsibility of his office, and the awful consequence of neglecting to teach the *whole counsel of God*. He is not to insist entirely upon one doctrine to the exclusion of another; but by a judicious inculcation of sound faith and godly practice, proceeding from love to God, built upon Christ, and sanctified by the Holy Ghost, to put to silence the ignorance of foolish men, and to minister grace to his hearers. A sermon, in fact, is good or bad according to its results; and consequently, in some degree, according to its adaptation to an end designed. An appeal to the feelings may sometimes do more than an appeal to the understanding; at one time it may be advisable to descend on a topic of Christian morality, at another to illustrate a doctrine of the Gospel; sometimes to urge the necessity of faith, and at others, of good works. Whatever is said, however, should rest upon the Gospel; and no doctrine can be fully explained, nor any precept effectually enforced, without the aid of gospel sanctions, of gospel motives, and of gospel authority.

As a *fable* has a *moral*, so a sermon should have an application. There is not a single article of Christian faith or Christian duty from which some good practical lessons may not be derived; and the more they can be made to bear upon the immediate wants of the congre-

gation addressed, the more profitable will be the result. Every portion of the Gospel should come in for its turn of illustration; and though it may be requisite to recur with greater frequency to those particular topics, concerning which a pastor may perceive especial wandering in his flock; none are to be wholly neglected or treated as apparently indifferent. "*We are justified by faith.*" This is a fundamental truth, and ought never to be lost sight of. But if the changes are rung upon the words Sunday after Sunday, without a single hint at the equally important truth, that *without holiness no man shall see the Lord*, we shall be led almost imperceptibly to believe that there is no such passage in the Scriptures.

Such then is our idea of a sermon; or, rather, of the objects which a preacher should constantly keep in view in all his sermons. Adapted to the wants of those in whose interest he is more nearly interested: aiming at the correction of their besetting sins, and the encouragement of the opposite virtues; rectifying their mistaken notions, but at the same time keeping them steadfast in every branch of doctrine and discipline alike; his discourses could not fail to produce a beneficial effect. We would add, that they should not be so long as to be tedious, nor so short as to indicate neglect; so laboured as to be pedantic, nor so slovenly as to be vulgar; so rhetorical as to tickle the ear without touching the heart; nor so quaint as to savour of affectation; but plain, energetic, and scriptural expositions of the Book of Life.

In order thus to acquaint his hearers with the whole scheme of their religion, a preacher cannot, perhaps, do better than follow the course of the Church Service for the subjects of his admonitions and exhortations. During one year the Gospels or Epistles, and the Lessons from the Old or New Testament through another, will furnish the means of a connected series of doctrinal and practical instruction, capable of every variety of appropriate application. Of the advantage of such a system we have sufficient proof in the volume now before us. The subjects of the Sermons are taken from the Lessons, selected from the Pentateuch, for the Sundays between Septuagesima and Trinity. The Creation, the Fall of Man, the Deluge, and the successive series of events recorded in the Mosaic history, are rendered subservient to the inculcation of scriptural doctrine, and forcibly applied to the encouragement of practical godliness. For a specimen of doctrinal illustration, we subjoin the following description of the effects of the fall.

Little, indeed, of the remains of such a constitution do we perceive in the world about us: little of it do we find when we look around upon our fellows, or pry narrowly into ourselves. For us the earth produces nothing spontaneous but the thorn and the thistle: all that is necessary to the support and the comfort of human life requires premeditating care and laborious industry.

Even these are not exerted with a certainty of success; but through causes, which he cannot control, the harvest often disappoints the toils of the tiller. The tribes of animated nature live in hostility towards each other, and in rebellion against him who has been styled the lord of the creation. "Where is his dominion over the lion or the tiger, the shark or the crocodile, when those classes which have been most domesticated sometimes turn upon their master, and infix their fatal venom even in the hand which feeds them? In the little world of man, the subordination of the parts seems to have been lost, and the harmony of the system to be destroyed. Our bodily frame, subject to decay, to sickness, and to death, re-acts upon our spiritual in sadness and vexation: passion often usurps the seat of reason, and the will rejects the counsels of the understanding. How are we to reconcile this view of the natural and the moral world with what has been told us, that "God saw every thing that he had made, and, behold, it was very good?" The origin of evil was indeed a difficulty often started by heathen philosophers, to which, unacquainted with God's revealed Scriptures, and not assured of a life to come, they could give no satisfactory solution. Some were inclined to suppose an evil being, of equal power, still counteracting the good which God created. The chapter whence the text is taken makes such unsupported and objectionable supposition unnecessary. Every thing that came from the hand of God, it admits, was good: and then it shows us how man had abused the liberty which God had bestowed on him, and transgressed the commandment which God had given. This leads us to the true account of the origin of all evil. Moral evil came by man's sin, and natural evil came for his punishment.—Pp. 22, 23.

If we have any fault to find with Dr. Burrowes, it is with his applications. They are, for the most part, too short; and the little which is said so well, makes us lament that there is not more of a similar character. After reading the conclusion of the Sermon, on the Call of Abraham, our readers will coincide in opinion with ourselves.

Above all, my beloved brethren, let us look to that quality for which from the Prophets and the Apostles, for which in the Jewish records and in the Christian Gospels, Abraham hath obtained high and highly merited praise: let us look to that characteristic faith, of which from his first call in Chaldea even to his death in Canaan he was so illustrious an example. That his faith "was imputed to him for righteousness was not written," as the Apostle says, "for his sake alone: but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." "Fear not, Abram," said the Lord; "I am thy shield, and thy exceeding great reward." And in the heavenly mansions the Christian Scriptures represent him residing in the enjoyment of the rewards of a life spent in the service of his God. But what is the office then which the parable of our blessed Saviour assigns to him? To comfort him who in this world had misery, to denounce torments prepared in another life for those who consign to vain and selfish uses their good things in this, and to proclaim the sufficiency of Moses and the Prophets to the Jews as preachers of repentance. Such a task our Lord well knew was appropriate to the character of the patriarch. Let not the wholesome lesson be lost on you, my brethren: be warned, my beloved, by these terrors to avoid those sins against which he denounces punishment; be led by his suggestions to do good and to distribute; to read Moses and the Prophets, and, in the greater extent of your light and your duties, to study Christ and his Apostles. May you with readiness of mind, with meekness of spirit, receive that word which is able to save your souls: and may God of his infinite mercy graft it inwardly in your hearts, that it may bring forth in you the fruit of good living to the honour and praise of his name, through Jesus Christ our Lord. Amen.—Pp. 79, 80.

A pleasing feature in these Sermons, is the incidental refutation of infidel objections, which are exposed with a force of argument, that nothing but the most determined obstinacy can possibly resist. Take the following instance :

Abraham withheld not from God the dearest object of his affections : those who know they would act differently, wish the condemnation by his example erased from the volume which yet they would be thought to hold sacred. They would tell us, accordingly, that this temptation was not necessary to try the man who had so often been tried before ; that the demand was too cruel to be supposed by Abraham, or by any person, to have come from a merciful God ; that the temptation was a soliciting to violate the natural law of parental affection, and the record a justification of the barbarous superstition of human sacrifice. To what extent are these objections to be pushed ? Are we to reject this chapter from the Book of Genesis ? or the Book of Genesis from the Pentateuch ? or the Pentateuch from the Canon of authentic Scriptures ? Or can it be intended to set aside the whole of the Old Testament as a narrative of incidents that cannot be believed, in order that the New Testament may then be rejected as resting on this for a foundation, by references to its histories, its types, and its prophecies ? Those who would not go so far, should be informed that the Canon of Scripture has by a variety of documents and testimonies of great weight been established : that the Pentateuch has been proved to be the work of the well-known Jewish legislator ; and that the character of Moses vouches for the fidelity of his narrations. It is not for the petulant snatterer in moral criticism to garble the writings of the inspired historian, and say what chapters he will believe, and what other chapters, supported by the same external evidence, he will reject : what chapters he will admit to be historical, and what, from an unwillingness to believe the facts they relate, he will pronounce must be allegorical. When the authenticity of the book is proved, all that it contains must with submissive reverence be received, and with implicit fidelity believed. All rests on the same authority, the inspiration of Him whose power was adequate to the creation of a world, and whose wisdom is competent to regulate it. Until man has by him been made acquainted with the whole scheme of his providential administration, it is not for a creature of limited views and fallible judgment to pronounce what is suitable to God's system, or what is at variance with his attributes.—Pp. 85—87.

We might proceed to make a variety of extracts from these excellent Sermons, in which sound doctrine, earnest exhortation, close reasoning, depth of pathos, and forcible application are severally exhibited. The language throughout is simple, yet eloquent ; and the style nervous, chaste, and dignified. In a word, the volume is calculated to instruct the ignorant, to reform the evil-doer, to confirm the Christian, to silence the gainsayer, and “ to vindicate the ways of God to man.”

ART. IV.—*Analecta Theologica ; a digested and arranged Compendium of the most approved Commentaries upon the New Testament. By the Rev. W. TROLLOPE, M. A. one of the Masters of Christ's Hospital. Vol. I. London : Cadell. 1830. 8vo. Pp. x. 603.*

IN the course of our literary career, it has been our lot not unfrequently to hear it affirmed,—not very graciously, nor, indeed, with

strict adherence to truth,—that English divines and Biblical critics are a century behind those of Germany in the higher departments of sacred criticism. That the works of many of the latter have not been very generally studied in this country, we are ready to admit. The results, however, of their most valuable researches, divested of their neologian interpretation, have been made available to British students by the Bishop of Peterborough, in his Lectures on the Criticism and Interpretation of the Bible; by Mr. Horne, in his Introduction to the Critical Study of the Scriptures, especially in the sixth and last edition; by Professor Burton, in his recently-published Bampton Lectures; and, so far as the Old Testament is concerned, by Mr. Boothroyd, in his edition of the Hebrew Bible, with select various readings, and critical and philological annotations, published a few years since. For the general unpopularity of the works of Semler, Paulus, Bauer, De Wette, and others, in England, we can assign a most satisfactory reason in the offence, which has justly been taken at the unrestrained licentiousness of assertion and exposition, indulged by them in common with many of the later German critics; the tendency of whose writings has, not long since, been so ably exposed by Mr. Rose in his “State of Protestantism in Germany described.” But, though the bold and dogmatizing spirit, which unhappily characterizes the works of many of the German authors alluded to, is unquestionably not to be found in the Biblical Treatises of our modern English Divines, whether Churchmen or orthodox Dissenters; yet we apprehend, that, on a fair and candid comparison, they will be found not inferior, in point of sound learning and correct and faithful interpretation, to any of the most eminent German critics: to whom however they are greatly preferable in the conformity of their doctrinal expositions to the letter and spirit of the Holy Scriptures, and to the interpretations received by the Christian Church in the best and purest ages of her existence. Not to enumerate the many names of individuals, who are yet living, it may suffice to refer our readers to the preceding volumes of our Journal, which has now for twelve years been favoured with the confidence and support of the members of the Reformed Church of England. To the labours of these worthies in the cause of divine truth and of sacred literature, we have to add the “*Analecta Theologica*” of Mr. Trollope, of the first volume of which, we are now to give some account to our readers.

The ministers of the Church, and all who are candidates for Holy Orders, ought to be intimately acquainted with those doctrines and moral precepts which they are to communicate to others. That knowledge, which is necessary to ordinary professors of the Christian faith, will not suffice for them. It will not be sufficient that they read a few books on the evidences, and one or two works on systematic

divinity, together with a partial and unsatisfactory Ecclesiastical history. The conscientious Clergyman or candidate for the sacred office, will not confine his Bible studies to our admirable authorized English Version, or draw all his interpretations from one or two favourite commentators; for, as Mr. Trollope has justly remarked, "the opinion of any one or even of several of the best interpreters, especially in passages of difficulty and doubt, can lay but a superficial foundation for a *professional* knowledge of divinity, and, as such, unsatisfactory even to the student himself." (Pref. p. vi.) He, who is desirous of making full proof of his ministry, will have recourse to the sacred original for himself: and while he carefully and critically investigates their genuineness, authenticity, credibility and inspiration, he will aim to attain an intimate knowledge of the general principles of criticism and interpretation. But he will not stop here. He will closely and carefully study the Sacred Scriptures; applying to them the rules previously established; observing their peculiar phrasology and idiomatic expressions; comparing one scripture with another for the purpose of substantiating doctrines, and illustrating precepts; detecting the minutiae of verbal forms and usages, and the comparative value of various readings; and exemplifying, by philological research, the language, sentiments, and allusions of the divinely inspired penmen.

To furnish students, especially candidates for Holy Orders, and Clergymen who may not be able to command access to voluminous and expensive commentaries and other treatises, with the means of prosecuting this *special* study of the NEW TESTAMENT, is the object of Mr. Trollope's "*Analecta Theologica*;" which originated in the difficulties he himself experienced at his entrance on the critical study of the New Testament. "The limited interval," he justly remarks, "between the time of a student's taking his academical degree, and of entering the Church, renders it impossible to wade through the voluminous folios of the various commentaries on the Scriptures: and the enormous expense of procuring them is no less a bar to his wishes, even if he had leisure for their gratification. Several attempts," he continues, "have been made, to facilitate this branch of Theological study by means of abstracts or summaries of the principal commentaries on the New Testament, but none of them appear to have answered the end proposed. From the want of perspicuity in their arrangement, they are calculated to perplex rather than assist. No order or uniformity is observed in the connexion of the different expositions; their comparative probability is entirely overlooked; and the inquirer is left in a maze of conflicting opinions, without any guide to direct his escape from the labyrinth of uncertainty, in which he finds himself bewildered." (Pref. p. vii.) Disappointed in those works, to which he had looked for assistance, Mr. T. several years

since, formed the design of collecting into one point of view the several opinions of the best commentators, English and foreign, on the New Testament, condensed into as small a compass as was consistent with perspicuity, and exhibiting the relative weight of the arguments by which they were supported. Thus, the student would be presented with a comprehensive digest of the criticism, philology, and exposition of the sacred text, and be enabled to judge of the merits of each particular comment, without being obliged to refer to the commentators themselves.

Such is the general design of Mr. Trollope; who, in filling it up, has arranged the several interpretations of any disputed or doubtful passage in the order of their respective merits, beginning with that which has the least, and ending with that which has the greatest degree of probability. Every argument of weight, adduced in support of each opinion, is concisely stated; objections are confuted, or confirmed; and the principal authorities in favour of the adopted exposition are given at the end of the note, distinguished from those on the contrary side by means of brackets. Presuming that the student possesses Mr. Hojne's Introduction to the Critical Study of the Scriptures, Mr. T. has purposely omitted all the points discussed by him; except in a few instances, which seemed to require a fuller investigation than the nature of his work would admit.

Mr. Trollope has drawn his materials from the best sources, British and foreign. Among the *English* commentators and critics, whose voluminous labours are here condensed into a small compass, we observe the names of Archbishop Newcome, Bishop Horsley, Burgess, Blomfield, Marsh, Middleton, Mant, Newton, and Pearce; Doctors Allix, A. Clarke, Doddridge, Campbell, Hammond, Lightfoot, Macknight, Lardner, Wall, and Whitby; and Messrs. Gilpin, Markland, Parkhurst, Holden (whose judicious selection of "Scripture Testimonies to the Divinity of Jesus Christ" is much less known than it deserves to be), &c. &c. Among *foreign* commentators, besides the works of Josephus, and the valuable expository writings of Chrysostom and Theophylact, we recognize the names of Alberti, Beausobre, Eisner, Grotius, Griesbach, Heinsius, Krebs, Kuinoel, Kypke, Le Clerc, Loesner, Michaelis, Munthe, Rosenmüller, Schleusner, Schmidius, and Schoettgen. From the last-mentioned critic, and from Dr. Lightfoot, Mr. T. has derived numerous elucidations of Jewish idioms and phrases; while many forms of expression are happily elucidated from classic authors.

Where any important various reading occurs, that which is best supported by critical evidence, is established; and throughout the work, the author has laudably exposed the erroneous interpretations of particular passages by Romanists and Unitarians. Of the four Gospels, that

of St. Matthew comes first in order, and is the longest of the four narratives of our Saviour's life, so that the annotations on it are of course the most copious: but the analyses of the chapters in which the parallel passages of the other Gospels are indicated, will enable the student readily to find notes on any text which he may require. Many of the notes, from the variety and extent of the information which is condensed in them, might almost be termed dissertations. We have been particularly struck with the summary of the doctrine of the Greek article, in pp. 9—11, which is abridged from the late Bishop Middleton's masterly treatise; the note on the chronology of the visit of the Magi, pp. 21—26; and those on the *dæmoniacks*, pp. 55, 56; on Mat. xi. 3, the message from John the Baptist to Jesus Christ, pp. 135, 136; on the typical resemblance between John the Baptist and Christ, pp. 141—143; on the foundation of the Christian Church, and the power of the keys, pp. 198—202; on the Transfiguration, pp. 206—210; on Christ's triumphant entry into Jerusalem, pp. 250—252; on Matt. xxvi. 6, reconciling a supposed discrepancy between St. Matthew and St. John, pp. 310—312; on the time when our Saviour celebrated his last passover, pp. 313—315; on the Resurrection, and change of the Sabbath, pp. 363—371; on Christian Baptism, pp. 376—379; on the circumstances connected with the births of John the Baptist and Jesus Christ, pp. 440—445; on Luke ii. 1, on the date of the nativity as connected with the taxing mentioned by St. Luke, pp. 467—473; and on the fifteenth year of Tiberius, and the date of Christ's Baptism, in pp. 486—491.

We had marked many of the shorter notes, which are more particularly worthy of attention; but as the limits necessarily assigned to the critical department of our journal, will not allow us to enumerate them, we select the following at random:—

Matt. xvi. 18. *ὃν εἶ Πέτρος, κ. τ. λ.* It is well known that upon the declaration of our Lord in this and the following verse the Church of Rome rests its presumptuous doctrine of supremacy and infallibility. The futility of the Papal claims will appear from the following considerations.

[ON THE FOUNDATION OF THE CHRISTIAN CHURCH.]

The discussion of this point involves, (1.) The relative signification of *πέτρος* and *πέτρα*: (2.) *Who* or *what* was the rock upon which Christ determined to build his Church; and (3.) To what antecedent the pronoun *αὐτῆς* should properly be referred.

I. It is maintained by some writers that there is no distinction between *πέτρος* and *πέτρα*, in opposition to the Greek grammarians, who explain the former of a *small* stone, and the latter a *great* stone or rock. Eustath. on Hom. II. N. 137. *πέτρος τὸ τῆς πέτρας ὑπομνηθέν.* That it bears this sense in classic authors is evident from Herod. IX. 55. Callim. Apoll. 22. Soph. Œd. T. 312. Æschin. Soerat. Dial. III. 21. Instances indeed have been adduced from which it should seem that *πέτρος* is sometimes used for *πέτρα*; but there is no such example in the N. T. or the LXX. and if it be urged that Peter's Syriac name, *Cephas*, means both *πέτρος* and *πέτρα*, it is replied that the former meaning is unequivocally appropriated in John i. 42.

11. By most Roman Catholic writers St. Peter himself is looked upon as *the rock* upon which Christ was to build his Church; and in this interpretation they have been followed by some of the leading Protestant divines. But by this application of πέτρα a meaning is affixed to πέτρος contrary to all legitimate authority; and it is therefore urged that πέτρος is changed to πέτρα solely because the former does not signify a foundation-stone, and therefore could not be so employed. The usage of Scripture, however, plainly proves that this is not the case, for the term *rock* is wholly confined to *God* and *Christ*. Compare Deut. xxxiii. 1. 2 Sam. xxii. 2. 32. Psalm xviii. 2. It should seem, therefore, that the foundation of the Church of Christ was not Peter himself, but the important truth of which he had just made confession, that *Jesus was the Christ, the Son of the living God*. This interpretation is supported by many of the ancient Fathers, and even by some of the Popes themselves. Chrysostom, Hom. XIV. in Matt. τῇ πέτρᾳ τούτέστι τῇ πίστει τῆς ὁμολογίας. Again, Hom. CLXIII. οὐκ εἶπεν ἐπὶ τῷ πέτρῳ, οὔτε γὰρ ἐπὶ τῷ ἀνθρώπῳ, ἀλλ' ἐπὶ τῇ πίστει τὴν ἐαυτοῦ ὠκοδόμησεν ἐκκλησίαν. Augustin in Tract X. in Epist. 1 John: *Quid est, super hanc petram edificabo ecclesiam meam? Super hanc fidem; super id quod dictum est, Tu es Christus Filius Dei.* So Pope Greg. M. Epist. III. 32. *Vitam vestram in petra Ecclesia, hoc est, in confessione B. Petri, solidate.* Nor does this interpretation destroy the allusion which our Lord evidently intended to make to the name of Peter, but rather preserves it. Basilii Seleuciensis observes: ταυτὴν τὴν ὁμολογίαν πέτραν καλέσας ὁ Χριστός, Πέτρον ὀνομάζει τὸν πρώτως ταυτὴν ὁμολογήσαντα, γνώρισμα τῆς ὁμολογίας τὴν προσηγορίαν δωρούμενος. This view of the subject will be considerably strengthened by considering what is meant in Scripture by *the Church*. The word ἐκκλησία signifies primarily a *concourse of people*, assembled for any purpose good or bad, (Acts xix. 32. 39.) and therefore requires some word to be joined to it to determine its nature, as the *Church of God*, the *Church of Christ*. As applied, however, κατ' ἐξοχὴν, it is well defined in the 19th Article to be a *congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly ministered, according to Christ's ordinance*. This Church is represented in the N. T. under the figure of a building, of which Jesus Christ himself is the chief corner stone (Ephes. ii. 20. compare Col. ii. 7. Jude 20.) laid by the confession and preaching not of Peter only, but of all Apostles, who are collectively designated *living stones*, ζῶντες λίθοι, of the edifice: 1 Pet. ii. 4. The term λίθος is precisely synonymous with πέτρας, and the former is not employed by Christ, only on account of the allusion of the latter to πέτρα, the rock on which the Church was built. It is one of those instances of paronomasia so common in the O. T. Compare Gen. iii. 20. xxvii. 36. in which *Eve* has the same relation to *living*, and *Jacob* to *supplanted*, as *Peter* has here to *rock*. The Apostle therefore was a πέτρος, and not the πέτρα of the Church.

III. The Romanists refer the relative αὐτῆς to ἐκκλησίαν, in which they are followed by almost all commentators, without assenting however to their explanation, that by the Church is meant the *Church of Rome*, or the inference deduced from it, that the Church of Rome is infallible. This interpretation is wholly untenable on the ground of historical fact; and the grammatical construction is also against it. For αὐτῆς should unquestionably be referred not to the Church, but to the *Rock* upon which it was built; i.e. *the Gospel*. It should be observed, however, that under either interpretation of the passage, the Papal claims can derive no support from it; as will be fully shewn under the subject of the *Keys*, in the next verse. LIGHTFOOT, BEZA, GR. SHARPE, BP. BURGESS.—[GROTIUS, MICHAELIS, WHITBY, BP. MARSH, &c.]—Pp. 198—200.

This note on the power of the Keys, want of room compels us to omit. The Socinian tenet, that the death of Christ was merely a seal and ratification of the new covenant, is well refuted in the following note, which establishes the doctrine of the atonement:—

Matt. xx. 28. *λύτρον ἀντὶ πολλῶν*. The word *λύτρον* signifies a *ransom* or *price of redemption*, whether, from death, captivity, or any other state of misery whatsoever. In Exod. xxi. 30. LXX. it is used for the Hebrew *פדיון*, *pedi'ôn*, the ransom for a man's life. But it more generally corresponds in the LXX with the Hebrew *כֹּפֶר*, *copher*, which signifies *a piacular sacrifice*; as in Numb. xxxv. 31. Prov. vi. 35.: in which latter place several other versions use *ἐξίλασμα*, and the LXX themselves also translate the verb *כֹּפֶר* by *ἐξιλᾶσθαι*, in Levit. iv. 20. x. 17. Psalm cvi. 30. In this sense also the Greek word is employed in Lucian. D. D. p. 125. *κριὸν τεθύσσεσθαι λύτρα ὑπὲρ ἐμοῦ*. Hesych. *ἐξίλασμα ἀντιλύτρον*. With respect to the efficacy of vicarious sacrifices, the whole Gentile world, as well as the Jews, were very generally persuaded that piacular victims were accepted as an atonement for the life of an offender; and that the life of one person was, in some cases, given for the life of another. These persons were called *ἀντιψυχοί*, and there is an oracular response in Aristid. Sac. V. founded upon this notion, wherein *ψυχὴ ἀντιψυχῆς* is required. So Virg. Æn. V. 85. *Unum pro multis dabitur caput*. Compare also Josh. ii. 11. LXX. Joseph. *de Maccab.* p. 1090. C. Porphyr. *de Abstin.* IV. 15. Eurip. Phœn. 1011. Alcest. 293. See also Horne's Introd. Vol III. p. 157. Our Lord, therefore, clearly meant, and was understood by the Apostles to mean, that he gave his life instead of the life of others. Some, indeed, have supposed, that the words *λύτρον ἀντὶ πολλῶν* mean, *one ransom instead of many ransoms*; i. e. the many prescribed by the Jewish law; and the Socinians affirm, that the death of Christ was not intended as a substitute for that of men, but as the seal and ratification of the New Covenant. The criticism, upon which this depends, is supported by Deut. vii. 8. LXX, where the verb *ἐλυτρώσατο* signifies simply, *delivered from captivity*. But there *no ransom* is mentioned; whereas the death of Christ is here expressly stated as the *λύτρον*, and the sense of the passage is confirmed beyond all doubt by the use of the preposition *ἀντὶ* in its strong and original sense of *instead, in the place of*. The word *πολλῶν* has also been a stumbling-block, as seeming to imply, that redemption is not *universal*. Some have argued, therefore, that *πολλοὶ* is used of *believers only*; but it is far more satisfactory to understand *πολλοὶ* in the sense of *πάντες*, which it clearly bears in a variety of passages. Compare especially Dan. xii. 2. with John v. 28, 29. and Rom. v. 15, 19. with 1 Cor. xv. 12, 22. Again, a question has arisen, whether the prevalent opinion respecting the Messiah, that he would not be subject to death, (John xii. 34) would have allowed the Apostles to understand Jesus as speaking to the effect which his words imply. It is certain, indeed, that they did not altogether comprehend the nature and intent of Christ's sufferings, even after his repeated declarations on that subject; still it is equally true that many of the more enlightened Jews expected that their Messiah would make some sort of expiation for the sins of their nation. He is spoken of, for instance, as *כֹּפֶר אִישׁ כֹּפֶר*, *aiish copher*, which is equivalent with *ἀνὴρ λύτρον*, an appellation which probably originated in Dan. ix. 24. where it is predicted that he should *make reconciliation for iniquity*. Compare Matt. xxvi. 28. John xi. 51, 52. Ephes. v. 2. 1 Tim. ii. 6. Heb. ix. 14, 28. WHITEY, LE CLERC, KYPKE, KUINOEL.—[GIBOTIUS, CALVIN, WAKEFIELD.] There is a remarkable addition to this passage in the *Coder Beza*, and some MSS. and Versions; but it is evidently an interpolation from some Apocryphal Gospel.—Pp. 247, 248.

We subjoin one more passage on Matt. xxvi. 37, on account of the importance of its subject—the agony of our Saviour in the Garden of Gethsemane:

From the strong expressions employed in the description of our blessed Saviour's agony, from the earnestness of his prayer for deliverance, and, indeed, from all the attendant circumstances, it is unquestionable that his distress of mind was in the highest degree poignant and acute. Of the cause, however, to

which this extremity of pain was owing, and of the nature of the sensations which he experienced, much has been written, and little understood; and there is certainly something deeply mysterious in this part of his history. Some think it was occasioned by the divine wrath pressing upon him; and that God treated him, while bearing the sins of the world, as if he were indeed a sinner. But the ministry of the angel, (Luke xxii. 43.) who must have been sent from God, and sent in love too, is completely at variance with this notion; not to mention that no angelic strength could have resisted the force of God's indignation. It is true, indeed, that the circumstances related in this and the following verse in St. Luke are called in question, and that the verses are omitted in the Vatican, Alexandrian, and others of the oldest MSS. They are extant, however, in such a vast majority of MSS. versions, and Fathers, that there can be no doubt of their authenticity; and, at all events, God could not regard him as a sinner who was purifying himself; but in every act Jesus was, and knew himself to be, that *beloved Son, in whom the Father was well pleased*. Neither is it credible, that his agony arose solely from the fear of death, and of the torments and the ignominy he was about to undergo; for many great and good men, many of the primitive martyrs for instance, and of our first reformers, have met death and tortures without such expressions of agonising pain. His sufferings might, indeed, be embittered by a variety of sorrows peculiar to himself; by his fore-knowledge of all that would befall him, by the complicated miseries that his death would bring upon his wretched countrymen, by the persecution to which his disciples would be exposed in propagating his religion, by the sympathy which his mother and his beloved apostle would experience in his fate, by the malignity of sin, and the vicarious burden thereof with which he was then oppressed, and by numberless considerations which could not fail to exasperate his woes in a powerful degree. Still it is evident that the *cup of sorrow* (compare Matt. xx. 23) was not the bitterness of death: indeed we are assured by St. Paul, in relation to this fact, that *he was heard in that he feared*, (Heb. v. 7.) i.e. that he was delivered from the terrors that oppressed him; and yet we know that he was not delivered from the death of the cross, and that he left the garden with the most dignified composure to meet the dangers that awaited him. Upon the whole, the most probable opinion seems to be, that our Lord upon this occasion entered into a severe spiritual conflict with the great enemy of mankind, who assaulted the *second Adam* in a garden as he had done the first. After the temptation in the wilderness the devil is said to have *departed from Christ for a season*, (Luke iv. 13) and it is not improbable that this might be the season at which he thought fit to return. The angel from heaven may be supposed to have come against the minister of hell, in order to counteract his influence and strengthen the human nature of Christ under the horrors to which he was exposed. In the whole transaction, however, there are many things hard to be understood; and we cannot, therefore, be too careful that we presume not in our inquiries into the hidden mysteries of God. WHITEY, LIGHTFOOT, A. CLARK.—[GROTIUS, CALVIN, DODDRIDGE, &c.]—Pp. 326, 327.

On Matt. xviii. 20, we have a useful note, derived from Jewish sources, explaining the proverbial comparison of *a grain of mustard seed* for any thing extremely small; but Mr. Trollope does not advert to the botanical question, which has recently been agitated respecting the genus of the shrub or tree intended by the evangelist, by Mr. Frost on the one hand, who contends, with much ingenuity, that it is the *Phytolacca dodcandra* of Linnæus;* and, on the other hand,

* Remarks on the Mustard Tree mentioned in the New Testament. By John Frost. London. 1827. 8vo.

by the Rev. Mr. Buckham,* who argues that the tree intended is the common mustard tree, and who has collected numerous passages from ancient botanical writers, as well as from modern travellers and botanical authors, in support of his argument. In a future edition, Mr. T. will doubtless advert to this topic.

From the space which we have allotted to this article, our readers will readily conclude that we think highly of the work, which we have thus introduced to their notice. To young men at our great endowed public schools, as well as at the Universities, and other clerical and theological institutions or academics, and also to Clergymen, and others who can only purchase small libraries, we think that Mr. Trollope's labours will prove eminently useful. We are not aware that he has passed by any passage involving real difficulty; at the same time, he has so condensed the multifarious information which he has collected from various sources, as to render the critical study of the New Testament both easy and delightful.

This handsomely-printed volume is dedicated, by permission, to the present venerable Bishop of Durham, to whose Bampton Lectures on the Interpretation of the Scriptures, biblical students have long been indebted for sound principles of exposition, both happily and appositely elucidated. We learn, from a preliminary advertisement, that the author has been prevented, by circumstances of a private nature, from publishing together the two volumes, of which his work will consist; and that he has now issued his first volume, in consequence of its being anxiously expected in various quarters. The second volume, we understand, is advancing rapidly through the press; and we shall seize the earliest opportunity, after its appearance, to announce its completion to our readers.

LITERARY REPORT.

1. *A few Words in Favour of our Roman Catholic Brethren: an Address to his Parishioners: by the Rev. EDWARD STANLEY, M.A. Rector of Alderley.* London: Ridgway, 1829. 8vo. pp. 16.
2. *An Appeal to Protestants: &c. &c. and a Series of Correspondence between the Rev. E. Stanley, the Rev. J. M. Turner, Rector of Wilmslow, and now Bishop of Calcutta, and the Curate of Wilmslow.* By the Rev. THOMAS GARRATT, A.M. Macclesfield. 8vo. p. 76.
3. *A Farewell Sermon: preached in the Parish Church of Wilmslow, in the County of Chester, on Sunday, 31st May, 1829. By the Rev. THOMAS GARRATT, A.M. Richmond.* 8vo. pp. 48.

Of the three pamphlets which stand above, the first is a volunteer on the Catholic question, entirely uncalled for, and written by a Protestant clergyman:

* Remarks on the *Phytolacca Dodecandra*, or Mustard Tree of the Scriptures. By the Rev. P. W. Buckham. London. 1829. 8vo.

a circumstance which we always regard with feelings of extreme regret. The second is a warm, and perhaps, in some respects, ill-judged rejoinder from a neighbouring clergyman, who did not approve of Mr. Stanley's disseminating his "few words" in the parish of which he had the charge. Judging from the correspondence which passed between Mr. Garratt and his late rector, (and we have nothing else to judge by,) we cannot think that he has been well used; and we are sorry that the affair has ended in a manner which must be exceedingly unpleasant, though in different ways, to all the parties concerned. We have no intention, however, to meddle with private dissensions: and we therefore refrain from saying another word on the subject. With respect to Mr. Garratt's sermon, with which he closed his connexion with the parish of Wilmslow, we shall merely observe that it exhibits a plain convincing appeal in favour of the claims of the Protestant church over that of Rome, and an earnest exhortation to the flock, with whom he had lived beloved, and whom he left regretted, to cherish unimpaired the pure and holy religion, in which they had been born and bred.

MDCCCXXX. *Gilbert's Clergyman's Almanack; containing the names of the Archbishops, Bishops, &c. &c. with the usual contents of a Pocket-Book.* Price 4s. 6d.

ALMANACKS are very handy, and withal very amusing books; but to review an almanack will perhaps not be deemed either very profitable or very entertaining. How then to dispose of Mr. Gilbert? for to let his useful Compendium slip through the fingers of any of our clerical readers, for want of a friendly hint, would be unpardonable neglect towards them, and not very courteous to him. There is a familiar adage, which may serve us a turn in this dilemma. *The least said is soonest mended.* We shall therefore shelter ourselves under the venerable shade of this authority, and venture upon the following brief admonition. Gentle reader, if thou

desirest to know all and every thing which appertaineth directly or indirectly to the Church of England, thou wilt be at a dead stand without Gilbert's Clergyman's Almanack in thy pocket.

Apologie ou Defense de la Bible: dans une suite de Lettres adressées à Thomas Paine, Auteur d'un ouvrage, intitulé "L'Agt de la Raison," &c. Par RICHARD WATSON, D.D. Evêque de Llandaff, et Professeur de Theologie à l'Université de Cambridge. Ouvrage traduit de l'Anglais, suivi d'un Résumé de preuves en faveur de Christianisme, et d'un Appendice. Dédié avec permission à l'Archevêque de Cantorbery, par L. T. VENTOUILLAC. A Londres: chez Rivington. 1829. 12mo. pp. viii. 199. Price 4s.

A BETTER book cannot possibly be put into the hands of young persons than Watson's *Apology for the Bible*, in answer to the reckless infidel Paine. At once popular and convincing in its argument, plain and elegant in its style, and complete in its refutation of sceptical objections, it is equally interesting, intelligible, and instructive. By translating it into French, and fitting it for a class-book in schools, Mr. Ventouillac has rendered an essential service to education; and we trust that he will meet with his reward. The translation appears to be faithful to the original, and given in good classical French; and the Summary of Christian Evidence, chiefly from Leslie, as well as the Appendix of notes, form a useful addition to the work. We recommend the volume as a prize book for the French classes in schools.

The Resurrection and the Life: a Sermon, preached in the Parish Church of Stoke Newington, on Sunday Morning, July 12, 1829, upon occasion of the Decease of the Rev. George Gaskin, D.D. Prebendary of Ely, Rector of Stoke Newington, &c. &c. By the Rev. AUGUSTUS CLISOLD, M. A. Curate of Stoke Newington. London: Rivington. 1829. pp. 25. Price 1s. 6d.

• THE mournful occasion upon which this sermon was delivered, and the recollections which we are wont to associate with the venerable name of GASKIN, would have sanctified a discourse even of ordinary merit, and have stifled censure where praise was undeserved. No such cause for silence, however, prevents us from acknowledging our obligations to Mr. Clissold; to whom we are indebted in a two-fold degree. Not only are we presented with an admirable dissertation on the subject of "Life, Death, and Immortality," as disclosed to the view of the Christian in the solemn declaration of our Lord at the grave of Lazarus: (John x. 25, 26.) but also, as a practical comment upon the hopes which this declaration holds out to the sincere believer, with an interesting sketch of the ministerial life of the lamented worthy in consequence of whose decease the sermon was preached. As a lasting memorial of this truly primitive divine, we cannot refrain from transferring the memoir, somewhat curtailed, to our pages.

His (Mr. Gaskin's) ministry began in the year 1774, and both the energy of his character, and comprehensive views of Christian and clerical obligation, were soon manifested in various ways. In the year 1791, he was an active and leading member of the Committee for carrying into effect the Act for the relief of the Scotch Episcopalians.

In the year 1795, the Church of England had to deplore the loss of one of her most apostolical ministers, the Rev. Richard Southgate, many years Curate of St. Giles's-in-the-Fields, and sometime Rector of Warsop, Nottinghamshire. His manuscript sermons, which he never intended for publication, were left to the care of his intimate friend, our late Pastor, under whose diligent revision they were soon submitted to the attention of the public. These discourses have arrived at a third edition, and were published as "the evangelical productions of a most pious and eminent Christian, whose learning was both extensive and accurate, and whose high aim was to promote the glory of God, and the knowledge of Christ crucified, for the salvation of penitent sinners."

In the year 1821, our departed Pastor (though at the age of threescore years and ten, and though labour and sorrow

were striving to bow the energies of his frame) undertook the publication of the Sermons of the American Bishop Dehon, a most amiable, zealous, and eloquent preacher. He became acquainted with these works but a short period before he gave up his public labours, but so highly esteemed them, that he felt the obligation of publishing an English edition.

At the latter end of 1823, the wants of the infant Church in New-York and Ohio were presented in person by the two venerable Prelates of those Dioceses; and also, those of Washington College, Connecticut, by the commissioned agent of the Bishop of that Diocese. On that occasion, our departed Rector, acting with two highly revered noblemen, and two laymen, his friends, accepted the office of Trustee for collecting funds, by which, in the eastern states, the general Theological Seminary, and Washington College, have both been assisted; and in the states of the west, a College has been erected and endowed, for the education of the sons of the soil, in the doctrine and discipline of this the mother Church. The benefits arising from these Christian exertions, have not only been sensibly felt in the diocese of Ohio (then the most western spot in which the Church was planted), but the existence of the institution has already led to the first steps in the formation of a diocese still more westerly, extending onwards to the shores of the Pacific, and to be called the "*Mississippi Diocese*." By the same means also, an edifice, answering the double purpose of a college-chapel and a church for the newly-formed parish, as well as strictly English in its character, and planned by an eminent English architect, is in progress of structure in the centre of the town of Gambier, and parish of Harcourt. In this blessed work, the exertions of himself and his co-trustees were sanctioned and aided by twenty of the English and nineteen of the Irish Prelates, including all the Archbishops of the United Church of England and Ireland, as well as by both our learned Universities.

But what were his labours in the Church as limited to the confines of his own country?

For thirty-seven years, the entire and laborious management of the affairs of the Society for Promoting Christian Knowledge, was conducted by him as their sole secretary.

For the same period he was Rector of St. Bennet, Gracechurch-street; and till infirmity disqualified him for the office of preaching, his labours were devoted on

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the Sunday mornings, alternately, to that parish and to our own.

During forty-six years, he was Lecturer of the neighbouring parish of Islington; and in the combined offices of Curate and Rector, he was fifty years the minister of this parish; nay, be it remembered, that from the day of his appointment to the Rectory, *i. e.* for thirty-two years, he was also the *resident* minister.

The labours of our deceased Rector, in any career of more general and extensive usefulness, can, therefore, alone be duly estimated by our bearing in mind what was the weight of his constant and uninterrupted official duty.

Never did he make use of preferment in the Church as the means of accumulating worldly emolument; in that respect his character was literally irreproachable; and to show, moreover, the sense of Christian humility, gratitude, and contentment, with which he received those earthly blessings which Providence, in his kindness, had bestowed upon him, let us quote his own words, from a letter to a friend. "Few men," says he, "comparatively speaking, arrive at my age; and if the abundance of good things which I have experienced in this life be exchanged for the very lowest seat in another and a better world, I shall have reason to adore and bless Him through whose merits I shall have attained it."

Of his character, as a Christian, we may in general, justly pronounce, that it was marked by a firmness, yet simplicity of faith—a steadfastness, yet humility of hope—a charity which embraced all mankind, but especially of the household of faith, which was unsparing of his means, and unostentatious as unsparing. A friendship once formed with him was, upon his part, sure to be permanent. Those who, from their intimacy, have maintained to the last their intercourse with him, have remarked that there never was the least diminution in the warmth of his feelings towards any of those objects that had ever been dear to him. He was a loyal subject of his King; a consistent, a faithful, a zealous minister of the Apostolical Church, into which he had been baptized and ordained; and if, in this character, he might have appeared to some to maintain a too unyielding independence of principle, it was founded upon his own conscientious convictions; that neither from the State, nor from the voice

of the people, did a minister of Christ receive his commission, but from the Lord alone in heaven. Call to mind those words which (in this very sanctuary he uttered) upon occasion of his becoming rector of this parish. "My manner of life! would to God it were more pure, more holy, more worthy of your imitation; whereinsoever it is wrong, may God pardon, and His grace correct it; and if in any particulars it be right, may you all be led to follow me, as I follow Christ."

From the labours of the Church militant, at length he has gone to the glory of the Church triumphant. Old and full of years, he is gathered unto his fathers.—Pp. 16—24.

An Abridgment of Universal History, adapted to the use of Families and Schools, with appropriate Questions at the end of each Section. By the Rev. H. J. KNAPP, M.A. Sixth Edition, with considerable additions. London: Longman and Co. 1829. 12mo. pp. 238. Price 5s.

THE practical utility of this little epitome of Universal History, sacred and profane, has been very generally felt and acknowledged by parents and teachers of all classes. Indeed its popularity is sufficiently evinced by its having rapidly run through five editions. We should have thought it unnecessary to do more than add our testimony to that of several of our contemporaries in favour of the judgment with which its facts are selected, and the ability displayed in condensing them, and in uniting brevity with perspicuity, but for the circumstance of considerable additions having been now introduced, especially with respect to the earlier periods of history. Mr. Knapp has unquestionably produced in this small volume a work of more real usefulness than many of much higher pretensions, and one which may be taken up with advantage even by the more advanced student as a refresher to the memory, or for the purpose of reference.

SERMON FOR THE NEW YEAR.

LUKE xiii. 6, 7, 8, 9.

A certain man had a fig-tree planted in his vineyard : and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down, why cumbereth it the ground ? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it : and if it bear fruit, well : and if not, then, after that thou shalt cut it down.

THIS parable was spoken by our blessed Lord, to warn the Jews of the desolation and destruction of their nation which would follow their rejection of his word and office. And, by the power of faith, it speaks to us also, who, in the written word of Christ, have, like the Jews, been called unto the knowledge of salvation. It expresses, under an intelligible and striking form, the two great attributes of God, his mercy and his justice ;—and unfolds to us the nature of his dealings with the sons of men, his patience and long suffering, his care and aid, the kind provisions of his grace and goodness ; at the same time explaining our condition here and our prospects hereafter.

The owner of the vineyard is the Lord Jehovah ;—the dresser of it Jesus Christ, the Saviour and Redeemer of mankind ;—the tilling of the soil, the efficacy and the help of the Holy Spirit in the work of righteousness ;—and the fig-tree is the representative of every one who has been admitted into the bosom of the Christian Church. The passage is, therefore, addressed to every one amongst you individually ; and I humbly trust in God that you will so consider it, whilst I endeavour to explain the solemn and important truths which it reveals.

The similitude of a vineyard is a common one in Sacred Scripture ; and were I to quote all the passages in which mankind are likened to the trees or plants that adorn the face of the natural world, I should weary you with repetitions of that which must be familiar to every one. And there is not only a moral beauty, but a strong religious benefit in the comparisons which, in the pages of the Bible, continually exist between man and the trees of the field. That “we all do fade as a leaf” is equally true in fact, as well as beautiful in fancy ; and he that thinks upon the saying with a heart intent to “muse on understanding,” may find in it much food for after meditation and improvement. “Wisdom crieth in the streets,” says Solomon : and the man who looks around him on the wonders of creation with a chastened and a believing spirit, may find more than a subject for poetical comparisons in the growth and the decay of the vegetable world. Christ himself does not disdain to employ the powerful aid which this consideration frequently supplied him with, in his ministry and word : and beyond the more immediate application to the individual subject in discussion, he that considers these remarks will turn involuntarily to the beginning and the consummation of all things, as recorded in the

book of God, under the comparison of the tree that bore the fruits of sin—the knowledge of good and evil; and that more noble plant which is to grow upon the banks of the river, and in the streets of the New Jerusalem,—“*the tree of life, the leaves of which are, “for the healing of the nations.”*” (Rev. xxii. 2.)

To bring this subject to your more particular attention, I shall now proceed to consider the similitude alluded to with respect to the growth of men in spiritual concerns.

Whoever regards the face of the natural world, will behold trees, and plants, and herbs innumerable; each, however, possessing its distinctive property of usefulness to man. Some are for shade, and some for food, and some for medicine, whilst there are others which are shunned from their noxious and destroying qualities. So is it in the moral world. Men are as “*trees which the Lord hath planted;*” some refreshing the weary traveller in life’s thorny wilderness with the comforts and the aid of friendly nourishment; others bringing into the world the seeds of misery and the fruits of sin. The natural world is also, in its more collective character, an emblem of the moral one. In some places,—in the burning desert, and on the barren mountain,—there is neither pleasant plant nor lordly cedar; whilst in others, where the kindness of the great Husbandman hath nourished them with the early dew and the latter rain, “*there grow all manner of trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed.*” (Ezek. xlvii. 12.) When God, then, in his own wise counsels, has vouchsafed to call a people from the errors of the heathen to the knowledge of salvation, and has gathered to himself a Church out of the midst of the nations, there, may it be said, that he has planted a vineyard, into which he sends his labourers, that he may eat the fruit thereof in due season. In this respect, we, who are assembled here to-day to hear and to profit by the word of God, are represented in the parable, which I have read to you as a text, as the vineyard which the proprietor came to visit. But let us recollect, that there was a fig-tree planted in this vineyard, on which he sought for fruit, and “*found none.*” As the general application of the vineyard properly applies to the Church of God, and to every congregation as a branch of it; so, by the barren fig-tree, more or less, may every man understand his own particular and individual situation in the midst of it.

I would say then to every one, and would wish to impress it forcibly upon his mind with the earnestness and the force which such a consideration must demand; *you* are the fig-tree in the vineyard of the Church, which is expected to bear in due season the fruits of that religious cultivation which you have received. Be cautious, and be fearful, and take earnest heed, lest, when the lord of the vineyard cometh to seek fruit, he find none. As the time of your visitation is unknown to you, since the Lord cometh as a thief in the night, do not be content with a lifeless state of being, but improve the nourishment which is afforded you, in order to bring forth the fruits of faith and repentance. The Lord of the vineyard may not longer grant you the indulgence which, as the fig-tree received, you have also received, in vain. He may come in an hour when you look not for him, and

say, as he said unto the dressers of the vineyard, in speaking of *your* soul, "Cut it down; why cumbereth it the ground?"

The states and the conditions of mankind are various; but to every individual is an opportunity afforded of bringing forth the fruits of righteousness, and of every one will be demanded an account of his exertions, and his progress in the path of duty, and according also to his deeds will be the final doom of each. To every one, at one period or another, will the Lord of the vineyard come, seeking fruit; and woe unto that man, whom he shall find barren in the fruits of a holy life. To such, "*Cut it down; why cumbereth it the ground?*" is the awful and decisive sentence of the Judge of all men.

To many of you the great Master has already come, in the especial visitations of his love and mercy;—and to all amongst you he is daily present in the ministration of his word and offices. "*Behold, these three years I come seeking fruit on this fig-tree,*" is a truth as applicable to us of the present time, as it was to the subject of the parable before us. How many are there among us, who have experienced all the wonders of God's mercy and love, in a way too striking to be obliterated from memory! How many years of patience have been passed in a vain hope of their amendment! How many years of kindness have been spent in apathy and sin! The barren Christian can have no excuse;—baptized in the name, and nurtured in the knowledge of a Saviour; taught early to regard the object of his pilgrimage on earth, and led by God's own word to seek a heavenly country; blessed with every opportunity of grace, and guided in all times of danger and distress; where shall he seek excuses for the palliation of his sins, if, under all the warnings, and the positive commands and promises of God, he still remains a barren fig-tree in the vineyard which the Lord hath planted? The Holy Spirit has been ready, with the genial efficacies of his power, to till the stony soil, and to improve the first faint signs of spiritual vegetation. And, even when it seemed, that barrenness of principle and faith had taken such possession of the heart, as to preclude the hopes of fruit, by the quiet and converting power of heavenly counsel, the decaying members have received fresh life, and a new vigour has succeeded to the torpid uselessness of a dying piety.

By his word, God hath declared the wisdom of eternity, and hath made known to Jew and Gentile the unsearchable riches of his will, and hath proclaimed, that "*in every nation he that feareth him and worketh righteousness is accepted with him.*" He has sent his Son into the world to be the way, the truth, and the life—to guide mankind, and to attest his power and goodness, to prepare a place in heaven for all that follow him, and to make atonement, by the expiation of our sins upon the cross, for the offences and the crimes which we have ignorantly committed. And this same Almighty Saviour has provided for the wants and weaknesses of his people, by sending down the Comforter, who shall remain unto the end, inspiring, and consoling, and refreshing with all spiritual nourishment, the heart of the believer. And, that the knowledge of these mighty deeds may never fail, he has ordained, and has appointed for communion and fellowship, an universal Church, the ordinances and the services of which are full of

instruction and assistance in the work of man's salvation: and he has set apart a peculiar order of men, in every age and nation, whose business and profession it is to teach and to proclaim, from day to day, and from year to year, in public and in private, these wondrous acts of his unmerited and full affection to a race of miserable and sinful men. And in accordance with his will, he has provided other means of mercy, which too often are despised and unimproved. He knows how frail the human heart must be; how liable to error and forgetfulness is the soul of man. In his goodness, therefore, he sends down amongst our sorrows and afflictions, to recall us from the vain delusions of a temporal world, to the imperishable certainty of an eternal blessedness in heaven. It is thus that the stony soil and barren wilderness of human nature is prepared and tilled. Man, however, is a mystery of perverseness. Although it is by these, to us unwelcome, means of exercising penitence, proving faith, and inspiring hope, that the believer is brought onwards through this vale of tears to the mountain of the Lord; how often are we tempted to exchange these blessings which, if properly received, will always prove most pure and satisfying for the temptations and the lures which the great enemy so thickly spreads upon the flowery path of sin and death.

When, in the word of God, judgment is denounced against the sins of man, and the history of a fallen world is opened to our view, how apt are we to consider, that, in such events, we can have no possible concern; how frequently do men turn away from the word of the Almighty, as a subject unpleasant to their thoughts, and quite unnecessary for their meditation! And when, in obedience to the high commission which they have received, the ministers whom Christ has sent into the world "*to preach unto the people, and to testify, that it is he which was ordained of God to be the judge of quick and dead,*" stand up, to plead, and to explain, and to enforce God's will—how often are their words refused and ridiculed, and all their counsel and advice despised and forgotten! Nay, when the hand of the Lord has been heavy on an individual for his good; when he has been snatched from his career of sin, and laid upon a bed of sickness and reflection; when the power of God has been revealed, and his mercy manifested; how often has the sufferer yielded to the temptation of Job "*to curse his God and die,*" rather than follow the example of the pious Hezekiah, by supplication and by weeping, turning his face unto the Lord, considering his ways, and by repentance and a renewed faith making his peace with God. How often, when delivered, like Israel, from the sea, has he forgotten the arm of his deliverer, and sighed in secret after all the vanities and vices of that life, from which he had been timely saved, turning "*like the dog unto his vomit again, and like the sow that was washed to her wallowing in the mire!*" And when, by an infliction of another nature, by the loss of property or friends, the warning of the Lord is made known, how sadly are we tempted to repine and murmur; not considering that "*the love of money is the root of all evil,*" and that "*the righteous is taken away from the evil to come;*" (Isa. lvii. 1.) that though "*riches make themselves wings and flee away,*" yet in heaven there is "*treasure, which neither moth nor rust doth corrupt, and where thieves do not break through nor steal;*" and that though

"*the Lord hath taken away,*" he hath also "*given;*" and that it is our duty, as well as our interest, to exclaim, "*Blessed be the name of the Lord.*"

But "*the Lord will not always strive with man.*" There is a time, determined in the counsels of Omnipotence, when the mercies and the judgments of God shall be withdrawn, and man is left to the bent of his own evil genius, and the inclination of his evil nature; when, wearied by vain obstinacy and unshrinking profligacy, the Holy Spirit is provoked to quit the heart, which he would willingly have turned to righteousness, and the profane and impenitent sinner is reserved for the dread hour of judgment. When the sentence was decreed against the barren fig-tree, "*Cut it down, why cumbereth it the ground?*" the dresser of the vineyard is represented as addressing these important words to the great Master, "*Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down.*" So is it with man and his Maker. God comes, year by year, and day by day, seeking fruit, and, too often, finds none. His patience nearly exhausted, he is forced to issue the decree of justice, "*Cut it down, why cumbereth it the ground?*" Cut down this barren member of my Church; why does he receive those blessings which another would improve to his own interest; and my honour and glory? Then Christ, the Intercessor, and the Advocate, pleads with his Father for a longer continuance of his patience and long-suffering, whilst he endeavours, by a last kind effort, to awaken and arouse the slumbering conscience, stir up the sluggish fountain of duty, and infuse, once more, into the heart of the infirm disciple, the graces of the Holy Spirit. If it improve under this affectionate and final discipline, he will receive the reformed and chastened soul into his love and favour; but, if it continue still irresolute and incorrigible, he then leaves it to the penalty which he, as Judge, is bound to assign as its appropriate reward.

Let not this affecting and important parable pass unheeded. Let me persuade you to consider it as addressed to you collectively and individually; as to persons who, whether spared for a longer or a shorter period, must one day appear before the judgment-seat of Christ. The season at which we are arrived, gives me an opportunity of enforcing an attention to this passage in the teaching of your Redeemer, which I earnestly desire you will not carelessly neglect. You have now entered upon another of those periods of time, by which your earthly existence is calculated and assigned. The year which has just closed is swallowed up in the ocean of eternity; whilst the actions of your lives, which have transpired in its course, remain indelibly inscribed in the books of the recording angel. Who is there that is amongst us now, that can presume to say, that, at the close of the present year, he shall be found amongst us in the house of God? Who is there that shall venture to assert, that he shall be found in the land of the living? If we look around us, do we not find many missing, who, at the beginning of the last year, assembled with their brethren in the house of God, to praise him for his past mercies,

and to beg a continuance of them for the future? They were then in the enjoyment of health and strength, and in the fulness of their days; but now, "the place thereof knoweth them no more." They have been summoned to their account, with all their imperfections on their heads; and, if the sentence which removed them from an earthly trial to a heavenly judgment, was like that which was pronounced upon the barren fig-tree, "*Cut it down, why cumbereth it the ground?*" sad, indeed, must be their fate through all eternity. God only knows how many of us, who are met here to-day, will be suffered to meet again at the close of the present year. God only knows who will be summoned next into his awful presence! The decree, by which our days are numbered, may have gone forth against myself, or against any one amongst my numerous hearers! And may God in his mercy grant, that whoever is marked out for the final stroke of death, may find grace to improve, to his eternal welfare, the small portion of time which is allotted him, to fit and to prepare his soul for the coming of the great Master of the vineyard.

Let every one, then, deeply consider, that his everlasting interest is concerned in the events of that new year, which God in his mercy has spared him to see. When we have arrived at its conclusion, we may find ourselves, perhaps, in a world where there is no repentance—no means of amendment or salvation. With some, that final year is already far advanced; and if, when the summons comes, they are found wanting in the fruits of holiness, it will be too late to reflect, or to look back upon the many years in which the Lord came seeking fruit, and found none. It will be to no purpose, that they remember how many warnings they despised, how many mercies they did not acknowledge, and how many opportunities of making peace with God they utterly neglected.

Let me then exhort you, my brethren, to give heed to what the parable has set before you. Let me entreat you, in the name of Christ, and as you value your eternal interests, to consider whether you are not in the awful condition represented under the similitude of a barren fig-tree, bearing leaves, in the outward form and appearance of religious faith, but being wanting in the only thing which the Lord of the vineyard will require of you—the fruit of sincere piety and unaffected devotion. If you lack this genuine fruit of faith, the good works which spring of faith, if you are solely contented with assembling in the house of God, and with the outward decencies of life, without exhibiting your actual increase and perfection in grace and righteousness, you may be certain of your fate—"Cut it down; why cumbereth it the ground?" But if, excited by the near view of such an awful consummation, you repent, and endeavour to renew your hearts unto holiness, perfecting its fruits in the fear of God, and thriving under the kind care and cultivation which his eternal Spirit waits to confer upon you, you may escape the doom which is recorded in the Gospel.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. I.

"Omni antiquitate uti possumus, quæ, quo propius aberat ab ortu et divina progenie, hoc melius ea fortasse, quæ vera erant, cernebat."—*Cic. Tusc. Quæst.* 12.

INTRODUCTORY OBSERVATIONS:--SECT. I.

Not only in the writings of St. Paul, but in other parts also of the Holy Scriptures, in the Old as well as in the New Testament, there are many *things hard to be understood*, which have been *wrested* and perverted to the support of doctrines and opinions never contemplated by the inspired writers. Sects and heresies have arisen from time to time without number; differing from each other, and from the truth, in a multiplied diversity of particulars, and all equally defending their respective creeds by an appeal to the same volume of inspiration, frequently by the authority of the same Apostle, and not uncommonly of the same text. Even among members of the same communion a diversity of opinions unhappily prevails, and the unity of the Spirit is disturbed by the inculcation of doctrines by one party which the other cannot conscientiously derive from the authority of Scripture. Corruptions, moreover, both in respect of doctrine and discipline, have originated in what the Scriptures do *not*, no less than in what they *do* enjoin. Hence the many gross and idolatrous errors of Papal Rome, which she pretends to be founded upon Apostolical authority, and to have been received, by oral tradition, from St. Peter himself. It becomes therefore an object of importance with the Theological student, to trace these perversions of Scripture on the one hand, and these traditional corruptions on the other, to their source; to aim at orthodoxy in faith, by inquiring into the opinions of the purest ages of the Gospel; and to try the discipline of the Church to which he belongs by the test of Apostolical usage.

To the attainment of this object, nothing will be found more conducive than the study of PATRISTICAL Theology. Of the early Fathers many were contemporary with the Apostles themselves, and their immediate successors; and had doubtless the best opportunities of information on any case of difficulty, whether in respect of doctrine or of discipline. They could refer to the writers themselves for an explanation of any particular, concerning which doubts might arise; and the continual intercourse which was kept up by the Apostles with the Churches which they founded, afforded additional means of ascertaining the true import of their instructions. St. John informs us, in the conclusion of his gospel, *that there were many other things which Jesus did*, besides those which the Evangelists have recorded; and so there were, unquestionably, many sermons of his Apostles, and many conversations which they held with divers of the primitive converts, which have not been handed down to modern times. It is reasonable to suppose, however, that they would long be treasured in the

memory of those who had the benefit of hearing them; and that many of the interpretations of Scripture, which are scattered through the writings of the early Fathers, are founded upon the immediate authority of the inspired penmen themselves. To this effect, indeed, are the words of Papias, as cited in Euseb. Hist. Eccl. III. 39. Οὐ γὰρ τοῖς τὰ πολλὰ λέγουσιν ἔχαιρον, ὥσπερ οἱ πολλοὶ, ἀλλὰ τοῖς τάληθ' διδάσκουσιν· οὐ δὲ τοῖς τὰς ἀλλοτρίας ἐντολὰς μνημονεύουσιν, ἀλλὰ τοῖς τὰς παρὰ τοῦ Κυρίου τῇ πίστει δεδομένας, καὶ ἀπ' αὐτῆς παραγινόμενας τῆς ἀληθείας· Ἐὶ ἔτι πού καὶ παρηκολούθηκός τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνέκρινον λόγους· τί Ἀνδρέας, ἢ τί Πέτρος εἶπεν· ἢ τί Φίλιππος· ἢ τί Θωμᾶς, ἢ Ἰάκωβος· ἢ τί Ἰωάννης, ἢ Ματθαῖος· ἢ τίς ἕτερος τῶν τοῦ Κυρίου μαθητῶν· ἅτε Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης, οἱ τοῦ Κυρίου μαθηταὶ λέγουσιν. Οὐ γὰρ τὰ ἐκ τῶν βιβλίων τοσποῦτόν με ὠφελεῖν ὑπελάμβανον, ὅσον τὰ παρὰ ζωῆς φωνῆς καὶ μενούσης.

In addition to this paramount advantage, the early Fathers were also intimately acquainted with the manners and customs of the age and country in which our Saviour lived and preached; they were familiar with the prevailing ideas, opinions, and prejudices of the persons among whom he first published his Gospel, and to whom the Apostles carried it immediately after his ascension: they watched with a jealous eye over the slightest deviation from the genuine spirit of the christian scheme: they were addicted to no party, and were earnest only for the truth; and their faithful attachment, and firm devotion to the infant religion of Jesus, were abundantly testified by the readiness with which they laid down their lives in its defence. The nearer therefore we approach to these times of primitive purity, the less likely is corruption, either in doctrine or practice, to have found its way into the Church: as the stream flows with greater clearness at its source. It is true that the Fathers are not always to be relied upon in their interpretations of the Sacred Scriptures. Their comments are sometimes fanciful, and their observations irrelevant and obscure. We meet with this however much more frequently in the later than in the earlier Fathers; and indeed through the first three centuries there is little to be complained of on the score of heterodoxy. At all events, we have a resource in the Scriptures themselves against any false opinions which may be occasionally broached in their works; and to these must always be the last appeal, as the only sure and infallible guide. It is only contended that those, who lived nearest to the Gospel times, are more likely than others, who have not these advantages, to be the safest repositories of Gospel truth.

An objection, however, has been urged, that even in the Apostolic age disputes had arisen in the Church, and consequently that the testimony of the Fathers cannot be safely relied on. True it is that the controversy respecting the observation of Easter had then commenced between Polycarp and Anicetus, the former of whom appealed to the practice of St. John for one time, the latter to that of St. Peter for another. (Euseb. Hist. Eccl. IV. 14.) But, if occasional differences are to be received as decisive against the general testimony of the Fathers, the contention between Paul and Barnabas, and the error of St. Peter, which was severely reprehended by St. Paul, would go some way towards weakening the authority of the Apostles themselves.

Both the Apostles and the Fathers, however, were men, and fallible : and if they are to be rejected on this account, all human testimony is at an end. It is possible, indeed, that in the case in question both the disputants may have been correct ; and that the Apostles generally, regarding it as a matter of comparative indifference, left the time of the observation of Easter to be settled by the several Churches, according to the prevailing practice of each respectively. One thing at least is clearly ascertained from the dispute : viz. that Easter has been observed as a solemn festival from the earliest ages of the Christian Church.

It is indeed in the evidence that they afford to *matters of fact*, that the testimony of the Fathers is particularly useful. They may be right or wrong, though less likely to be so than modern controversialists, in the interpretation of any given text, or the explanation of any of the Christian doctrines. We may not choose perhaps to assent to the various notions which they have promulgated respecting the mysterious nature of the *Trinity in Unity* : but it would be idle to assert that the doctrine was not recognized in the primitive Church, in the face of their congregated testimony from the Apostles downward. Had no allusion appeared in their writings to this great and fundamental doctrine of the Gospel, the Scriptures of the New Testament, even without the controverted passage of 1 John v. 9, would unquestionably have been sufficient to establish its certainty ; but the absence of all mention of it in the records of the early Christians, could not have been otherwise regarded, than as a most unaccountable anomaly in the history of mankind. In fact, the negative testimony, which the *silence* of the Fathers sometimes affords in relation to some of the tenets of modern times, is scarcely less important than their *positive* assertions. At the Reformation, for instance, the Papists did not hesitate to appeal to the early Fathers in support of the numerous corruptions of the Romish Church ; but no sooner did Jewel set them in array on the side of the Reformers, than the weakness of his adversaries was completely exposed. He challenged them to produce a single record, from their genuine writings, containing any allusion to the sacrifice of the Mass, the adoration of the Virgin, or any of those idolatries, which Protestants had abjured : and the plea of Apostolical usage vanished at once. Not that the authority of any of the early Christian writers would have been a valid support of the Romish errors, condemned, as they are, by the whole body of the Scriptures ; but that the want of this authority destroyed even the *traditional* antiquity to which they pretended. Precisely in the same degree, their allusion to any Apostolical custom, mentioned in the New Testament, attests the continuance of such usage in the ages immediately succeeding ; and certain forms and ceremonies, which they relate to have been adopted by the Apostles, may be considered as traced through them to the earliest antiquity. It is thus that we find that the sign of the cross in Baptism was employed in the purest ages of the Church ; and tradition, such as this, is justly regarded as a sufficient reason against its abolition.

An instance or two, of a more important nature, may not here be out of place. The sign of the cross in Baptism may possibly be looked

upon as really non-essential, though, in itself, sufficiently significant. Not so the subject of Baptism itself. In the Church of England *Pædobaptism* is not only practised, but we maintain that there is authority for the practice in our Lord's first commission to the apostles; and its standing in the place of the Jewish rite of circumcision, without any injunction against the early administration of it, amounts to an indirect proof of its propriety. Still the point is strongly contested; and it is therefore of infinite consequence to know, upon the authority of the Fathers, that the practice has prevailed from the very infancy of the Gospel.

Again, it may be inferred from the Acts of the Apostles, and their Epistles, that the *first day of the week* was set apart for the purposes of Christian worship, immediately after our Lord's ascension and the gift of the Holy Ghost. It has been contended, however, that there is no positive injunction to this effect, and that there is no greater authority for departing from the Jewish sabbath, which was observed on the *seventh* day, than for any of the *traditional* observances of Papal Rome. Since, however, we can trace the observance of the Christian Sabbath from Justin downwards, who states distinctly that Sunday was the day set apart in his time, *because it was the day of our Lord's Resurrection*, there can be little doubt that the inference from the Scriptures is correct. For, be it remembered, that Justin immediately succeeded the Apostolic age; and he records the custom as one which had been in use from the earliest times.

One more example will suffice. The most natural inference from 1 Cor. xi. 26, is that Christians should partake frequently, or as often as they can, of the Holy Communion. Still, the direction is not specific; and persons are not unapt to interpret it with some latitude. From the testimony of the Fathers we find, that the first Christians never met to worship God without it: which is, to say the least, a very powerful argument for *frequent communion*.

But, although the historical evidence in favour of the antiquity of divers practices, which we still retain in the Church, is valuable and important; how, it may be asked, can the Patristical writings be applied to the settlement of Theological controversy? The dissensions, which now divide the Christian world, are different from those which prevailed in the early ages of the Gospel; so that, whatever authority we may attach to them in other matters, they can scarcely be allowed any weight in these. Upon similar grounds we might argue that the Scriptures themselves are not sufficient for supplying an answer to the propounders of any new article of faith. Although the points of modern and ancient misbelief may be greatly dissimilar, still it may, and does, frequently happen, that the interpretation of a text, which is found in an early Father, is so completely at variance with this or that particular way of thinking, as to leave no doubt what the writer *would have thought* on the subject. It will never be believed, for instance, that Clement, Justin Martyr, Tertullian, and others, to whose opinions we shall have occasion to refer respecting the divinity of Christ, would have lent their sanction, directly or indirectly, to the miserable tenets of modern Unitarianism. But, besides this, many of the controversies of the present age are nothing more than refinements of those of

earlier times ; and the arguments, employed by the primitive writers, may be readily turned against errors which still prevail. The objections of Celsus against Christianity have been revived from time to time by unbelievers of succeeding ages ; and it would be difficult, perhaps, to find more cogent and satisfactory refutations of them, than those which Origen has supplied. .

It has been further urged, as a serious objection against the authority of the Fathers, that in many cases they are at variance with each other, and even with themselves ; and they have even been stigmatized as dealers in pious frauds, and inventors of legendary fables. A sufficient reply to this last insinuation is supplied by the rigid integrity of their lives, their persevering adherence to their statements under persecution, and not unfrequently by their deaths. They might be, and sometimes doubtless were deceived ; but deceivers they could not be. And what do their mistakes and change of opinion prove ? The first were but errors in judgment to which all are liable ; and if a person sees reason, upon mature consideration, to alter his views respecting a point of doctrine, it surely cannot impeach the general credibility of his evidence. With respect to their differences among one another, they may be readily accounted for upon general principles. In one respect at least, they are valuable ; —as a proof that there was no collusion between them ; and consequently that their unanimity, which, in matters of importance is seldom disturbed, is a strong presumptive evidence of truth.

Such are the advantages which evidently result from the study of *PATRISTICAL Theology*. By different parties, and for different purposes, the authority of the Fathers has been variously estimated ; and while some would raise it above their legitimate value, others are eager to consign them to undeserved neglect. . Their real importance lies between the two extremes. They are by no means to be exalted to an equality with the Scriptures, and to be taken as an infallible guide in matters of religion, neither are they to be regarded as utterly unworthy of credit, or even as trifling and insignificant. It seems, indeed, to have arisen from fear of the consequence that would arise from their undue celebrity, which induced M. Daillé to depreciate their true value, and some others to reject their authority altogether. A just and impartial estimate of their merit was evidently taken by our venerable Reformers, and their authority has been duly appreciated by our ablest and soundest divines. Among the signs of the times, which may be regarded as favourable to the present state of religion, the growing attention to them is not the least encouraging. The learned and venerable Bishop of Salisbury (Dr. Burgess) has in various charges adverted to the subject ; and the recent publications of the Bishop of Lincoln, on the writings of Justin Martyr and Tertullian, shew how worthily his Lordship filled the Divinity Chair at Cambridge. While the collection of the best entire smaller pieces of the Greek and Latin Fathers of the three first centuries, now editing by his successor, Dr. Turton, proves that this important study will continue to be cultivated in that University ; the “ *Testimonies of the Anti-Nicene Fathers to the Divinity of Christ*,” by the Rev. Dr. Burton, who has lately been raised to the Divinity Chair at Oxford,

argues no less strongly of encouragement to the same pursuit at the sister University.

In furtherance of this profitable study, it is our intention to lay before our readers a series of Papers, on the "EARLY FATHERS OF THE CHRISTIAN CHURCH." Our design is to present a concise biographical sketch of the principal writers to whom the appellation belongs, beginning with those of the Apostolic age; together with an account of their writings, and occasional extracts, in illustration of the doctrine, discipline, or worship of the Church of England. A short bibliographical notice will also be added of the best edition of their respective works, as well as of detached pieces of the greatest merit. Previously, however, to entering upon each writer particularly, it will be necessary to devote another Number at least to our introductory observations.



The RUBRICK of the CHURCH OF ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D. D. of Magd. Coll. Oxon. London, 1737.

(Continued from Vol. XI. p. 757.)

Then shall be read in like manner, the Second Lesson, taken out of the New Testament; and after that the Hymn following, except when that shall happen to be read, in the chapter for the day, or for the Gospel, on St. John Baptist's-day.

THIS Rubrick will serve to direct any officiating person, not to read the *Magnificat*, when it is read with this hymn, in the chapter for the day. The Rubrick, after which *Magnificat*, says, *Or else this Psalm, except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms.* As often as the *Magnificat* is read, the *Nunc dimittis* generally follows; but it cannot well do so upon the nineteenth day of February, because it is part of the Second Lesson; so the *Deus Misereatur* may follow the *Magnificat* then, according to the order, that follows the *Nunc dimittis*.

Or else this Psalm, except it be on the twelfth day of the month.

This may suggest, at little care too, to all chanters in choirs, not to repeat any Psalm for the Anthem that has been used just before. Neither should the same Psalm be sung again, any more than the last of the sentences should be read at the commencement of the service, when the first chapter of the First Epistle of St. John is the second Lesson.

It may not be very unsuitable to our main design, if we observe here the propriety of the rest of these hymns, and how carefully they were made choice of, and placed as they are, since by these intermixtures, both minister and people are so cheerfully relieved by them.

The *Benedictus* very appositely follows the second Lesson, as it is a

thanksgiving for those blessings of the Gospel state which are so largely set forth in the writings of the New Testament. Zacharias, being under the impulse of the Holy Ghost, upon the occasion of the birth of his Son, whom at his circumcision he had named John, after his hearing and voice were restored to him, uttered this prophetic declaration of his office, as he was to be a preacher of repentance, and the forerunner of Christ, the end of whose coming was, that "We should be saved from our enemies, and from the hands of all that hate us, that we might serve him without fear in holiness and righteousness before him all the days of our life."

Or this Psalm, JUBILATE DEO.

Though this Psalm has its monthly course, and the *Benedictus* read but thrice a year, besides the Gospel, yet is the latter so much seldomer used than the former, that when it is, most of the congregation are at a loss how to go on. However, this *Jubilate* follows the second Lesson, very fitly too, as it is a hymn of praise, wherein all the nations of the world are called upon to join in praising and adoring the only true God, whose promises in the Gospel have been now held forth, and his grace, mercy, and truth so freely displayed to us.

Magnificat, St. Luke i. 46. The Song of the Virgin Mary is likewise very rightly placed between the Lessons: where in the first, those mercies which she had such a deep sense of, are so frequently and fully promised and declared; and in the second, so exactly and plentifully fulfilled and enjoyed, in that "he remembered his mercy," herein making good and fulfilling his everlasting promise which he made to "Abraham and his seed for ever."

Or else this Psalm, CANTATE DOMINO.

This hymn very naturally follows this Lesson too, as it was a prophetic exultation for the coming of the Messiah: "By saving and delivering us from our spiritual enemies, hath he gotten himself the victory; the Lord declared his salvation, he hath remembered the promise made to our forefathers: let the whole creation therefore sing, rejoice, and give thanks, for he cometh with righteousness to judge the world and the people with equity."

NUNC DIMITTIS; or, The Song of Simeon.

The participation of the Gospel benefits being the foundation of this hymn, it very rightly follows the second Lesson too. When our Saviour was brought into the Temple, to do for him after the custom of the law, the good old Simeon came by the Spirit there, as it had been revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. He there then breaks forth into this comfortable, and solemn resignation of himself, and blessed God, and expressed his joy for that salvation which is therein contained and delivered to us.

DEUS MISEREATUR.

This *Deus Misereatur*, is a prayer to God, and very justly follows this Lesson too, as it is a hymn of praise for the manifestation of our

salvation, and wherein we express our desire 'for the further propagation of it, "That thy ways may be known upon earth, thy saving health among all nations." "Let all the people," to whom thou art teaching the benefits of these righteous and good laws, therefore, "praise thee, O God, let all the people praise thee."

Then shall be sung or said the Apostles' Creed, by the Minister and People standing, except only such days as the Creed of St. Athanasius is appointed to be read: which confession of our Christian faith, commonly called the Athanasian Creed, is an epitome of the doctrine established by the four first general councils, concerning the Holy Trinity.

Before we enter upon prayer, we rehearse in our own person, the Apostles' Creed, which Creed is a summary of the principal and fundamental articles of our Christian faith, that has been set forth to us in the Lessons. Most churches are so contrived, that most of the congregation face the east part. The contrivance of the Temples were so fashioned, says the great Vitruvius, that they who offered sacrifice might look toward the east. The Jews, in their dispersion throughout the world, whenever they prayed they turned their faces towards the Mercy-seat and Cherubims, where the Ark stood. "Hear the voice of my humble petitions, when I cry unto thee, when I hold up my hands towards the mercy-seat." Daniel was found praying towards Jerusalem, because of the Temple there. "If they pray towards their land, the city which thou hast chosen, and the house which I have built for thy name, then hear thou their prayer." 1 Kings viii.

Notwithstanding that this has been always esteemed a very decent way of our expressing our belief of a God, to turn to the east, that quarter of the heavens where he is supposed to have his peculiar residence of glory, and towards which there has always been a regard paid, yet we shall now and then meet with those who value themselves upon being sour in their obedience to custom, and so stiff-necked and conceited as not to comply with the rest of the congregation in this, nor in bowing at the name of our Lord and Saviour; though it was religiously ordained by our first Reformers, that whenever the name of *Jesus* shall be pronounced, due reverence shall be made, as heretofore has been accustomed.

This was first established by the Queen's injunctions, 1559, and was afterwards incorporated into the Canons of the year 1603:—"And likewise when in time of Divine Service, the *Lord Jesus* shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed, testifying, by these outward ceremonies and gestures, their inward humility, christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised." *Can. 18.*

And after that these prayers following, all devoutly kneeling, the Minister first pronouncing, with a loud voice, THE LORD BE WITH YOU.

For all this plain direction, how few are there but what are upon their knees before the solemn blessing for this holy work is given;

whereas they should make their answer for the spirit of prayer, and stay till they have been called upon to attend this great work, and then should they kneel, and not before. The Clerks and people are not here to repeat the last of these versicles; it is designed and ought to be left for the Minister to say it by himself. The same is to be observed in the Office of Matrimony, (there it is not printed differently, but—then the Priest shall say the first, and then—*Answer*; after which, *Minister*.) Visitation of the Sick, Burial of the Dead, Churching of Women, and in the Communion.

Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice.

By Clerks here are meant such as are still in some Cathedral or Collegiate Churches, who begin the Psalms, read some of the Lessons, and name the Anthem. They were formerly in Deacon's orders, and their business was to assist at the altar, for which they had a competent maintenance, by offerings at those altars. The word *Clerk* is but once mentioned, and that is in the office of Matrimony. "Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk," i.e. to him that waits upon him, the Sexton, or some other servant that attends him, such as attend any minister in cathedral, or collegiate churches* or chapels.

To the same purpose did a gentleman, not long since, express himself in his will,—“To let me be buried in the church-yard wherever I drop, giving to the parson one guinea for performing his customary duty; ten shillings to the clerk for doing nothing; ten shillings to the sexton, who may deserve it, for making my bed and covering me with a green turf.”

The parishes of St. Andrew and Charles, in Plymouth, are so large, that there are two persons* in Deacon's orders, to assist the Vicars. *I* vide “A Journey through England,” Vol. II. p. 52.

In town, some of the readers especially would have other-guise usuage from such, than ever they can be supposed to meet with from your common servants, who have frequently wriggled themselves into such incomes as most of the Clergy there can never come up to half the value of. There need not so much have been said here, but that most of these sort of gentry look upon themselves to be of that importance, through the whole service, though, through their peculiar sufficiency, they may perhaps have only learnt how to blunder on, and to fancy that it belongs to them to be still louder than ordinary in so doing: that it has caused the people to imagine with them that the more they take upon themselves to say, there is still the less for them to do.

* His rebus sic gestis, manus relaxabunt, et maritus annulum uxori dandum libro imponet una cum pecuniis, Ministro, ac sibi servienti, debitis.

Then shall follow three Collects: the first for the day, which shall be the same that is appointed at the Communion; the second for peace; the third for grace to live well. And the last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling:

It may be no improper place to see here what is noted in the Order, how the rest of the Holy Scripture is appointed to be read:—*That the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.*

As it is appointed again, after the Gospel for the Circumcision of Christ: *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany; i. e. the same Epistle and Gospel shall serve, wherever there is a Communion, upon any week-day: as at St. Mary's they do, upon some week-day preceding the first day of every term; or as they would, whenever there shall happen to be one, when any new married person shall receive the Holy Communion upon any such day.*

The second Collect at Evening Prayer is likewise a fine prayer for peace, wherein we desire and pray for that peace which the world cannot give. "My peace I give unto you; not as the world giveth give I unto you." "These things have I spoken unto you, that in me ye might have peace." And, in the Second Sunday after Epiphany, "Grant us thy peace all the days of our life." These Collects are so called, as they are collected from several parts of the Scripture. Those that have Epistles and Gospels belonging to them, are taken out of the subject-matter for such as they serve for.

The Collect for the first Sunday in Advent is for preparation for judgment, and is taken out of the Epistle:—"Give us grace that we may cast away the works of darkness, and put upon us the armour of light." "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."

The second is for a right use of the Holy Scriptures:—"Blessed Lord, who hast caused all Holy Scripture to be written for our learning; grant that by patience and comfort of thy Holy Word," &c. "Whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope." The Author of the "Whole Duty of Man" recommends this to be often used; but then he must mean that it should be used before the Service begins.

The third is for the success of God's ministers; it being sometimes ~~one of~~ the Ember weeks:—"We beseech thee to afford such a blessing to the pious labours of the pastors of the Church, who are the ministers of Christ, and stewards of the mysteries of God." "Let a man so account of us, as of the ministers of Christ," &c.

The fourth is for rescue from temptation, or for power to resist temptation.

The Church has set aside these four Advent Sundays, as a solemn time of preparation for the great feast of the Nativity: and they are so called because they are to prepare us for a religious commemoration of the Advent or coming of Christ in the flesh. Which High Day is next celebrated with some other feasts attending it. Then

comes on the *Circumcision*, then the Manifestation to the Gentiles, commonly called the *Epiphany*, (which is celebrated as a high day too, the royal family going, with the usual state, to the Chapel Royal, to hear Divine Service; and his Majesty, according to ancient custom, making his offering at the high altar, of gold, frankincense, and myrrh :) then his Doctrine and Miracles, his Passion, his Burial, his Resurrection, his Ascension, his sending of the Holy Ghost. For all which unspeakable goodness, we do afterwards give praise and glory to the whole and undivided Trinity.

These Collects are all taken out of Gregory's Sacramentary; and a further account of them may be seen in Nicholls's Commentary, at the end of the Collects, Epistles, and Gospels.

The Feasts of the Apostles were taken from the office of *Sarum*, of which St. Andrew is the first in order, in memory and imitation of the Saints, because he was the first disciple whom Christ called to follow him, and which his Collect tells us he did without delay. For a further account too, of these, *vide* "Nelson's Companion," &c.

At the beginning of each Collect there is some great attribute of God mentioned as the encouraging ground of our prayers to him; and we end them all, not in the new-fashioned way of *putting up our petitions to the throne of Grace*; but with the merits and mediation of Christ, as the only person that can obtain for us what we pray for. "Whatsoever ye shall ask the Father in my name, he will give it you." "Hitherto ye have asked nothing in my name," i. e. you have not addressed yourselves to God through my mediation: "Ask and ye shall receive, that your joy may be full;" that is, hitherto, when you have requested any thing, it has either been by your immediate addresses to God, or else you have desired me to pray in your behalf; but you have not yet addressed yourselves to God through my mediation: from henceforward make use of this method in your prayers; beg every thing for the sake of Jesus Christ your Lord, and God will always be ready to grant what you pray for.

Note, that the Collect appointed for every Sunday, or for any holiday that has a Vigil or Fast, shall be said at the Evening Service before.

These were called *Vigils*, from some of the first Christians passing the preceding night (upon account of the persecution of their enemies) in prayer and fasting, as sure instruments of religion, to prepare their minds for the due observation of the ensuing solemnity. Moses received the Law from God with fasting. (Deut. ix. 9.) When Christ entered into the great office of his mediatorship it was with fasting. (Mat. iv. 2.) Those that have none, are placed between Christmas and Candlemas, or between Easter and Whitsuntide; which were always esteemed seasons of joy. St. Michael and St. Luke are excepted from the rest then about; but the latter was once a celebrated holiday in our Church; and upon the former we celebrate those ministering Spirits, that were created in full possession of bliss.

There are particular directions as to the reading of some Collects.

The Collect for the First Sunday in Advent is to be repeated every

day till Christmas Eve. The Collect of the Nativity follows St. Stephen's, St. John's, the Innocents', and "shall be said continually till New Year's Eve." Before the last review, it was to be said till New Year's Day; but now the Collect for that takes place at the Eve, though it has no Vigil.

The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany. The Epiphany Collect then should not be read upon the Eve, the Church never using two of these, but in the octaves of Christmas and during Advent and Lent.

The Collect for the Sunday before Easter must have been read on till Easter Eve, had not others been provided instead of it. The fifth Sunday after Easter would have gone on to the sixth; but there is otherwise ordered an Ascension Collect, till the Sunday after Ascension day; which Collect, with that of the Epiphany and Ash Wednesday, being placed among the Sunday ones, they are to be continued on, without the others, till their Sunday Eves. As the Epiphany, so has Trinity Sunday more or fewer Sundays after it.

If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting: and if there be fewer, the overplus may be omitted: provided that this last Collect, Epistle, and Gospel shall be always used on the Sunday next before Advent.

When there are more than twenty-five Sundays after Trinity, some have taken the Service next in course, that had been omitted after the Epiphany that year. Others have chosen the last; because, where there is an overplus of Sundays after Trinity, there are more that happen after Epiphany the next; so that if any of the Services for the early Sundays after the Epiphany are taken in to supply those that are wanting after Trinity, the same come in to be used again in a little time. As in 1733, when there were twenty-seven Sundays after Trinity, and but two Sundays after the Epiphany, some took the third and fourth Sundays after the Epiphany to supply the two that were then wanting after Trinity: so that in 1734, there being then four Sundays after the Epiphany, the Collects, Epistles, and Gospels for the third and fourth come pretty soon to be used again: whereas, by making choice of the last, this is not only prevented, but the Service appointed for the last Sunday after Epiphany is a more suitable preparation for the season that is approaching, as the Collect is, for conformity to the design of our Saviour's Manifestation, and to the great Epiphany of him at the end of the World.—"O God, whose blessed Son was manifested, that he might destroy the works of the devil: grant that we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory," &c.

The Gospel likewise respects the second Advent:—"And then shall appear the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

In 1738, there will be twenty-six Sundays after Trinity, and three Sundays after the Epiphany in 1739; the fourth that was then taken in

will come to be used so much sooner than the sixth, which for the reason first above given, was added at the last review.

Septuagesima, Sexagesima, and Quinquagesima Sundays are so called, because the last is about fifty days before Easter, the other about sixty, and the other about seventy.

The reason why Genesis is begun upon the first of them, seems to be to show us the danger of sin, by Adam's eating the forbidden fruit, and to fit us for the time of abstinence and fasting, which are the most likely means to prevent our being hardened through the deceitfulness of it.

The First Day of Lent, commonly called Ash Wednesday.

The reason why Lent (which signifies the Spring) begins upon this day, is because the room of the Sundays is supplied by it, those being never made fasting.

The Gospel for the Fourth Sunday in Lent is the same with that of the Sunday before Advent; only that begins at St. John vi. 5, and this at the first. "And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh." The first Lesson is the moving account of Joseph's entertaining his brethren; and the Gospel, being our Saviour's miraculously feeding five thousand, might (some have thought) give rise to what is called Mothering or Midlenting. It was the custom formerly for people to visit their mother Church, on Midlent Sunday.

The Sunday next before Easter is called by St. Ambrose, *Authentica*; its observation being allowed to be supported by good authority. By others, the *Feast of Palms*, the *Sunday of Pardon*, the *Sunday of the Competents*, whose heads were then washed, that were candidates for baptism, on the Saturday in the Passion or great week, the whole being set apart for more than ordinary prayer and fasting: and on that day, the Church, of custom, performed her baptisms, because it is a figure of the death and resurrection of our Lord.

The Thursday in this week is called *Maunder Thursday*, from the mandate or commandment our Saviour gave his disciples, to commemorate his last Supper, when he commanded them to love one another, after he had washed their feet, in token of the love he bore to them; as we find it recorded in the second Lesson at Morning Prayer. The Almoner to the King performs the ceremony upon this day, of washing the feet of a certain number of persons, and distributes charity to several objects of it. It is said that several gentlemen have each a basket of preserved fruit and sweetmeats: that several others have three yards of cloth for a coat, three ells of linen for a shirt, a pair of shoes and stockings, a quantity of bread and fish in large wooden platters, a quart bottle of wine, two red leathern purses, with as many silver groats, threepences, twopences and pence, as the King is years old; and as many shillings as the years of his reign. This custom is thought to have been brought in by King Edward III.

At the end of this week comes on a very high festival, in memory of our Saviour's resurrection, called Easter. Some are of opinion that it was so called from the word *oster*, which signifies to rise. The

Church begins her office of praise and thanksgiving with a hymn, of encouraging her members to call upon one another to keep the feast.

At Morning Prayer, instead of the Psalm, "O come let us," &c. these anthems shall be sung or said. The words *sung or said* everywhere signify the same, as Minister and People. The word *sung* relates to a hymn in parts; as in choir service, one side singing one verse and the other another: and the word *said* relates only to the parochial. Though this hymn is not printed alternately, yet it is pointed as the Psalms are. It is to be divided, then, between minister and people, there being the same variety designed here as in the Psalms.—(To be continued.)

DAVID, A MAN AFTER GOD'S OWN HEART.

MR. EDITOR,—To point out the mistakes of others is always, more or less, an ungracious office; and, therefore, were I aware of any mode of communicating with a correspondent in your last Number, I should have much rather preferred the giving him an opportunity of correcting his own errors, than placing them myself before the eyes of the public. But to be brief, in the article, headed, "*David, a Man after God's own Heart*," your correspondent X. asserts that the words *after mine own heart* are not to be found in the Old Testament. Why, Sir, the very words occur in 1 Sam. xiii. 14; and that X. should be ignorant of this is the more remarkable, as the chapter is appointed as the first lesson for the evening of the Fourth Sunday after Trinity, and is, therefore, read annually in the service of the Church. But I can perceive the cause of X.'s oversight: had he referred to any of the common Bibles, *with marginal references*, he would have been directed to this very text, but it is clear that he wrote the article in question, having consulted Mant's Bible alone, which, however valuable it may be in other respects, is very deficient in these most essential addenda. I have often experienced and lamented this deficiency; might I then take the liberty of suggesting to the Editors, that should another edition be called for, they will do a material service to the public, if they would increase the number of the marginal references.

In conclusion, I beg to inform your correspondent X. that he will find a most excellent Sermon on 1 Sam. xiii. 14, in a volume lately published by Dr. Shuttleworth, Warden of New College.

I am, Sir, your obedient humble Servant,

T. B. CLERICUS.

November 9, 1829.

SCHISM.

(Continued from Vol. XI. p. 766.)

WE have now, we apprehend, taken a tolerably fair and accurate estimate of the "masterly" and "unanswerable" work of Mr. Towgood, and it will remain for our friends and his to determine the inclination of the balance. We would remind both that the great

question is by no means concerned, either on Mr. Towgood's principles or our own, with the petty objections which we have refuted in the course of our eleven last Numbers. On our own view of the subject, all separations are schismatical which are grounded on objections to discipline, ceremony, or liturgical forms; such discipline, &c. not being pretended to be contrary to Scripture, or dangerous to salvation. On Mr. Towgood's part, it is admitted that the whole controversy "turns upon the single point of the Twentieth Article."* This issue we have joined, and, as we believe, have shewn the reasonableness of that article, which claims a power to ordain ceremonies not contrary to Scripture; a power which must necessarily reside in every communion whatever, at least where there is united worship; and to settle *controversies* of faith, such settlement being necessary to quiet and peace in the Church; for, as Dryden admirably observes, in the lines which we quoted as our motto to this subject,

"After hearing what our Church can say,
If still our reason run: another way,
That private reason 'tis more just to curb
Than by disputes the public peace disturb;
For *points obscure* are of small use to learn,
But common quiet is mankind's concern."

We have, we think, satisfactorily shewn that Mr. Towgood's objections do not touch the point on which, by his own confession, the whole controversy rests; that they are false, ignorant, mistaken, or inapplicable; that, although the ordinances of a Church may fairly be canvassed, and legitimately censured, they afford no ground for dissent, unless they are conscientiously believed to be CONTRARY to Scripture, which ours have never been PROVED to be. For to allow separation on account of ecclesiastical forms, because they are not supposed to have been used or commanded by Christ and his Apostles (as the consecration of churches, &c.), would, indeed, be a low estimation of the Apostolic entreaty, "BY THE NAME OF THE LORD JESUS CHRIST," that there be no schisms amongst us.

When, therefore, Mr. Towgood, in many parts of his work, charges the Church of England with schism, because her ceremonies trouble tender consciences, and thereby compel separation, his argument and accusation are unsound. If the Church of England has the right, as we have shewn, to ordain ceremonies not contrary to Scripture; and if her ceremonies are admitted not to be anti-scriptural, it must be manifest where the guilt of schism must remain. On this point we will hear Mr. Towgood awhile.

If an honest and sincere Christian now brings his child to you to be publicly baptised, desiring it may be done without the sign of the cross, and that himself may stand forth as surety for its education, would you not refuse him? Or, if he desired to be admitted to the communion of Christians, in the other sacrament of the Lord's Supper, but that he might not take it kneeling, would you not reject him? But, if the same person had come to Jesus Christ, or the Apostles, offering himself and his child upon the same terms, would they not have received him? But, how is it, Sir, that you take upon you to reject from Christ's family and church those whom you believe he himself would have

* Towgood, p. 2.

received? Is not this *lording it over* God's heritage, and usurping Christ's throne? Is it not setting yourselves up for law-makers and rulers in his kingdom, and claiming homage from his subjects? • And are not his faithful subjects, by the allegiance they owe him, obliged to enter their protest against such usurpation, and to "stand fast in the liberty wherewith Christ hath set them free?" Pp. 12, 13.

We would not *unnecessarily* offend any; if the sign of the cross were to create offence, it might, on another revision of the Liturgy, be omitted.* With regard to sponsors in baptism, Mr. Towgood's alteration would be most injurious. But are not both scruples absurd? Can the sign of the cross invalidate baptism? Does our Church make it any part of baptism? Does she not expressly reject the very idea?† And does the appearance of a sponsor at the font exonerate or prevent a parent from doing his duty? Who, then, is the schismatic; the Church, who provides an indifferent or an useful institution, or the less than half-learned objector, who pretends not to except against the innocence of the one, or to assert that the other puts any restriction on the course which he wishes to follow?

"But if the same person had come to Jesus Christ or his Apostles, offering himself and his child on the same terms, would they not have accepted him?" We answer, Christ himself, and his Apostles, have left to the Church, as we have abundantly shewn, the authority to make any regulations not inconsistent with the divine revelation. Whatsoever, with this reservation, she binds and looses on earth, is bound and loosed in heaven. If this be true, the divine Founder of the Church beholds with small complacency those who come on what are *not* his terms, but their own. And this is so far from "a liberty wherewith Christ has made them free," that it is rather a license of their own making. It is surprising how often texts are hackneyed in a sense which the inspired authors never dreamed of. That which Mr. Towgood here applies, is one which has suffered no small distortion. Our liberty from the onerous observances of the Levitical law is here applied to defend disobedience to the lawful authorities in Christ's Holy Catholic Church.

We do not say that we have much respect for the memory of Mr. Towgood. The mediocrity of his talents would have little weight against him; his ignorance, considering his undertaking, is not quite so excusable; but sincerity would do much for him; yet his garbled quotations of our Liturgy, and his arguments in the very teeth of the merest common sense, will scarcely allow Charity herself to accord him this praise. But we feel otherwise with regard to many who have embraced his opinions. The flippant affectation of pungency which characterizes his style, his bold assertions, distorted facts, and tawdry declamation, have, no doubt, imposed on many sincere and well-intentioned persons. Conscientiousness must be respected, and the conscientious Dissenter is as much entitled to respect as the

* There can be little doubt that this ceremony was retained by our Church from conciliatory motives. It is harmless, it is even expressive; but the same motive which originated its adoption, might induce its removal. It has, at least, antiquity in its favour, as stated in our Remarks on the Early Fathers.

† Canon XXX.

conscientious Churchman. In nothing that we have said would we wish to wound the feelings of one such character. But it is because such persons are peculiarly worth the sollicitude of all Christians, that we would wish to expose the sophistry by which they are misled, and to shew them the great duty of spiritual unity; a duty which the Scriptures enjoin in the most solemn language, and which never can safely be dispensed with, except only where the choice lies between it and a duty still higher: in short, where the dilemma is conformity or SALVATION. Such persons will be far from considering us their enemies, because we have told them the truth.

We have produced our case; and now, without any apprehension, we boldly ask, Is there any such dilemma? Has our Church enjoined any thing to be received CONTRARY to Scripture? (not *beside*, for that is not the question). Has she enjoined any thing dangerous, to salvation? and if not, both on Mr. Towgood's principles, and our own, surely the *religious* Dissenters should conform!

If it be said that some Dissenting ministers may be better preachers, &c. than the Clergy of their respective parishes, this may be true, without affecting our consequence; although it can scarcely be so in any very considerable extent. Prudence, and, above all, CHRISTIAN prudence, looks further than to mere immediate advantage. And if the Saviour could counsel the people to attend the ministry of THE SCRIBES AND PHARISEES, rather than break the bond of spiritual union, the importance of the duty, and the rule of a Christian's conduct, must, we think, be evident. No individual edification could compensate the evil produced by a breach of Christian unity; and, indeed, it may be much doubted whether real edification is likely to be found in a course of conduct at variance with a broad Christian principle.

Let the sincere religious Dissenter retrace the grounds which separate him from the National Church, with prayer, with candour, and with reflection. If then he thinks his salvation endangered by conformity, let him not conform! But as this can scarcely be the case, by the entreaties of his Master's Apostle, in his Master's name, let him no longer persist to create division in the Church of Christ! If ever there was a time when such a course was more conspicuously necessary than at another, now is that time: when Popery, Atheism, and that happy association of both, Socinianism, are confederates against orthodox Christianity, whether within or without the Church. If the Establishment, as some would have us believe, is destined, for the sinfulness of this nation, very shortly to fall, let not our *religious* Dissenter, through mistaken views, have part in this unholy alliance; for he shall find, to his cost, that he has only been serving in the ranks of his own bitterest foes. He may, perhaps, but this will be all, have the same distinction which Ulysses was to enjoy from an equally humane and merciful master:---

Οὐτὶν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,
τοὺς δ' ἄλλους πρόσθεν, ΤΟΔΕ ΤΟΙ ΞΕΙΝΗΜΙΟΝ ΕΣΤΑΙ.

The cause of religion, and the cause of the Church, are now most
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strictly one; and her prostration will not be the elevation of an orthodox Dissenter, but the triumph of mingled Popery and infidelity.

And we would add, before we conclude, a word or two for those heedless members of our own communion, who frequently attend the meeting-house, perhaps even when there is a service in the parish church. How inconsistent, to say the least, is this! But in truth the evil is greater than a mere inconsistency. If the Dissenters are wrong in secession, Churchmen must be wrong in continuing and encouraging their proceedings. If they are right, let the Churchmen become their proselytes. It cannot be right to do that which is, at least, doubtful. "Whatsoever is not of faith, is sin."* Physical inability to attend a distant church, is not a sufficient excuse for attending a neighbouring meeting-house; for if the latter act be absolutely *wrong* (which it must be to one who considers such meeting schismatical), it cannot become right, because the meeting is nearer than the church. Churchmen have, indeed, occasionally appeared in conventicles, as in popish chapels, to see the nature of their proceedings; but this is a different thing from *habitual* attendance on that which we allow to be a means of unnecessarily separating the Church of Christ: and, indeed, curiosity in this way ought never to be exercised, unless some public good is contemplated; for the presence of a Churchman on these occasions, may be interpreted in the way of authority.

Under these strong impressions and convictions, our attachment to the Church is one with our attachment to Christianity. With all arguments, measures, and principles, which aim at her subversion, we wage interminable war. Against the unrighteous coalition, which is now plotting her destruction, we raise our loudest voice, and call on all Christians, who find in her doctrines and ritual the way of SALVATION, to rise in her defence in this hour of her peril. But we trust we shall always conduct ourselves towards sincere and consistent Dissenters, as towards Christians and brethren; remembering that when we endeavour to keep the unity of the Spirit, it should be in the bond of peace.†

PRO-POPERY SOPHISTRY.

MR. EDITOR,—The kind notice you have shewn me in allowing me so much space in a periodical which is never in want of materials, and the attention which the subject appears to have generally created, encourage me still to retain my pen; and in my present letter I intend

* Rom. xiv. 23.

† We consider the papers on "Schism," of which the present is the last, of infinitely too much value to be laid upon the shelf, as Magazines usually are, after the passing interest of the month. Cannot the writer be prevailed with, to collect them into a small volume, for the lasting benefit of all sincere believers, of whatever denomination? — EDIT.

to examine (what I once before alluded to) a prodigious tissue of sophisms put forth by the Rev. Daniel Wilson, whose opinions have experienced a most seasonable revolution.

In justice to the cause which he advocates, I am ready to admit that he is by no means the most plausible of the Pro-popery sophists: nor should I have thought his letter worth a refutation, were he not one of those self constituted authorities whom people, averse from the trouble of thinking, are but too ready to intrust with their cogitative drudgery.

How far Mr. Wilson is qualified to pronounce a judgment on this subject, let your reader judge from his own words:—

I was once, like the warmest of my anti-relief friends, a strong opposer of all measures of concession to the Roman Catholics. I thought that the truth of the Protestant, and the deep corruption of the Roman-Catholic Church, alike compelled me to uncompromising resistance. I even thought that the Divine Prophecies forbade any measures of conciliation. I imagined that legislative enactments must involve some approbation of the Roman Church, and might bring on the ruin of the Protestant. For nearly twenty years I viewed the Catholic question in this light. I WAS ANXIOUS NOT TO BE CONVINCED. Convinced, however, I have been, or rather brought to a stand, led to doubt the certainty of my former conclusions, and to leave to the wisdom of the legislature the determination of the point concerning the Catholic disabilities.—*Christian Observer*, March, 1829, p. 190.

Mr. Wilson has not produced any reasons opposite to those which he maintained “for nearly twenty years.” He has no where shewn that “the truth of the Protestant Church” will not suffer through Popish legislation; he has no where shewn that “the deep corruption of the Roman Catholic Church” will not affect those councils into which it is infused;—by a Mezentian process, he ties up vigour and health with death and corruption, and informs us that, he is only thereby strengthening and preserving the sufferer. He never alludes to his opinion respecting the Prophecies. But that point which above all others must determine his competence to the task he has undertaken, is his candid assertion, that he was “*anxious not to be convinced.*” What a fair, what an ingenuous spirit to bring to the examination of a great question! He would have it inferred that the arguments which brought about his conviction must be, therefore, the more irresistible. This is ridiculous, when those arguments are produced; for none, it might be supposed, but such as were *very anxious indeed to be convinced*, could have possibly yielded to them. But, however this may be, I for one, deny that previous violent prejudice is any proof of subsequent rational concession. It is rather a presumption that the prejudice is only changed, not removed. A man who, “for nearly twenty years” has taken, by his own account, a blind and prejudiced view of a subject, is never likely to take any other; he may alter his opinion perhaps; but it will be a prejudiced opinion still.

So much, then, for Mr. Wilson’s own account of his capabilities. Come we now to his sophistries.

I. “The miserable state of Ireland—the sad progress of the Catholic [Popish] religion—its firmer hold on the minds of the people,” &c.—

these were what "first struck" Mr. Wilson as arguments for popifying the Constitution.

I suppose I may fairly take it for granted that Mr. Wilson believes "the miserable state of Ireland" to be the result of popery; I therefore waive, for conciseness, a proof which I could very easily advance. Now I think I shewed, in my last letter, that "the atrocious bill" could never be the means of converting the Romish gentry of Ireland; and what possible favourable effect it could have on the minds of the vulgar is inconceivable. Coupled with the Disfranchisement Bill, it could only produce the bitterest irritation. Apart from that measure of wholesale injustice, it would give (as it has given) a license and encouragement to insubordination and crime.

II. I next began to reflect (says Mr. Wilson), that almost all our greatest statesmen, in my own day, of all parties, who differed on nearly every other subject, agreed upon this, that our exclusive laws have been a prominent cause of these deplorable evils. These statesmen, I said to myself, must know much more of the operation of disabling laws on large classes of men, than I can pretend to do. They must be also much better acquainted with the actual circumstances of Ireland. I cannot, for a moment, doubt the powers of mind, the constitutional and historical knowledge, and the attachment to the Protestant Establishment, of such statesmen as Pitt, Burke, Wyndham, and Grenville. When I see such men agree with their most determined political opponents on a dry point of legislation, I ought surely to pause. And when I add to these authorities, the opinions of others, who, uniting the deepest piety with similar talents and information as statesmen, seem best entitled to my confidence; when I see such names as Wilberforce, H. Thornton, Buxton, Babington, Lord Harrowby, the Calthorpes, the Grants, Sir T. Baring, Sir T. D. Acland, and a host of Christian statesmen, arrayed on the side of peace, I am induced to suspect my over-confident persuasions.—*Ibid.* pp. 190, 191.

With regard to statesmen, Mr. Wilson has mistaken the point in question. The measures of Pitt and Burke were different in cause, in object, in nature, from those of Wyndham and Grenville; and all very, very different from the lamentable legislation reserved for the patriotism of 1829. Pitt was not, *abstractedly*, a friend to the measure, and his disciples are not therefore to be reproached with inconsistency when they connect his name with the cause of Protestant ascendancy. Many of Pitt's measures were such as, *abstractedly*, none of his warmest disciples would approve: it was his truth in a faithless generation, his perfect love of his country, his entire sincerity of purpose, his quick perception of all that the nation needed, and all that her enemies contrived; his ready and perfect self-adjustment to every variation of that keen and subtle hostility to which he was opposed; and his inflexible determination of purpose; it was all this which produced a confidence such as no minister ever enjoyed beside, a respect which amounted even to enthusiasm. Many of his measures, however unjustifiable in other circumstances, were seen, to be exactly those, and those only, which could be successfully employed against great and instant dangers. Extraordinary remedies were demanded by extraordinary emergencies. About his views on the present subject, there was not, however, the same confidence; although his whole conduct proves that he regarded such a measure not as good in itself, but as advisable in a time of real and pressing peril. To draw close the bonds of amity

between this country and Ireland, at a time when France was attempting the affections as well as the possessions of the latter, was felt to be necessary. The Union was projected, and Pitt conceived that to that measure an admission of Papists to parliamentary power would be necessary. He was, as events proved, mistaken. But acting on this impression, and relying too much on the confidence which his master, Parliament, and the people reposed in him, he ventured to excite expectations which were not to be realized. Yet it is as absurd to call Pitt an enemy to Protestant ascendancy, as it would be to consider him an enemy to the Habeas Corpus act. Circumstances alone guided his conduct; and be it observed, that neither he nor any of the other statesmen mentioned by Mr. Wilson ever dreamed of admitting Papists to power without GREAT (however insufficient) SECURITIES; and still less of insulting the people with absurdities under that name, which, if maintained, could only be ridiculous, but which are, in fact, violated under the very eyes of government day by day.

As for the decisions of those persons whose religious opinions agree with Mr. Wilson, they would be, I admit, authority with *him*; but this is the whole value of that part of his apology.

III. Mr. Wilson next argues, that "the Clergy, as a body, have, like all other bodies of men, been frequently found the worst judges of matters concerning their order." For which reason, *he* puts forth an elaborate judgment on one of these very matters. I suppose it is to be inferred, that "the Clergy, as a body," are to be considered antithetical to Mr. Wilson. What he says, or at least what the minority of the Clergy say, is to be received as far more valuable than the opinion of the majority. But here, Mr. Editor, I want a little of Mr. Wilson's illumination. Where has he found that this is a matter concerning the Clergy at all? His new friends have always strenuously denied that it could have any effect on the Clergy whatever. And if it *does* affect them, how can it affect them for good? I confess I cannot see what advantage the Clergy can derive from it, unless the translations in store for some prelates, whom, like Mr. Wilson, late circumstances have enlightened, can be regarded in that point of view.

IV. Mr. Wilson proceeds,

I inquired of those senators on whose piety and talents I had the strongest reason to repose, if they could point out to me any plain, intelligible principle of misgovernment in the affairs of Ireland, which was distinct from the religious character of Popery; and which, if removed, would leave the full force of pure Christianity to operate upon the minds and hearts of the people. They mentioned, instantly, the anomalous state of the laws; laws which thwart and impede each other's operation; which place the Irish Roman Catholics in a FALSE POSITION, where their property and wealth, their influence and numbers, work against the peace of the community, instead of for it; laws which irritate without subduing; which gather for the Catholics all the elements of political power, and yet deny them the means of using it safely; which drive in upon the vitals of the state, the fever which might be assuaged by proper treatment. *Ibid.* p. 191.

To this subject Mr. Wilson afterwards returns at greater length: but the sum of his metaphors and assertions amounts to the hacknied

sophism, fearfully paradoxical, and herein too much resembling others adduced to the same purpose, that, by admitting Papists into two branches of the legislature, "WE TAKE AWAY, RATHER THAN GIVE," POLITICAL POWER

We have all heard of Rochester's famous commentary on the amatory paradox :

"My wound is great, because it is so small."

I do not know whether Mr. Wilson draws the same inference,

"Then 'twould be greater if 'twere none at all:"

but sure I am, that if this be not good in the court of Love, it is sound in the schools of Oxford. I therefore conclude that, as Mr. Wilson is an Oxford man, and, consequently, not ignorant of the Stagyrite, he must allow, that, since we take away political power from the Papists by admitting them into Parliament, we shall wholly annihilate their power by admitting them to the crown! Alas! for the benighted views of our illiberal ancestors, who framed that very unconciliatory formula, the coronation oath!

But, again to remind Mr. Wilson of his dialectics, the whole statement is a *petitio principii*. If the Roman Catholics really had wanted nothing more than seats in Parliament, there might have been some plausibility in saying, not that they would not thereby acquire political power, (which is most absurd) but that their political power would be more beneficially used than their extra-political power. But Mr. Wilson had no right to assume that the Romanists had no ulterior views. Such an assumption was negatived long since by every internal evidence; and now the candid statements of O'Connell and Lawless have put the matter beyond doubt, that the repeal of the Union, and the overthrow of the Protestant Church in Ireland were, from the beginning, part of the system of those self-proclaimed agitators. And who sees not that the admission of men of this description to the senate of the land, does not afford them fatal capabilities for their guilty projects? Surely the anxiety of the men themselves upon the subject, is sufficient proof that they never thought their admission to Parliament would "take away, rather than give, political power!"

V. Mr. Wilson went abroad; he returned with "his dread of Popery, his abhorrence of its corruptions; and his veneration for the Protestant Episcopal Church of his own country, more wakeful than ever;" and with the conviction that a popish graft could not but improve the bald simplicity of the British Protestant oak. There is another of the paradoxes in which this question is so fruitful. The pro-popish reason which prevailed with our sophist was principally that, in most continental countries, Papists and Protestants alike sat in the legislative assemblies. But this argument is wholly inapplicable to England. The *constitutions*, in the cases alleged by Mr. Wilson, are not Protestant, whatever, in some instances, may be the *Established religion*; our constitution *was* Protestant:

Protestantism was its essence and its substance: as much its essence as its monarchy and its Parliament were such. The promoters of "the atrocious bill" ADMITTED THAT THEY WERE VIOLATING THE CONSTITUTION. This, therefore, is a very different case from those of Hanover, Saxony, &c. which Mr. Wilson brought forward in defence of his apostacy.

VI. But the next argument which availed with Mr. Wilson, and indeed the conclusive one, must be given in his own words:

You may imagine then, Sir, with what feelings I received the announcement in the Speech from the Throne, of the proposed adjustment of this long-agitated controversy. When the Ministers of the Crown publicly declared, that the state of Ireland made it impossible for them to go on in the present system; that a divided government, a divided cabinet, a divided parliament, could no longer consist with safety to the Protestant institutions and the national welfare; I was, at length, strongly persuaded of the duty of a Christian minister to leave the question in the hands of the three estates of the realm, and to assist in calming, rather than inflaming, the public mind. What I might have thought, if the adjustment had come from the hands of a leading member of Opposition, or even from the policy of the late Mr. Canning, I cannot say: certainly my confidence would have been less than that I now feel. Especially the manly avowal made by the Right Hon. the Home Secretary, Mr. Peel—considering the talents and acknowledged uprightness of this distinguished statesman, his attachment to our Protestant institutions, his intimate knowledge of Ireland, his natural and strong bias to the opposite measures from his connexion with Oxford, and from the lead he had taken in the House of Commons—considering, above all, the sacrifices of every kind, except conscience, duty, and the future approbation of a grateful country, which his noble conduct involved—all this had a powerful effect on my mind, and led me to think that the moment was indeed come for the amicable settlement of the question.—*Ibid.* pp. 192, 193.

I confess, Sir, words fail me. A greater spirit must give my feeling utterance, and I can only exclaim with him, "O incredibilem audaciam! O impudentiam prædicandam!"* "The duty of a Christian minister" to leave, without petition or constitutional opposition, in the hands of the legislature, a question affecting the very existence of the national Church, and the purity of the Christian religion! Mr. Peel's declaration of his intention to break in upon the constitution—A MANLY AVOWAL—his conscience and duty not thereby sacrificed—(would Mr. Wilson exchange consciences?) and "the full APPROBATION of a GRATEFUL country"—(which country shook him off from the representation of all that was honourable and respectable, to be the double of ———: and poured torrents of unheeded petitions against him on the tables of Westminster and Windsor) —"Faugh! faugh! 'tis foul!"

I have now trespassed, perhaps, more than sufficiently: I will, therefore, Mr. Editor, by your permission, conclude my examination of this precious piece at another opportunity.

A CATHOLIC OF THE CHURCH OF ENGLAND.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

HANDMAIDS.

Gen. xvi. 1, 3.—“Now Sarai, Abram’s wife, bare him no children: and she had a hand-maid, an Egyptian, whose name was Hagar. And she took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.”

Gen. xxix. 24.—“And Laban gave unto his daughter Leah, Zilpah her maid, for a handmaid.” Also Gen. xxix. 29. Gen xxx. 3, &c.

The people of Florida generally married one wife, and she was obliged to continue faithful to her husband. The men, however, did not conceive themselves bound by this law, but connected themselves with other women, which custom prevailed amongst all the Indian nations of the new world. This connexion was, however, always conducted with a deference to the first legitimate wife: the others being rather handmaids than wives, acting as servants; their children were illegitimate, inferior in rank, and incapable of inheriting with those of the lawful wife.—*Ensayo Cronologico*, v. 2, p. 6.

THEOLOGICAL STUDIES.

It will ever be our wish to render all the assistance in our power to the young Divine, in prosecuting his Theological studies. With this view we have commenced, in our present number, a series of papers on the “Early Fathers;” and shall be happy, at any time, to give such information on any particular subject, as our limits and our plan will permit. In accordance with the solicitations of several of our friends, who have been anxious to be furnished with a comprehensive list of books which are absolutely necessary, or more especially serviceable, for the student in divinity, it is our intention to submit one to their consideration. Previously, however, to so doing, it has been thought advisable to re-publish, in a few successive numbers, several lists, which have been recommended by different Bishops, and other eminent divines of our Church, which may serve as a direction, according to the method of reading which any individual student may wish to pursue. Our own list will be arranged in such a way, as to point out, in the first place, the works, with the subjects of which a candidate for holy orders, whether deacon or priest, who would wish to distinguish himself at his examination by the Bishop, ought to be thoroughly acquainted:—Secondly, Those which the young clergyman will find it advantageous to peruse, in the further prosecution of his theological inquiries:—and lastly, Such standard works as seem essential to the formation of a small, but select and comprehensive Theological library. In order to make the list as valuable as possible, we shall add the current price to each work, and the dates of the best editions.

Proceeding, therefore, with the lists in our possession, in Chronological order, we commence with the books recommended by Dr. Waterland, in his “Advice to a Young Student,” which will be found in the sixth volume of his Works; edited by the present learned Bishop of Durham, page 315. We have not thought it necessary to include the course of Classical reading recommended to the young student.

No. I. DR. WATERLAND'S LIST.

Books to be read during the Student's Undergraduateship.

	FIRST YEAR.	SECOND YEAR.	THIRD YEAR.	FOURTH YEAR.
Jan. Feb.	Sharp's Sermons. Calamy's Sermons.	Tillotson's Sermons, vol. i. fol.	Norris's Practical Discourses, 1st and 2d parts.	Jenkins's Reason- ableness of Chris- tianity.
Mar. April	Sprat's Sermons. Blackhall's ditto.		Norris's Practical Discourses, 3d and 4th parts.	Clarke's Lectures. Grot. de Verit. Rel. Chris.
May June	Hoadley's Sermons. South's Sermons.	Tillotson's Sermons, vol. ii. fol.	Clagget's Sermons, 2 vols.	Bennet on Popery. Abridg. L. Case.
July Aug.	South's Sermons.		Atterbury's (Lew.) Sermons, 2 vols.	Pearson on the Creed, with King's Crit. Hist.
Sep. Oct.	Young's Sermons.	Tillotson's Sermons, vol. iii. fol.	Atterbury's (Fr.) Sermons.	West on the Re- surrection.
Nov. Dec.	Scott's Sermons and Discourses, 3 vols.		Stillingfleet's Ser- mons.	Burnet's Articles.

Supposing now that you have in four years gained a competent skill in Greek and Latin authors, and in the arts and sciences, and that you have laid some foundation in English Divinity, from reading sermons; and that you have a general view of the controversies on foot from the books mentioned, and some insight into Church history; next (if not done already) learn Hebrew: then take in hand some good commentator, Grotius or Patrick, and read it through. You may take Josephus's History along with it, and Dupin's Canon of the Old Testament. From thence proceed to the New Testament, which also read carefully over with some commentator, Grotius, Hammond, or Whitby; the last I should prefer to be read through, and the others to be consulted on occasion. From thence go on to the Church writers, taking them in order of time; first seeing a character of their works in Dupin, or Cave, or Bull; and let Bingham's Ecclesiastical Antiquities be consulted, where he treats of such matters as you meet with, that have any difficulty in them. Thus go on till you come to the fourth century, at least, if your time, business, and other circumstances will permit. If not, you must be contented to take the easier and shorter way; and study such books as may more immediately serve to furnish you as a preacher: which may be these that follow, besides those beforementioned.

Bull's Latin Works, fol. Grab. edit.

Nelson's Life of Bull, with his English Works, in 4 vols. 8vo.

— Feasts and Fasts.

Stanhope's Epistles and Gospels, 4 vols.

Kettlewell's Measures of Obedience.

— on the Sacrament.

— Practical Believer.

Scott's Christian Life, 5 vols.

Lucas's Inquiry after Happiness, 2 vols.

Hammond's Practical Catechism.

Fleetwood's Relative Duties.

Stillingfleet's Origines Sacrae.

Burnet's History of the Reformation.

F. Paul's History of the Council of Trent.

Clarendon's History.

Cosin's Canon of Scripture.

Stillingfleet's Cases, 2 vols.

Norris's Humility and Prudence, 2 vols.

— Reason and Faith.

Wilkins's Natural Religion.

Dean Sherlock's Works.

Potter's Church-Government.	Batler's Analogy.
Ostervald's Causes of Corruption.	Watts's Scripture History.
Sherlock, Bishop of London, on Prophecy, Trial of the Witnesses, &c.	Archdeacon St. George's Examination for Holy Orders.
West on the Resurrection.	Stackhouse's History of the Bible.
Observations on the Conversion of St. Paul.	Nichols's Defensio Ecclesiæ Anglicanæ.
Wollaston's Religion of Nature.	Wake's Catechism.
Conybeare's Defence of Revealed Religion.	Clagget's Operations of the Spirit.
	Chillingworth.
	Cave's Primitive Christianity.
SERMONS.	
Lucas's.	Fiddes's (3 vols.)
Barrow's.	Fothergill's.
Hickman's (2 vols.)	Seed's (4 vols.)
Bragg's.	Butler's.
Beveridge's.	Waterland's.
	Blair's (4 vols.)
	Abernethy's.
	Bishop Sherlock's.
	Balguy's (2 vols.)
	Dodwell's (2 vols.)

ON A SINGULAR COINCIDENCE IN SUPERSTITIONS RESPECTING CHRISTMAS-DAY.

MR. EDITOR,—The following extracts are so singularly coincident in allusion, that I cannot help requesting you to insert them for the amusement of your readers. The origin of the former superstition may be familiar to many; and that of the latter is, probably, to be found in the traditional remembrance by some early colorist of the notions of his forefathers. There are several passages in the ancient writers, which make mention of a consternation amongst animals on occasion of an extraordinary birth; and, probably, both the superstitions of the Devonians and the Canadian Indians, may have been derived from an earlier date than that of Christianity, although applied to one of its mysteries; since, as is well-known, Pagan nations were, in the first ages of our era, Christianized for the benefit of converts.

A superstitious notion prevails in the north of Devonshire, that at 12 o'clock at night, on Christmas eve, *the oxen in their stalls are always found on their knees*, as in an attitude of devotion; and that, (which is still more singular,) since the alteration of the style, they continue to do this on the eve of Old Christmas-day. There is an old print of the Nativity, in which the oxen in the stable, near the virgin and child, are represented *upon their knees* as in a suppliant posture. This graphic representation has, probably, given rise to the above superstitious notion on this head.—BRAND'S *Popular Antiquities*, Vol. I. p. 354.

When it was midnight, I walked out, and strolled in the woods contiguous to the house. I was suddenly roused from a delicious reverie by observing a dark object moving slowly and cautiously among the trees. At first I fancied it was a bear, but a nearer inspection discovered an Indian on all-fours; for a moment I felt unwilling to throw myself in his way, lest he should be meditating some sinister design against me; however, on his waving his hand and putting his finger on his lips, I approached him, and, notwithstanding his injunction to silence, inquired what he did there. "*Me watch to see the deer kneel*," replied he; "*this is Christmas night, and all the deer fall upon their knees to the Great Spirit and look up*." The solemnity of the scene, and the grandeur of the idea, alike contributed to fill me with awe. It was affecting to find traces of the Christian faith existing in such a place, even in the form of such a tradition.—*Sketches of Upper Canada*, by JOHN HOWISON, Esq. p. 191.

Such a parallelism in the superstitions of people put asunder, "as far as the east is from the west," by civilization, localities, and religions, is, at least, curious.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Diocesan Committee within the Diocese of Ely.

At a General Meeting of the above Committee, holden in the Combination Room of St. John's College, on Tuesday, November 17, 1829; the Right Rev. the Lord Bishop of Ely in the chair: the list of Benefactors and Annual Subscribers for the year ending at the Audit in November 1829, having been presented, the following statement was read and unanimously adopted:—

The Sub-Committee have to report, that in each year since the year 1821, they have distributed the number of books and tracts as undermentioned, viz.—

In the Year	Bibles	Testaments	Prayer Books	Other Books and Tracts
1822..	144	264	319	1,319
1823..	123	133	251	1,584
1824..	134	203	296	2,932
1825..	341	245	530	5,295
1826..	321	344	555	5,011
1827..	318	289	1,042	4,526
1828..	310	338	817	6,275
1829..	448	352	1,033	9,435

And that since the institution of this Committee they have distributed 5,159

Bibles, 3,388 Testaments, 9,945 Prayer Books, 47,744 other Books and Tracts.

The Sub-Committee have great satisfaction in stating that the increased distribution of the present year has arisen in a great measure from the extension of Sunday Schools in the Diocese.

The Sub-Committee state, with regret, that the Rev. Richard Duffield has signified his wish to resign the office of Secretary to this Committee.

After which, the following resolutions were proposed and unanimously agreed to:—

1. That a donation of 30*l.* be remitted to the Treasurers of the Parent Society.

2. That the best thanks of this Committee be given to the Rev. Richard Duffield, for his valuable services during the time he has discharged the office of Secretary.

3. That the Rev. John Graham, Fellow of Jesus College, be requested to accept the office of Secretary to this Committee.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The Fourth Annual Meeting of the "Society established in the Diocese of Ely and University of Cambridge, in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," was held in the Town Hall, on Tuesday, Nov. 17, and respectably attended.

The Lord Bishop of Ely, on taking the chair, requested that the report, which had been prepared, of the proceedings of the Society during the past year, might be read.

The Rev. J. Griffith, B.D. Secretary, then read a satisfactory report of the operations of the Society, in which several facts were detailed of an interesting nature. In allusion to the

local state of the Society, it appears that during the last year the sum of 21*l.* 1*s.* has been received in donations, and the annual subscriptions amount to 23*l.* 5*s.* In the latter there has been a diminution, which is accounted for from the circumstance of many members having quitted the University, who consequently have discontinued their subscriptions.

Some able speeches were delivered by the Bishop of Lincoln, Dr. Chafy, Dr. Turton, Professor Sedgwick, and others, pointing out the claims which the Society has upon us as Christians, and the encouragements which we have to persevere in so good a work.

CLERGY MUTUAL ASSURANCE SOCIETY.

County of Huntingdon.

ON Friday the 30th of October, 1829, a Meeting of the Clergy of the county of Huntingdon was convened, for the purpose of taking into consideration the propriety of establishing a Local Board in the above county. The Rev. Dr. Maltby being in the chair, the following resolutions were unanimously adopted:—

1. Moved by the Rev. E. Edwards, and seconded by the Rev. William Palmer,

That this meeting do express their approbation of the Clergy Mutual Assurance Society, as tending to increase the comfort and respectability of the Clergy and their families, and that they are anxious to co-operate with such Society in the furtherance of its objects.

2. Moved by the Rev. R. A. Nash, and seconded by the Rev. D. J. Hopkins,

That a Local Board, to communicate with the Board of Directors of the Clergy Mutual Assurance Society, be now formed in this county, for the accommodation of the Clergy thereof, and other interested parties residing therein, and that the meetings of such Local Board be held at Huntingdon.

3. Moved by the Rev. Edward Peck, and seconded by the Rev. B. Puckle,

That the Huntingdonshire Local Board do consist of the Clergy and Gentry now named. The Lord Bishop of Lincoln has been pleased to allow himself to be nominated President, and the Rev. Dr. Maltby Chairman of the Board.

4. Moved by R. Smith, Esq. and seconded by the Rev. H. Maule,

That the Rev. John Fell and the Rev. John White be appointed Secretaries of the Huntingdonshire Local Board.

5. Moved by David Veasey, Esq. and seconded by the Rev. John Fell,

That the Huntingdonshire Local Board be governed in all their proceedings according to regulations to be approved by the Board of Directors in London: and that the Chairman be requested to make known to the Directors the resolutions passed at the meeting of this day, and to obtain authority for incurring expenses on account of the Society in transacting local business.

6. Moved by the Rev. R. S. Barton, and seconded by the Rev. D. J. Hopkins,

That the cordial thanks of this meeting be given to the Rev. John Hodgson for his attendance as Secretary to the Board of Directors, and the clear and able explanations giving by him respecting the designs of the Society.

(Signed) EDWARD MALTBY, D.D. •
Chairman.

The Chairman having left the chair, it was moved (with permission) by the Rev. John Hodgson, and seconded by the Rev. William Palmer, that the thanks of the meeting be given to the Rev. Dr. Maltby for his kindness in taking the chair upon this occasion, and for his zealous attention at all times to whatever may tend towards promoting the welfare and respectability of the Clergy.

J. FELL, } Secretaries to the
J. WHITE, } Local Board.

Assurances may be made in this Society by Clergymen, for provision in Sickness, annuities in Old Age, payments at Death, and endowments for the education and settlement of Children.

Application to be made to the Rev. John Fell, Huntingdon, or the Rev. John White, Brampton, of whom prospectuses may be had.

POLITICAL RETROSPECT.

DOMESTIC.—The funds have maintained their high prices during the past month, and consols remain unusually elevated; but that this is, an unnatural price, even at the present moment, when monied men can find no employment for their capital, and therefore vest it in stock as their only resource, must be evident even to the most superficial observer; that such a circumstance has helped to raise them, is indubitable; but that the full effect is the result of a manœuvre is beyond all doubt. The expected change of the 4 per cents. to $3\frac{1}{2}$ per cent. may be either the cause or the consequence of the present state of the funds; we only look to the consequence, which is promised to be one of benefit to the nation. We consider the measure unjust, and like every other unjust measure, it will produce injury to the parties who partake of it, and probably to many besides. The holders of the stock proposed to be reduced have already received their portion; for whilst the other funds have risen enormously, theirs has been kept nearly at par; they have therefore been deprived of their just and equitable due in the corresponding advance, from whatever cause that may have sprung. A larger quantity of $3\frac{1}{2}$ per cent. stock must be created to meet the reduction, the interest of which will be of less amount than that of the stock reduced; but it ought to be remembered, that this increase, if redeemed at par, the only just way of making the estimate, would cost a much larger sum to effect its redemption.

The effects of the new police establishment appear to be beneficial to the peace and safety of the metropolis, but not so much so as to countervail the increase of crime from the increase of dram-drinking, which is now extended to an alarming degree. The policy of our forefathers was to supply the labouring classes with a wholesome malt beverage, at as moderate a price, as times and circumstances would permit; and to restrain the practice of swallowing ardent spirits, by taxing them highly. Some acts of later administrators have reversed this, and the consequence is, an enormous increase in the consumption of spirits—a mul-

tiplication of crime, which has been certified by the magistrates from the bench, and a corresponding corruption of the manners and habits of the lower orders. The augmented number of suicides, and sudden deaths, traceable to this changed system of policy, is truly awful.

It is a gratification, that however evil-disposed persons may unite together for a time to work mischief, a period will arrive, in which an overruling Providence causes the hidden things of darkness to be disclosed. This time is now fast approaching, to that body, formerly designated as the Roman Catholic Association; and who, though they renounced the name in affected compliance with the mandate of the legislature, still continued banded together, devising further means of ruin to their country. These persons have disagreed amongst themselves, concerning a large sum of money, the produce of the Catholic Rent, and which the treasurer, in opposition to the request of the committee, refuses either to give up or account for: hence disunion has arisen, and, in their hasty discord, they have accused each other of misdemeanours on various occasions, with many other circumstances, all tending to expose the real characters and intentions of the parties at the head of the Association; which may be a warning for the future, to easy incredulous persons, how they suffer themselves to be imposed upon, and made tools of, by artful men, who hide, under a ready flow of high-sounding words, designs fraught with unutterable woe to our once flourishing and happy country; for it is in vain to attempt disguising that she is fast losing her claim to that condition. At the commencement of the year just closed, how different was her situation to what it is on the present New Year's-day. Then, our manufacturers were employed, our commerce was comparatively active, the agricultural portion of the community had gathered in a plentiful increase, and every prospect wore a smiling appearance. The legislature met, and intimidated by the idle, though loud and boastful threats, of this handful of demagogues,

consented, in an evil hour, to sacrifice their duty to their Creator to their fear of His creatures. What is the consequence? we have dishonoured God, and he has hid his face from us. Hence our commerce is ruined, our manufactories are closed, our farmers have expended much money and labour on crops, which have proved scarcely worth gathering in; and, with the prospect of a hard winter before us, we have an enormous population without employment of any kind, who must, for months at least, struggle through a miserable existence, on the scanty pittance which may be afforded to them by overburdened parishes. The liberals of the age may, and no doubt will, smile contemptuously at the idea of the Deity's wrath being excited, by what he will term just and necessary policy, or that these calamities are the effects of his anger; they will consider them as arising from other sources, looking only to secondary causes, and forgetful that God is the first great cause and mover of every event on earth. But it behoves the *Christian Remembrancer* to mark the events of God's providence, according to the rules of his will, not by the misrule of liberalism; and they bid us, when we obey his commands, to watch for his protection, and blessing as the reward of our obedience; when we despise and neglect them, to look for wrath and punishment. Let not Christians forget to pray that repentance may be given to the nation, who, through their rulers, have offended Him, if by any means the heavy judgments suspended over us may be softened into a fatherly chastisement; that the correction may not be after our unrighteousness, but according to His great mercy.

PORTUGAL.—In this kingdom every thing has now been for some time perfectly tranquil. It is rumoured that Prince Polignac intends to acknowledge Don Miguel's government, and that his example will be speedily followed by the British Court.

EASTERN EUROPE.—The illness of the Emperor of Russia, at one period assuming an alarming appearance, has been almost the only event, connected with foreign affairs, which can, during the past month, have excited the

slightest degree of interest in the public mind. The death of his Imperial Majesty might have proved fatal to the stability of his empire, and have materially affected the now general tranquillity of Europe. The empire of Russia is composed of such heterogeneous and unconnected materials, united only by the superintending force of a single mind, who, in his turn, depends for his supremacy on the will of a powerful aristocracy, daily increasing in numbers, and becoming better acquainted with their strength, that a civil war would, at any time, lead to its dismemberment, its strength, manifestly, being vastly disproportioned to its bulk; of what value can Lapland or the Tartarian wastes be as provinces; and how very slight is the tenure by which Finland and Poland are attached to Russia Proper! Should the monarchy fall into feeble hands, or the succession be disputed,—both which events would probably follow the demise of the reigning Emperor, Russia would be divided into two or three states,—possibly a greater number,—each perfectly distinguishable from the other by the total difference in their language, manners, and customs; and who, after they had once come to a settlement, would arrive at civilization by a much more rapid progress than they can ever do whilst they remain the remote dependencies of a court, itself but just emerged from barbarism.

The treaty of peace between Russia and Turkey has been officially signed by both parties. An offer has been made by the Porte to Russia, of a considerable portion of territory, for which the latter should remit in part, or entirely, the military contribution which the Sultan's impoverished treasury would never be able to pay.

The proposed territorial cession would, in Asia, comprise the greater part of Turkish Armenia, westward of Erzeroum; in Europe, Moldavia and Wallachia are offered,—being, in fact, already lost to the Porte: but these, it has been suggested by the neighbouring Courts, should be erected into a separate state, interposing between Russia, Turkey, and Austria, in the same way as Bavaria and Piedmont lie between the latter power and France.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

The Chapel of the Royal Hospital of St. Katharine, in the Regent's Park, London, has been consecrated by the Bishop of London, who preached on the occasion.

A new Chapel, called St. Mary's Chapel, in the parish of Funtington, near Chichester, has been consecrated by the Bishop of the Diocese. It is capable of accommodating 130 persons, and was built under the sanction of His Majesty's Commissioners, at the sole expense of Charles Baker, Esq., of Sennicotts, who, having granted the freehold site, has appropriated a sum in Government Funds as an endowment to provide a permanent income for the Minister, and other expenses. The Bishop of the Diocese, the Dean and Archdeacon of Chichester, have united with the Founder as Trustees of the Establishment.

The foundation-stone of a new Church, to be erected at Coleford, a hamlet in the village of Kilmersdon, Somerset, has been laid by J. T. Jolliffe, Esq., Lord of the Hundred.

ORDINATIONS.—1829.

<i>Bath & Wells</i> Oct. 4.	<i>Hereford</i> Nov. 29.	<i>Oxford</i> Oct. 4.
<i>Durham</i> Oct. 4.	<i>Lincoln</i> Sept. 20.	<i>Peterborough</i> Nov. 1.
<i>Ely</i> Nov. 8.	<i>Llandaff</i> Sept. 27.	<i>Rochester</i> Sept. 27.
<i>Exeter</i> Oct. 25.	<i>Norwich</i> Sept. 27.	<i>Salisbury</i> Oct. 11.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Aislabie, William John		Trinity	Camb.	Norwich
Astley, Henry Milles	B.A.	Corp. Christi	Camb.	Norwich
Avery, John Symons	B.A.	Magd. Hall	Oxf.	Exeter
Barker, Alleyne Higgs	B.A.	Christ	Camb.	Lincoln
Barrick, Robert	M.A.	Fell. of Queen's	Camb.	Ely
Bassett, Christopher	Lit.			Llandaff
Batchellor, Edward William	B.A.	Christ Church	Oxf.	Bath & Wells
Beauchamp, James	B.A.	Clare Hall	Camb.	Oxford
Betts, John	B.A.	Queen's	Camb.	Bath & Wells
Bewsher, George	B.A.	St. Edmund H.	Oxf.	Norwich
Blencowe, Edward Everard	B.A.	St. Alban Hall	Oxf.	Norwich
Bowling, William	B.A.	Jesus	Oxf.	Salisbury
Bowman, John	B.A.	Clare Hall	Camb.	Hereford
Brown, James Layton	B.A.	University	Oxf.	Lincoln
Bulmer, William Henry Philip		St. Bee's Coll.		Durham
Butler, Thomas	B.A.	St. John's	Camb.	Hereford
Chapman, Abel	B.A.	Queen's	Camb.	Ely
Chester, George	B.A.	Queen's	Oxf.	Oxford
Child, Vicesimus Knox		Sidney Sussex	Camb.	Lincoln
Clarke, Henry Danvers	B.A.	Exeter	Oxf.	Lincoln
Clarke, John	B.A.	Exeter	Oxf.	Exeter
Colbeck, William Royde	B.A.	Emmanuel	Camb.	Ely
Cookesley, John Sparke	B.A.	St. John's	Camb.	Exeter
Crowley, James Campbell	B.A.	Wadham	Oxf.	Exeter
Dukinfield, Charles Egerton	B.A.	Magd. Hall	Oxf.	Peterborough

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Foley, Richard.....	M.A.	Fell. of Emman.	Camb.	Ely
Gibson, Matthew.....	B.A.	Trinity	Camb.	Salisbury
Goodwin, James.....	B.A.	Corp. Christi	Camb.	Norwich
Gunn, John.....	M.A.	Exeter	Oxf.	Norwich
Hawker, Robert Stephen.....	B.A.	Magd. Hall	Oxf.	Exeter
Hill, Thomas Barton.....	B.A.	Wadham	Oxf.	Oxford
Hodgson, John.....	B.A.	Fell. of Trinity	Camb.	Ely
Hodgson, John.....	B.A.	Jesus	Camb.	Norwich
Hopper, Edmund Hector.....	B.A.	Christ	Camb.	Durham
Hutchinson, G. H. Hely.....	M.A.	Caius	Camb.	Norwich
Innes, George.....	B.A.	Trinity	Oxf.	Exeter
Jones, Robert.....		St. Bee's Coll.		Durham
Lancaster, Thomas Burne.....	B.A.	Merton	Oxf.	Lincoln
Ley, John.....	M.A.	Exeter	Oxf.	Exeter
Martin, Richard Fieunes Wykeham.....	B.A.	Trinity	Camb.	Rochester
Matthews, John.....	B.A.	St. John's	Camb.	Salisbury
Mopney, John Deadley.....	B.A.	Queen's	Camb.	Norwich
Morse, Francis.....	B.A.	Corp. Christi	Camb.	Norwich
Myers, Charles John.....	M.A.	Fell. of Trinity	Camb.	Ely
Newbolt, William Henry.....	B.A.	Fell. of New	Oxf.	Hereford
Newby, Mark.....	B.A.	Trinity	Camb.	Durham
Nind, Philip Henry.....	B.A.	Stud. Chr. Ch.	Oxf.	Oxford
Nottidge, Henry Pepys.....	S.C.L.	Trinity Hall	Camb.	Norwich
Parker, Charles.....	B.A.	Queen's	Oxf.	Lincoln
Parker, Franke.....	B.A.	Trinity	Camb.	Exeter
Peacock, Edwards.....	B.A.	St. John's	Camb.	Ely
Platt, George.....	B.A.	Trinity	Camb.	Norwich
Plummer, Seth Burge.....	M.A.	University	Oxf.	Bath & Wells
Potter, William.....	B.A.	St. Peter's	Camb.	Ely
Price, Rice.....	B.A.	Fell. of New	Oxf.	Hereford
Radcliffe, Charles Delmé.....	B.A.	Magdalene	Camb.	Lincoln
Raven, Wodehouse Berney Atkins..	B.A.	Corp. Christi	Camb.	Ely
Riddell, Thomas.....	M.A.	Fell. of Trinity	Camb.	Ely
Ridsdale, William John.....	B.A.	Cath. Hall	Camb.	Durham
Rigg, George.....	B.A.	St. Peter's	Camb.	Peterborough
Roberts, Henry.....	B.A.	St. Edmund H.	Oxf.	Bath & Wells
Robinson, George Alington.....	B.A.	Christ	Camb.	Lincoln
Rolls, Philip Mills.....	B.A.	Trinity	Camb.	Durham
Russell, Rt. Hon. Lord Wriothlesley.....	M.A.	Trinity	Camb.	Lincoln
Shelford, William Heard.....	M.A.	Fell. of Emman.	Camb.	Ely
Smedley, Edward Arthur.....	M.A.	Trinity	Camb.	Ely
Smith, Roger.....	B.A.	Magdalene	Camb.	Bath & Wells
Smith, Samuel.....	B.A.	Magdalene	Camb.	Salisbury
Snowdon, John.....	B.A.	St. John's	Camb.	Durham
Sprigge, William.....	B.A.	St. Peter's	Camb.	Norwich
Steward, Francis.....	B.A.	Trinity Hall	Camb.	Norwich
Stockham, John Henry.....	B.A.	Pembroke	Oxf.	Exeter
Stratton, George William.....	B.A.	Corp. Christi	Camb.	Lincoln
Stuart, Theodosius Burnett.....	M.A.	Fell. of Queen's	Camb.	Ely
Sunderland, Samuel.....	B.A.	Clare Hall	Camb.	Durham
Tatum, William Wyndham.....	B.A.	Queen's	Oxf.	Salisbury
Tharpe, Augustus James.....	B.A.	Christ	Camb.	Norwich
Tompson, Matthew Carrier.....	B.A.	Trinity	Oxf.	Lincoln
Trenchard, Walter Ashfordby.....	B.A.	Trinity	Oxf.	Salisbury
Vaughan, Henry.....	B.A.	Worcester	Oxf.	Oxford
Walpole, Thomas.....	B.A.	Balliol	Oxf.	Norwich
Warre, Francis.....	B.A.	Oriel	Oxf.	Bath & Wells
Webb, Robert Holdeir.....	B.A.	Christ	Camb.	Lincoln
Wellington, William.....	B.A.	Pembroke	Oxf.	Exeter
Whiting, Robert.....	B.A.	St. John's	Camb.	Norwich
Whitworth, Thomas.....	B.A.	Christ	Camb.	Lincoln
Williams, Benjamin Thomas.....	B.A.	Clare Hall	Camb.	Hereford
Williams, Edward Pickering.....	B.A.	Trinity	Camb.	Bath & Wells

PRIESTS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Anderson, Mason	Lit.			Salisbury
Arlett, Henry	M.A.	Fell. of Pemb.	Camb.	Ely
Arthur, George, Frederick	B.A.	Trinity	Oxf.	Exeter
Askew, Joseph	M.A.	Queen's	Oxf.	Oxford
Audland, William Fisher	M.A.	Queen's	Oxf.	Oxford
Baldwin, Frederick St. Leger	B.A.	Queen's	Oxf.	Rochester
Bates, Edward	B.A.	Clare Hall	Camb.	Ely
Bayly, William Goodenough	B.A.	Fell. of New	Oxf.	Hereford
Bell, John	B.A.	University	Oxf.	Durham
Blackett, John Alexander	B.A.	Christ Ch.	Oxf.	Norwich
Blower, James	Lit.			Llandaff
Bower, Robert	B.A.	Jesus	Camb.	Bath & Wells
Bradstock, Rowland Thomas	M.A.	University	Oxf.	Exeter
Brown, James Mellor	B.A.	Queen's	Camb.	Norwich
Browne, Henry	M.A.	Lincoln	Oxf.	Salisbury
Buller, Lionel	M.A.	Fell. of King's	Camb.	Norwich
Cape, William	B.A.	Corp. Christi	Camb.	Peterborough
Chaplin, William	B.A.	Queen's	Camb.	Norwich
Cogswell, Norris	B.A.	St. John's	Camb.	Lincoln
Cooper, T. Jennings	B.A.	Corp. Christi	Camb.	Norwich
Corfe, Joseph	B.A.	New	Oxf.	Oxford
Dawson, Edward Henry	B.A.	Emmanuel	Camb.	Lincoln
Dodd, William	B.A.	Christ	Camb.	Durham
Dudley, Edward	B.A.	Worcester	Oxf.	Peterborough
Escott, George Sweet	B.A.	Lincoln	Oxf.	Salisbury
Farwell, William	B.A.	Trinity	Oxf.	Exeter
Fitzmaurice, James	B.A.	St. John's	Camb.	Salisbury
Frere, Edward	B.A.	Trinity	Camb.	Norwich
Frobisher, Joseph James	B.A.	Trinity	Camb.	Exeter
Gunn, John	M.A.	Exeter	Oxf.	Peterborough
Hale, John Dixon	M.A.	Trinity	Camb.	Bath & Wells
Hankinson, Thomas Edward	B.A.	Corp. Christi	Camb.	Norwich
Harding, William	B.A.	University	Oxf.	Peterborough
Harrison, James Harwood	M.A.	Merton	Oxf.	Peterborough
Hart, Richard	B.A.	Trinity	Dublin	Norwich
Hayes, Charles	B.A.	Trinity	Camb.	Bath & Wells
Hogge, George	B.A.	Corp. Christi	Camb.	Norwich
Hughes, Jenkin	B.A.	Jesus	Oxf.	Llandaff
Hull, John	B.A.	Brasenose	Oxf.	Lincoln
Hutchinson, James	M.A.	St. John's	Oxf.	Bath & Wells
Huyshe, John	M.A.	Brasenose	Oxf.	Exeter
Johnson, John Munnings	B.A.	Queen's	Camb.	Norwich
Jordan, George Colebrook	M.A.	Pembroke	Oxf.	Salisbury
Jowison, John	B.A.	Magd. Hall	Oxf.	Bath & Wells
Keeling, William	M.A.	St. John's	Camb.	Ely
Kennaway, Charles Edward	M.A.	Fell. St. John's	Camb.	Bath & Wells
Leir, William Marriot	B.A.	Wadham	Oxf.	Bath & Wells
Llewellyn, William	Lit.			Llandaff
Manning, Alexander	B.A.	Cath. Hall	Camb.	Lincoln
Maude, Joseph	B.A.	Fell. of Queen's	Oxf.	Lincoln
Millard, Edward	B.A.	Exeter	Oxf.	Norwich
Morgan, David	Lit.			Llandaff
Morgan, Frederick	B.A.	St. John's	Oxf.	Lincoln
Morgan, Theophilus	Lit.			Llandaff
Morgan, Thomas	Lit.			Llandaff
Morshhead, William	B.A.	Sidney Sussex	Camb.	Exeter
Neate, Arthur	B.A.	Trinity	Oxf.	Oxford
Palairot, Charles	M.A.	Fell. of Queen's	Oxf.	Oxford
Philpot, William Doveton	B.A.	Lincoln	Oxf.	Peterborough
Pinneger, Richard Broome	M.A.	Rembroke	Oxf.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Pole, Edward	B.A.	Exeter	Oxf.	Exeter
Poore, Philip	B.A.	Queen's	Oxf.	Salisbury
Powell, Mergan	Lit.			Llandaff
Pratt, William	B.A.	Trinity	Camb.	Norwich
Rawlins, Francis	B.A.	Emmanuel	Camb.	Norwich
Reed, Christopher	M.A.	Exeter	Oxf.	Durham
Riggs, George	M.A.	Queen's	Oxf.	Oxford
Rogers, John	B.A.	Trinity	Dublin	Lincoln
Sanders, Bradfield	B.A.	St. Peter's	Camb.	Norwich
Serrell, Henry Digby	B.A.	Queen's	Oxf.	Bath & Wells
Stroud, Joseph	M.A.	Wadham	Oxf.	Llandaff
Taylor, Richard	B.A.	Queen's	Camb.	Ely
Terrot, Charles Pratt	B.A.	Trinity	Camb.	Lincoln
Thomas, Hratio James	Lit.			Llandaff
Thompson, Cornelius	B.A.	Trinity	Camb.	Lincoln
Thompson, Joseph	Lit.			Durham
Todd, William Wilson		St. John's	Camb.	Durham
Turner, John Fisher	B.A.	Worcester	Oxf.	Exeter
Waite, John Deane	B.A.	Clare Hall	Camb.	Lincoln
Walsh, Joseph Ncate	M.A.	St. John's	Oxf.	Salisbury
Warren, George Bodley	B.A.	Worcester	Oxf.	Bath & Wells
Webb, William	B.A.	Trinity	Camb.	Durham
Webber, Edward Alexander	B.A.	St. John's	Camb.	Bath & Wells
Webster, Rowland	B.A.	Lincoln	Oxf.	Durham
Wilkinson, William Farley	M.A.	Fell. Corp. Chr.	Camb.	Ely
Woodruff, Thomas	B.A.	St. John's	Oxf.	Lincoln
Wyld, William Thomas	B.A.	Christ Ch.	Oxf.	Salisbury
Yardley, John	B.A.	St. John's	Camb.	Hereford

Deacons, 88—Priests, 88—Total, 176.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Burrow, E. J.	Joint Sec. to S. P. C. K. and Chapl. to St. Katharine's Hosp.
Irvine, Thomas	Mastership of Thornton Grammar School.
Kidd, Thomas,	Head Mastership of Norwich Grammar School.
King, B.	Domestic Chapl. to Lord Crewe.
Russell, A. B.	Domestic Chapl. to the Right Hon. the Earl of Portmore.
Valpy, F.	Head Mastership of Reading School.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Brickenden, F. H.	Dewsall, V.	Hereford	{ Pec. of Diof } { Hereford }	Guy's Hosp. London
	with Callow, C.			
Burton, H. jun...	to Winford, R.	Somerset	B. & Wells	Worcester Coll. Oxf.
	Condovery, V.			
Cuthbert, W.	with Longnor, C.	Salop	{ Lichfield } { Hereford }	E. W. S. Owen, Esq. J. C. Pelham, Esq.
	to Upton Cressett, R.			
Fletcher, W.	Austerfield, C.	Notts	{ York }	Vicar of Blythe
	and Bawtre, C.			
Foulkes, P. Davy.	Charsfield, P. C.	Suffolk	Norwich	Earl Howe Lord Rolle
	Abbots Bickington, P. C.			
Grape, Richard ..	to Shebbear, V.	Devon	Exeter	Lord Chancellor
	with Sheepwash, C.			
Hindlip, R.	to Hoggaston, R.	Worcester	Worcester	James West, Esq. Worcester Coll. Oxf.
Bucks	Lincoln	Worcester	Worcester	Coll. Oxf.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Myers, Charles John	Flintham, V.	Notts	York	Trin. Coll. Camb.
Preston, George ..	{ Christ Church, V. with St. Leonard, R. }	{ Middlesex	{ London }	{ D.&C. of Westmins. and Governors of St. Bartlm. Hosp. alt.
Roberts, R. L. Anwyl	Llangwfan, R. ,	Denbigh	Bangor	Bishop of Bangor
Raymond, S.	Swindon, R.	Gloucester	Gloucester	
Shelford, W. Heard	Preston, R.	Suffolk	Norwich	Emman. Coll. Camb.
Shepherd, J.	Preb. in Coll. Church of Southwell			Abp. of York
Watson, J. Temple .	Westwratting, V.	Camb.	Ely	D. & C. of Ely

CLERGYMEN DECEASED.

October 26, at Fletton, near Peterborough, aged 36, the Rev. J. J. Lowe, Rector of that Parish, and formerly Fellow and Tutor of Brasenose College, Oxford.

Mr. Lowe possessed this sure mark of a true Christian, that although he was universally respected for his abilities and acquirements, yet he was always spoken of peculiarly as a good man; the talents which, under other circumstances, would have attracted the principal notice, being reduced in his character to their just estimation, by the uncommon excellence of his principles and practice. Those who knew him well as a young man, amid the temptations of a university life, can bear witness to the mingled love and respect which he excited by the singular amiableness and cheerfulness of his disposition and manners, united to the high and spotless purity of his life. In after years, though a long residence at the University is sometimes thought to be an unfavourable preparation for the duties of a country Clergyman, he so endeared himself to the inhabitants of his first parish, Southam, that when the state of his health obliged him to resign his Curacy, they presented him with a public testimony of their respect and affection. In a word, his whole life was so beautifully Christian, that although he was, year after year, gradually ripening in holiness, the eye of man could scarce notice any thing, even in his youthful character, which was inconsistent with the profession of the Gospel.

On Friday, the 27th of November, 1829, at Becclesing Stoke, near Devizes, in his 79th year, universally respected and regretted, the Rev. Charles Mayo, B. C. L. upwards of fifty years Rector of that parish, and of Hewish, near Peasey, and formerly of Queen's College. He was presented to the latter Rectory by the trustees of the Duchess of Somerset's Institution for Widows, as their Chaplain, in 1775. Within the last few years, he rebuilt, at his own expense, the parsonage house at Hewish, and endowed two Exhibitions at Queen's College, vesting the presentation to them in the said trustees and their successors. He has given, by his will, £1000. stock to the fund for the relief of the widows and orphans of the Clergy in the diocese of Salisbury, and a small annual sum to future Rectors of his late parishes, for the supply of books to the young, and for the occasional relief of the aged and infirm. His remains were attended to the silent grave on Thursday, the 3d of December, by his brother, his executors, two of his nearest relatives, by the Rev. Archdeacon Macdonald, and by all the Clergy in the immediate neighbourhood, with whom, as with their predecessors during this long period, he lived on terms of the greatest cordiality and friendship.—Mr. Mayo took his Degree of M. A. in 1774, and B. C. L. in 1779.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Baker, Slade	Burcott, R.	Berks	Salisbury	Jeremy Baker, Esq.
Birch, Walter	{ Stanton St. Barnard, V. and Stanway, R. }	{ Wilts Essex }	{ Salisbury London }	{ Earl of Pembroke Magd. Coll. Oxf.
Bullen, A. Colin ..	{ Great Baddow, V. & Woodham Mortimer, R. }	{ Essex London }	{ London }	{ Rev. A. C. Bullen A. Bullen, Esq.
Burton, D. Conyers	Broughton, R.	Lincoln	Lincoln	Richard Burton, Esq.
Horlock, I. W. W.	{ Box, V. and Winford, R. }	{ Wilts Somerset }	{ Salisbury B. & Wells }	{ Rev. I. W. W. Horlock Worcester Coll. Oxf.
Jenkins, John ..	{ Preb. in Cath. Church of St. David's and Preb. in Cath. Church of and Kerry, V. }	{ Montgom. Suffolk }	{ St. David's Norwich }	{ Bp. of St. David's Abp. of York Rev. J. Julian
Julian, Joseph	Trimley, St. Martin, R.	Suffolk	Norwich	Rev. J. Julian
Mayo, Charles ..	{ Becclesing Stoke, R. and Huish, R. }	{ Wilts Salisbury }	{ Salisbury }	{ J. W. Heneage, Esq. Trustees of Frox- field Almshouses

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Rumney, William..	Swindon, R.	Gloucester	Gloucester.	Rev. W. Rumney
Shackleford, R. D.	St. Sepulchre, V.	Middlesex	London	St. John's Coll. Oxf.
Watkins, Henry..	Preb. in Cath. Church of York	W. York	York	Abp. of York
	and Preb. in Coll. Church of Southwell			
	and Barulborough, V.			
	and Conisborough, V.	—	—	Southwell Coll. Ch. Abp. of York

<i>Name.</i>	<i>Residence or Appointment.</i>
Row, W.	Chaplain of the Shannon Frigate.
Veel, P.	Curate of Boxwell and Leighterton, Gloucester.
Woodward, F. Blake	Clifton.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

Mr. Richard Payne has been admitted a Founder's-kin Fellow of New Coll.

Mr. James Roydon Hughes has been admitted actual Fell. of New Coll.

Herrnan Merivale, B. A. has been admitted actual Fellow of Balliol Coll.

Charles Marriott, Commoner of Exeter Coll.; Stephen Charles Denison, Commoner of Balliol Coll.; and Edward Elder; have been elected Scholars of Balliol Coll. Charles Marriott has been also elected Exhibitioner on the foundation of Mrs. Headlam; and John Cook, Exhibitioner on the foundation of Mr. Harris, in the same College.

Mr. James Edward Sewell has been admitted actual Fellow of New Coll.

The Rev. William Beach Thomas, M. A. has been elected Fellow of Pembroke Coll. on the Foundation of Sir John Philipps, Bart. Mr. Francis Thomas has been elected Scholar on the same Foundation.

Mr. James Parker Deane, Fellow of St. John's Coll., has been admitted to one of the twelve Law Fellowships in that Society.

The Rev. William Airey, M. A. has been elected Fellow of Queen's Coll.

Mr. William Griffith, B. A. Mr. Thomas Jones, and Mr. D. J. Lewis, Commoners, have been elected Scholars of Jesus Coll.

The Rev. Joseph West, M. A. Chaplain of New Coll., has been unanimously elected, by the Heads and Bursars of Colleges, to one of the Chaplainships to the Radcliffe Infirmary, vacant by the resignation of the Rev. James Lupton.

The Earl of Lincoln, eldest son of the Duke of Newcastle, has been admitted Nobleman of Christ Church.

The nomination of the following persons to enter upon the office of Select Preacher before the University, in Michaelmas Term, 1830, has been unanimously approved in Convocation:

The Rev. the Warden of New Coll.

The Rev. the Provost of Oriel Coll.

The Rev. Mr. Tyler, late Fell. of Oriel Coll. now Rector of St. Giles's-in-the-Fields.

The Rev. Mr. Majendie, Fell. of Magd. Coll.

The Rev. Mr. Miller, late Fell. of Worcester Coll.

DEGREES CONFERRED.

The Degree of Doctor in Divinity, by Diploma, has been conferred upon the Hon. and Right Rev. Richard Bagot, Lord Bishop of Oxford, formerly of Christ Church, and late Fellow of All Souls' Coll.

BACHELOR AND DOCTOR IN DIVINITY, By accumulation.

Rev. W. Y. Churchill Hunt, Exeter Coll.

DOCTOR IN CIVIL LAW.

Rev. William Michael Lally, St. John's Coll. Grand Comp.

William Morgan, Esq. Fell. of Magd. Coll.

BACHELOR IN DIVINITY.

Rev. J. Norris, Fell. of Corp. Christi Coll.

BACHELOR IN CIVIL LAW.

By commutation.

William Morgan, Esq. Fell. of Magd. Coll.

BACHELOR IN CIVIL LAW.

Rev. T. F. A. P. Hodges, Fell. of New Coll.

MASTERS OF ARTS.

Rev. Joseph Saville Roberts Evans, Queen's Coll. Grand Comp.

Henry Reynolds, Schol. of Jesus Coll.

Rev. J. T. C. Fawcett, Student of Ch. Ch.

Rev. James Mackell, Brasenose Coll.

Cecil Wray, Brasenose Coll.

Rev. George Ferris Whitborne Mortimer, Michel Scholar of Queen's Coll.

Jervis John Jervis, Queen's Coll.

Rev. Chares Burlton, Fellow of New Coll.

Thomas Cottle, Pembroke Coll.

Rev. George R. Knisit, Pembroke Coll.

Evan Owen Hughes, Jesus Coll.

Rev. H. W. Glead Armstrong, St. John's C.

Samuel Richard Bosanquet, Ch. Ch.

Rev. Thomas Seard, Magdalen Hall

BACHELORS OF ARTS.

John Netherton Edwards, Worcester Coll. Grand Comp.

Thomas Furnivall, Queen's Coll.

William Dod, Magdalen Hall

William Duke, Magdalen Hall

William Gould, Balliol Coll.

G. Dunbar Haughton, Worcester Coll.

George Eaton, Brasenose Coll.

Townshend Brooke, Brasenose Coll.

George Clayton, Christ Church

John William Chambers, St. John's Coll.

George Caesar Hawkins, Oriel Coll.

Robert Hennell Flower, Trinity Coll.

John Francis Richard Hill, Trinity Coll.

Richard Foster, Exeter Coll.

Nathaniel Bond, Oriel Coll. Grand Comp.

R. R. James M'Pherson, Queen's Coll.

John Daniel Lloyd, Queen's Coll.

William Manbey, Queen's Coll.

James Hussey, Balliol Coll.

Henry Blisset, Balliol Coll.

William Hunt, Wadham Coll.

Albert Manglas, Postmaster of Merton Coll.

Henry Hughes, Trinity Coll.

Henry Deane, Exeter Coll.

J. P. Pearce, Queen's Coll. Grand Comp.

John Meynell, Brasenose Coll. Gr. Comp.

Oliver Ormerod, Brasenose Coll.

Temple Hillyard, Brasenose Coll.

Brisco Owen, Scholar of Jesus Coll.

Henry Rogers, Jesus Coll.

Robert Blagden Hall, Corpus Christi Coll.

Edward Phillott, Scholar of Pembroke Coll.

Herbert Johnson, Scholar of Wadham Coll.

F. Foster Langston, St. John's Coll.

George Cuddington Bethune, Trinity Coll.

Edward Stewart, Oriel Coll.

Hugh Polson, Exeter Coll.

Edward Knight, Exeter Coll.

Charles Rodd, Exeter Coll.

Andrew Saunders, Exeter Coll.

Frederick Bulley, Deiny of Magdalen Coll.

John Edward Exeter Spink, Wadham Coll.

Grand Comp.

Antony Francis Butler St. Aeger, Brasenose Coll. Grand Comp.

Joseph Theophilus Toye, Queen's Coll.

Thomas Richards, Queen's Coll.

John Peter Simonet, St. Edmund Hall

George Thompson, Magdalen Hall

William North, Jesus Coll.

William Williams, Jesus Coll.

Edward Davies, Jesus Coll.

William Oyer, Jesus Coll.

Charles Croft, Scholar of University Coll.

George Glinn Pensonby, University Coll.

John Christopher Pack, Christ Church

John Young, Corpus Christi Coll.

C. F. Bryant Wood, Schol. of Pemb. Coll.

N. Constantine Strickland, Lincoln Coll.

William Drake, Lincoln Coll.

H. Hollingworth Pearson, Lincoln Coll.

John J. Vaughan, Merton Coll.

E. T. B. Twisleton, Schol. of Trinity Coll.

Benjamin Banning, Trinity Coll.

John Francis Stuart, Trinity Coll.

The names of those candidates, who, at the close of the Public Examinations in Michaelmas Term, were admitted by the Public Examiners into the three Classes of *Literæ Humaniores* and *Disciplina Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

In the First Class of Literæ Humaniores.

Bazeley, Thomas Tyssen, Queen's Coll.

Eden, Charles Page, Oriel Coll.

Johnson, Herbert, Wadham Coll.

Ormerod, T. Johnson, Brasenose Coll.

Price, Bonamy, Worcester Coll.

Twisleton, E. T. Boyd, Trinity Coll.

In the Second Class of Literæ Humaniores.

Biscoz, Frederick, Christ Church

Bridge, Thomas Finch Hobday, Ch. Ch.

Hughes, Henry, Trinity Coll.
 Humphreys, Salisbury, Brasenose Coll.
 Mangles, Albert, Merton Coll.
 St. Leger, A. F., Butler, Brasenose Coll.
 Whatley, Thomas Denman, Queen's Coll.
 Young, John, Corpus Christi Coll.

In the Third Class of Literæ Humaniores.

Ashe, Edward, Balliol Coll.
 Briscoe, Richard, Jesus Coll.
 Bulley, Frederick, Magdalen Coll.
 Chambers, John, St. John's Coll.
 Digweed, John James, Pembroke Coll.
 Drake, William, Lincoln Coll.
 Drake, John Rudman, Christ Church
 Dunnage, J. Arthur, Brasenose Coll.
 Farquhar, Walter M. Christ Church
 Freeman, Thomas, Brasenose Coll.
 Gould, William, Balliol Coll.
 Hillyard, Temple, Brasenose Coll.
 Hunt, William, Wadham Coll.
 Karslake, William, Oriel Coll.
 Langston, F. Foyster, St. John's Coll.
 Lysons, Samuel, Exeter Coll.
 North, William, Jesus Coll.
 Owen, Briscoe, Jesus Coll.
 Parker, Edward, Oriel Coll.
 Phillott, Edward, Pembroke Coll.
 Stevens, James, St. John's Coll.
 Stewart, Edward, Oriel Coll.
 Toye, Joseph Theophilus, Queen's Coll.

Vawdrey, Daniel, Brasenose Coll.
 Whitford, Robert Wells, St. Edmund Hall
 Wood, C. F. Bryan, Pembroke Coll.

RENN DICKSON HAMPTDEN,
 DANIEL VEYSIF,
 J. LOSCOMBE RICHARDS,
 JOHN CARR,
 JAMES GARBETT,
 RICHARD MICHELL,

} Examiners.

*In the First Class of Discip. Mathematicæ
 et Physicæ.*

Morris, Robert, Christ Church.
 Price, Bonamy, Worcester Coll.
 Smythe, Wm. Barlow, Corpus Christi Coll.
 Whatley, Thomas Denman, Queen's Coll.

*In the Second Class of Discip. Mathematicæ
 et Physicæ.*

Biscoe, Frederick, Christ Church.
 Bridge, Thos. Finch Hobday, Christ Ch.
 Karslake, William, Oriel Coll.
 WILLIAM KAY,
 AUGUSTUS PAGE SAUNDERS,
 GEORGE RIGGS,

} Examiners.

The number of the Fourth Class, namely, of those who were deemed worthy of their degree, but not deserving of any honourable distinction, was ninety-five.

CAMBRIDGE.

ELECTIONS.

The Rev. John Haymes, B. A. of Clare Hall, has been elected Fellow of that Society.

Francis Minoch Randall, Esq. B. A. of St. Peter's College, has been elected a Travelling Bachelor, on the foundation of the late Mr. Worts.

PRIZE SUBJECTS.

The Vice-Chancellor has issued the following notice:—

Sidney Lodge, Dec. 15, 1829.

I. His Royal Highness the Chancellor being pleased to give annually a third gold medal for the encouragement of English Poetry, to such resident Undergraduate as shall compose the best Ode, or the best Poem in heroic verse; the Vice-Chancellor

gives notice that the subject for the present year is *Byzantium*.

N. B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1830; and are not to exceed 200 lines in length.

II. The Representatives in Parliament for this University being pleased to give annually

(1) Two prizes of fifteen guineas each, for the encouragement of Latin Prose composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts: and

(2) Two other prizes of fifteen guineas each, to be open to all Undergraduates, who shall have resided not less than seven terms, at the time when the exercises are to be sent in; the subjects for the present year are

(1) For the Bachelors,

*Quantum momenti, ad studium rei
 Theologicæ promovendum, habeat
 literarum humaniorum cultus?*

- (2) For the Undergraduates,
Quæ sit forma Poëtas ad Græcicæ renascentis statum optime accommodata?

N. B.—These exercises are to be sent in on or before April 30, 1830.

III. Sir William Browne having bequeathed three gold medals, value five guineas each, to such resident undergraduates as shall compose

(1) The best Greek Ode in imitation of Sappho;

(2) The best Latin Ode in imitation of Horace;

(3) The best Greek Epigram after the model of the Anthologia, and

(4) The best Latin Epigram after the model of Martial;

The subjects for the present year are:—

(1) For the Greek Ode, *Ilyssi Laus.*

(2) For the Latin Ode, *Cumæ.*

(3) For the Greek Epigram, *Ægrescit medendo.*

(4) For the Latin Epigram, *Spatii inclusus iniquis.*

N. B.—These exercises are to be sent in on or before April 30, 1830. The Greek Ode is not to exceed twenty five, and the Latin Ode thirty stanzas.

IV. The Porson Prize is the interest of 400*l.* Stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek verse.

The subject for the present year is

ROMEO and JULIET. Act II. Sc. 2.

Beginning .. "*He jests at scars,*" &c.

And ending. "*I'll no longer be a Capulet.*"

N. B.—The metre to be *Tragicum Iambicum Trimeterum Acatalecticum.* These exercises are to be accentuated and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1830.

N. B.—All the above exercises are to be sent in to the Vice-Chancellor privately: each is to have some motto prefixed; and to be accompanied by a paper sealed up, with the same motto on the outside; which paper is to enclose another, folded up, having the Candidate's name and College written within.—The papers containing the names of those Candidates who may not succeed, will be destroyed unopened.—Any Candidate is at liberty to send in his exercise *printed or lithographed.*—No prize will be given to any Candidate who has not, at the time for sending in the exercises, resided one term at the least.

A Grace to the following effect² has passed the Senate:—

To appoint the Vice-Chancellor and the other Trustees of the Botanic Garden, Professor Henslow, Mr. Percock, of Trinity College, Mr. Hildyard of Trinity Hall, and Mr. Garnons of Sidney College, a Syndicate to consider of the best means of removing the Botanic Garden; and to report to the Senate before the Division of the next Term.

The following communication has been made to the Members of the Senate:—

"*Sidney Lodge, Nov. 25.*

"The Vice-Chancellor begs to inform the Members of the Senate, that he has directed all the designs, plans, and estimates, which he has received, for the New Library and other public Buildings, to be placed in the Public Library for general inspection."

The Syndicate appointed to consider of the arrangements concerning the "Old Court lately purchased of King's College," have reported to the Senate:

"That they unanimously agree to recommend Mr. Cockerell's Design, (No. 1.) for the New Library and other Public Buildings, as being, in their opinion, upon the whole, best adapted to answer the purposes which the University have in contemplation."

The following is a statement of the resident Members of the University, at the division of the last Term:—

College.	In Commons	In Lodge
Trinity	435	206
St. John's	313	185
Queen's	151	103
Corpus Christi ..	94	17
St. Peter's	93	33
Caïus	87	27
Christ	83	15
Emmanuel	82	12
Catharine Hall .	81	48
Jesus	63	6
Magdalene	51	3
Pembroke	51	6
Clare Hall	48	0
Sidney	42	8
Trinity Hall ..	40	1
King's	40	0
Downing	17	3

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. Richard Lowe, St. John's Coll. comp.
Rev. John Evans, St. John's Coll. comp.

MASTERS OF ARTS.

John Price, St. John's Coll.
Edward Sneyd, Christ Coll.

LICENTIATE IN PHYSIC.

Wm. Gurdon Peene, Trinity Coll. comp.

BACHELORS IN CIVIL LAW.

Herbert Charles Jenner, Trinity Hall.
John Bury Dugent, Trinity Hall.

BACHELOR OF ARTS.

Daniel Dod Sampson, Trinity Hall.

There will be congregations on the following days of the ensuing Lent Term :

Saturday. . . Jan. 23, { (A. B. Commence-
ment) at ten.

Wednesday. Feb. 10, at eleven.

Friday. 26, at eleven.

Wednesday. Mar. 10, at eleven.

Friday. 26, { (A. M. Inceptors) at
ten.

Friday. April 2, (end of Term) at ten.

At a meeting of the Philosophical Society (the Rev. Dr. Turton, the President, being in the chair), Mr. Rothman, of Trinity College, read a notice of an observation of the winter solstice at Alexandria, which is recorded in Strabo, and which has hitherto not been understood, from its being spoken of by the author as an observation of an equinox. Professor Whewell continued the reading of his paper "on the Causes and Characters of Pointed Architecture;" and explained the influence of the pointed arch upon the other members of buildings, through which influence the Romanesque style was at last superseded by the very opposite forms of the

Gothic. It was stated also that the transition from one of these styles to the other, which took place in England by means of the *Early English* style, was made in Germany by means of a very different one, which may be termed *Early German*. Of this style the characters were given in some detail, and it was remarked that, among these, the invention of the flying buttress was of as much importance to the complete development of the Gothic style, as that of the pointed arch. Observations were also communicated by Mr. Millar, of St. John's College, on the forms and angles of the crystals of boracic-acid, indigo, and borate and bicarbonate of ammonia.—After the meeting, Professor Sedgwick gave an account of the geological structure of the Austrian Alps, illustrated by the representation of a section traversing their chain, and passing from the plains of Bavaria to the Gulf of Venice.

At a meeting of the Philosophical Society (the Rev. Professor Sedgwick, one of the Vice-Presidents, being in the chair), a paper was read by Professor Airy, on the mathematical conditions which are requisite for a continued motion, such as the vibration of the tongue of a musical reed. A paper was also communicated by the Rev. G. P. Neale Wilson, "on the Geology of the Shore of the Severn, in the Parish of Awre, in Gloucestershire."—After the meeting, the Rev. Leonard Jenyns gave an account of the observations which have been made with respect to the migration of birds, and the circumstances connected with this part of natural history.

The pupils of Joshua King, Esq. M. A. Tutor of Queen's College, have subscribed three hundred guineas for a whole length portrait of that gentleman, and Sir William Beechey is now engaged in painting this honourable tribute of esteem, friendship, and gratitude.

NOTICES TO CORRESPONDENTS.

We beg "Melancthon" to accept our thanks. It will give us pleasure to hear from him again.

The hint of "Johannes" shall be attended to.

"S. P. B." and "B. C." upon the same subject, have been received; as also "Clericus." "A Churchman"—"A Son of the Church"—"W. M."—"G. D."—"A Lay Subscriber to S. P. C. K. and S. P. G."—"C. H. T." and "U. Y.'s" observations on Mr. Terrot, are not forgotten.

"G. B." if possible, shall be replied to in our next; and "G. K." must have a little more practice.

We will thank "M." our correspondent in September last, to favour us with his direction.—The questions of another correspondent, whose signature is also "M." shall be answered in our next.

Press of matter compels us to defer the Index of Texts for Vol. XI. until our next number.

THE CHRISTIAN REMEMBRANCE.

FEBRUARY, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Letters on the Church.* By AN EPISCOPALIAN. London: Longman, Rees, Orme, Brown, and Green. 8vo. pp. 192.

THE United Church, betrayed by her natural ally, deserted by a portion of her prelates, and openly assailed by the confederate arms of Popery, infidelity, and misguided zeal, is now an object of more interest to the remaining faithful, than she was, when, under the auspices of our late pious, consistent, and conscientious monarch, she edified her affectionate children “in all godly quietness.” “Those times of “peace on earth” are now no longer to be expected:” “conciliation and liberality” have let in idolatry and atheism, and the voice seems to have sounded from the sanctuary, μεταβαίνωμεν ἔντευθεν; England appears about to receive her most righteous recompense for the abuse and disregard of the most signal deliverances, the most exalted blessings, and the most conspicuous favours; and for the wanton abandonment of those securities with which a merciful and watchful providence had surrounded her. Her hedge is broken down, and all they that go by pluck off her grapes: the boar out of the wood doth waste her, and the wild beast of the field doth devour her. Such being the existing condition of the Church, though it is impossible to read all the books which the press pours constantly forth on this, fearfully interesting subject, yet nothing can be read with indifference; for all find readers somewhere, and all make some impressions; nor do the extent and import of these impressions at all depend on the value of the argument, or the sense of the reader. Arguments almost beneath contempt, and men altogether so, have been instrumental in the work of ruin.

As we are not, however, able to notice *all* that has been written on this topic, we naturally prefer the examination of such works as are most eminent for their talent or ingenuity; such especially being most likely to have influence in the class wherein we aspire for auditors. Now the present work is undoubtedly one of some ability,

and for this reason we notice it. The reasoning is ingenious but highly paradoxical; and, as we think we shall shew, fundamentally unsound.

The author's argument is, that religious establishments, in connexion with Government, are contrary to Christianity; that the State has no business with the concerns of the Church; and that there should be no religious provision made by Government. In this opinion, we cannot coincide. We are churchmen, not only in our religious creed, but by attachment to our ecclesiastical constitution, which, *were its theory diligently observed*, would be as perfect as any thing human; equal to that beautiful political fabric lately "broken in upon;" a construction which Solon sought, and of which Tacitus almost despaired.* But we are very ready to acknowledge that a pretended establishment is worse than none. An establishment where fidelity is to be all on one side;—an establishment which affords the state the power to oppress and betray, while it resigns the strength necessary and sufficient to parry a hostile aggression; an establishment which, instead of being upheld by its ally, is discountenanced, or even repulsed; an establishment which may become a convenient sacrifice whenever modern liberality (never very lavish of its own) requires; an establishment which the court and the administration regard as a pliant tool for secular intrigue: such an establishment, we hesitate not to say, is worse than none; worse every way; worse for itself both spiritually and temporally; and worse for the Government, which, if profligate, is less shamelessly and disgustingly so, when it clothes not its nefarious proceedings in the garb of religion. When such becomes the condition of the Church, her only chance of existence is independence. Like a vessel lashed to a fire-ship, she has no choice save that of cutting adrift the too adhesive enemy.

But our author's fallacy appears to be that this must necessarily be the situation of every established church; that the temptation is too great for any legislature or for any statesman; and that Church and State, like Æsop's two pitchers, can never form an alliance without the ruin of the weaker. It is true that legislators and politicians are men, and that ambition and cupidity are human passions; but it is by no means necessary that a Church, by its own constitution, should not be protected from oppression or indignity on the part of the State with which it is associated. Such at least is the *theory* of our Church, that she is not exposed to such dangers; with her convocation, her

* Plutarch, in Solone, cap. xix. The words of the Roman historian are remarkable: "Cunctas nationes et urbes populus, aut primores, aut singuli regunt; delecta ex his et consociata reipublicæ forma laudari facilius quam evenire, vel, *si evenit, haud diuturna esse potest.*" Tac. Ann. iv. 33. The concluding observation of the philosophical historian is worthy the solemn reflection of those who believe the year 1688 the first of our constitution.

natural and legitimate strength, she might safely bid defiance to insult and spoliation. The attacks of her parliamentary and popular foes would rebound harmless from this strong and polished shield, wherewith she would be able to quench all the fiery darts of the wicked. She is endangered, not because she is established, but because her establishment itself is shaken to its foundation.

We know it is very common to adduce as an argument of the Church's political advocacy and influence, that her Bishops retain their seats in the House of Lords. We will hear what our author has to say to this point. He is recommending what he is pleased to call an emancipation of the Church; namely, its disjunction from the State.

It is evident, that for Bishops to have, as such, and by virtue of their office, a seat in the House of Lords, is inconsistent with the principles which I have been pointing out; and this, which many would reckon among the sacrifices called for by the adoption of the system I would recommend, I should reckon among its advantages; since, besides its intrinsic unlawfulness, as making Christ's kingdom a secular one, it answers no purpose so effectually as that of giving a sanction to that state-interference which it is insufficient effectually to control. Something might be said, perhaps, on views of worldly expediency, if the Bishops had a *veto* on all questions affecting the Church; but as it is, their power is, in furthering the interests of the Church, inconsiderable—in giving a colour to any encroachments on it, but too great. Indeed, the situation of most of those, both temporal and spiritual officers, who have spiritual control over your Church under the existing system of alliance, frequently reminds me of Lord Bacon's remark on witches, in respect of their supposed compact with evil spirits,—that it gives them abundant power to do *mischief* , but none at all to do good. Many a man who has it in his power to connive at, and support, and increase abuses, if he attempts to *remedy* them, finds his hands tied: to hold up the doctrines, and discipline, and authority of your Church to contempt, is in the power of many; but who is able, if disposed, effectually to support them?—Pp. 176, 177.

There is something worth considering in this, though we are far from allowing some of the reasoning, or the expediency, in the just and christian sense of the word, of depriving our Bishops of the only privilege which marks them as ministers of *an establishment* . It might seem a consistent, though it would not be a very honourable feature of these liberal days, to follow up the admission to Parliament of popish laymen, by the expulsion of Protestant prelates: but such a measure would at once be proclaiming a formal war between the allies; it would be a public degradation of the Church; and as such, tend not only to a rupture of the alliance, but to weaken the spiritual more than the political influence of Church principles. To overthrow these was the object nearest the heart of the Long Parliament; and the removal of the Bishops from the upper house was the first measure they took to effect it. A similar attempt in these days would have an ill aspect. These are not the times when the Church can afford to lose even her outward ornaments and honours. Yet it is right that these ornaments should not be mistaken for part of her

militant array; which is too much the case with the distinction in question. The Church is honoured by the State when her Bishops possess the baronial dignity; but she certainly is not thereby represented in Parliament. Of course, the "intrinsic unlawfulness" we dismiss with a smile. But it is most true, that "their power is, in furthering the interest of the Church, inconsiderable; in giving a colour to any encroachments on it, too great." The whole bench, when unanimous, can produce but a very faint impression on the house; when divided, absolutely none, either by vote or authority. Yet the style of "Lords Spiritual," is studiously introduced into Acts of Parliament, and thus measures the most injurious to the Church, and perhaps unanimously opposed by the Bishops, with one or two "*liberal*" exceptions, go down to posterity as the deed of these church representatives.

To pass, however, from a particular branch to the general argument of the work before us. The author's proposition is, that the Jewish and Christian dispensations may be called two kingdoms of God, the former of this world, and the latter otherwise; the former not only admitting temporal interference, but making Church and State actually the same thing; while the latter, by its very essence and constitution, excludes the intervention of all temporal authority. Hence he concludes, that all alliance of church and state is essentially unlawful; and that they are, in their very nature, things necessarily disconnected; at least, where they exist in their purity.

The premises we admit; the conclusion we regard as untenable. We think, indeed, that the author has himself overthrown it, in one short sentence, when he says, in page 4, that the kingdom of Christ is a "kingdom existing *in* this world, but not *of* this world." So far, then, as it exists *in* the world, it must have reference to worldly affairs. Indeed, the same observation may be made of the Church of Christ which applies to every member of it. The Christian, as such, is not judged of any man's judgment, but he that judgeth him is the Lord. His spiritual state is a matter in which the world has no concern. Yet as he is the subject not only of Christ, but of the state to which he belongs, so also is he amenable to the laws which that state imposes, and must, for conscience sake, obey them, provided they are not evidently contrary to the word of God. He must have political relations and political duties. Now what every member of the Church is severally, the whole Church is collectively. She is, *so far as she is in this world*, the subject of the State. If the State should impose upon her articles of faith, or command her to receive spiritual instruction and sacramental grace from the hands of the civil officer, she is bound, as any of her private members would be, to resist. But as long as the State requires no more than, the power claimed in the

King's Declaration, and allowed by the Thirty-seventh Article, and First and Second Canons, we find nothing in Scripture to condemn either party. Our author, in his 148th page, interprets that clause of the Article referred to, that the chief magistrate may "restrain with the civil sword the stubborn and evil doers," somewhat singularly. "Since no one," says he, "could ever have disputed his authority to punish civil offences, this explanation would be nugatory and impertinent if, under the term 'evil doers,' schismatics and other *religious* offenders were not meant to be included." A strange forgetfulness of history, and a strange inadvertency to the very object of the Article, the denial of a supremacy so long and so sturdily asserted! "No one could have disputed his authority to punish civil offences!" Why, it was the dispute of centuries! The immunity of the clergy from civil jurisdiction, had at one time become almost an axiom of legislation.* This it is which the Article denies, not alluding to the power of the magistrate to punish offenders against the Church, but simply affirming that ecclesiastical as well as civil persons are subjects of the civil government. The weakness of the author becomes apparent when we venture to pursue this argument.

The Church of Rome has persecuted the most bitterly, and for the greatest length of time, chiefly because she has had the most, and the longest continued power to do so, and has existed during the ages of the greatest blindness, and ignorance, and barbarism: and it has been urged, that the right, and even duty of persecution, is one of her most fundamental articles of faith: but what Protestant Church has ever, as a body, expressly renounced that right? The Inquisition is a most horrible tribunal; and it is one well accommodated, I confess, to the genius of the Romish persuasion; but it is no necessary part of Popery: and why should it not exist in a Protestant country? What disclaimer, for instance, is there, in the Articles of the English Church, of all right to erect or to sanction such a tribunal?—P. 42.

It is impossible to read such a passage as this without a smile. If the absence of a disclaimer be a sufficient warrant for making charges against an individual or a corporate body, it would be easy to accuse any man of any thing. Our author has no where disclaimed "all right" to commit murder, sacrilege, treason, &c. &c. Therefore he cannot be presumed innocent of the whole catalogue.

That the character of the theocracy gave the Jewish kings an authority in spiritual matters which cannot belong to princes under the Christian dispensation, is true; but the Thirty-seventh Article, (the authoritative declaration of the Church on this subject,) distinguishes between the spiritual and temporal jurisdiction; the king's authority over the church establishment, (as over individual Christians, *as subjects*,) is there asserted, as also his supremacy over ecclesias-

* See the very curious account which Burget gives of a dispute on this subject.—*History of the Reformation*, Book I.

tical, as well as civil persons; with these doctrines "the minds of some slanderous folks" were then "offended," and it is no more than what we are to expect that offences should come.

But it may be more to the purpose to inquire, what spiritual authority the king of Great Britain actually exercises. Does he not virtually ordain Bishops? And is not ordination a spiritual function? I am not speaking of the *appointment* to a particular *see* of one who is *already* a Bishop; that is no exercise of spiritual authority, any more than the institution to a particular benefice of one already a minister; but of the determination *who shall be* a Bishop. If the patron of a benefice had power to present a layman, and to *compel the Bishop to ordain* him priest, this would surely be a virtual ordination by the patron; and the case I am considering is parallel to that; unless it be said that whoever is fit to be a priest is necessarily fit to be a Bishop: in which case the very notion of *ordination* would be nugatory; since you might as well talk of *ordaining* a man lecturer or prebendary. It may be said, that the chapter, a clerical body, are the electors of a Bishop, and the Bishops his ordainers; and I grant that this makes his ordination real and valid: but does not the *compulsion* under which this is done imply an interference of the civil magistrate in spirituals? And is not this an encroachment on the kingdom which is not of this world? If the Pope had power to determine who should, and who should not, be admitted to holy orders within these realms, would not the Pope be the *spiritual* governor of the churches there existing? There is something, I think, strained and fanciful in the application of the term *simony* to the sale of benefices, since it is not a *spiritual office*, but a temporal *endowment* that is sold. But there is something that does remind one of Simon Magus, in saying, "I will give the Church secular power and wealth, on condition that you will let me, indirectly, if you will, but in effect, ordain Bishops;—if you will let me say to whomsoever I will, not immediately indeed, but by compelling another to say it, 'Receive the Holy Ghost for the office of a Bishop.'"—"He offered them money, saying, Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost."—"Thy money perish with thee! Thou hast no part nor lot in this matter."—Pp. 114—116.

In this case our author appears altogether to forget the ancient mode of appointing Bishops, which was done, before the temporal establishment of Christianity, by a general assembly of the people, laity, and clergy. Many inconveniences having resulted from this system, and the Church being protected and countenanced by the State, the Roman emperors took this appointment into their own hands, and the kings of England have herein imitated them. Now if this be virtual ordination, it is evident that laymen, in the early Church, virtually ordained; as they had concurrent voices in the appointment of a Bishop. Our author, therefore, by pressing his argument, discovers its insufficiency. *Appointment* is not, nor can be, *ordination*; whether this power is beneficially vested in our monarchs is a separate question; but neither absolutely nor virtually can they be said to ordain.

Another objection is one which we should rather have expected from the vulgar blundering of a Towgood than from the logic of an episcopalian scholar.

One of the effects resulting from this system is the imposition of articles and liturgy by secular authority. I am, as you know, a warm admirer, generally speaking, of both; but it degrades their sacred character that they should stand upon the foundation of acts of parliament; that the spiritual rulers cannot alter them when they may need it; and that the secular power can, whether they need it or not. And accordingly it is almost a proverbial reproach, that yours is "a parliamentary religion;"—that you worship the Almighty as the act directs; and that you are bound to seek for salvation, "according to the law in that case made and provided," by king, lords, and commons;—under the directions of the ministers of state—of persons who may be eminently well fitted for their civil offices, and who may indeed *chance* to be not only exemplary Christians, but sound divines, but who certainly are not appointed to their respective offices with any sort of view to their spiritual functions,—who cannot even pretend that any sort of qualification for the good regulation of the Church is implied by their holding such stations as they do. Can this possibly be agreeable to the designs and institutions of Christ and his apostles? If any one will seriously answer in the affirmative, he is beyond my powers of argumentation.—Pp. 119, 120.

It is true that the author adds:—

I shall not be suspected by you, I trust, of being one of those shallow reasoners who seem to think that your religion is *made* false from having been true,—your liturgy *changed* from good to bad, by the mere circumstance of having secular power to enforce them: but should any one urge that if your religion is true and your worship pure, they are so *only by accident*, &c.—P. 120.

But this is blundering still further. In truth this writer's position is none other than the very mistake of the "Full Justifier of Dissent from the Church of England;" and we therefore feel ourselves less called upon to refute in this place what we have abundantly refuted elsewhere. OUR ARTICLES HAVE NOTHING WHATEVER TO DO WITH ACTS OF PARLIAMENT; and our Liturgy has no *necessary* connexion with the legislature. That power has indeed made our Liturgy the law of the *land*; but, without it, the King and Convocation had made it the law of the *Church*. "That the spiritual rulers cannot alter them when they may need it, and that the secular power can, whether they need it or not," is quite a misstatement as regards the theory of our ecclesiastical constitution, and, crippled as our Church now is, we trust it is equally removed from the probability of practice. A serious notice of the old threadbare vulgarism, that ours is a parliamentary religion, is what we could hardly expect from a writer of our author's pretensions; he is graceful enough to be ashamed of it, and wishes to escape the company of "those shallow reasoners who seem to think that our religion is *made* false from having been true, our Liturgy changed from good to bad, by the mere circumstance of having secular power to enforce them;" (exactly Mr. Towgood's predicament this, by the way,) but how does he evade the consequence? by concluding that "our religion is true, and our worship pure—BY ACCIDENT!" Accident has received much credit in this world for results in which it has borne no share; but this is the first time we have heard it assigned as the cause of a pure worship and a true

religion. If accident can furnish such discoveries as these, it is worthy to be deified at once! It is singular that a man of talent, as our author evidently is, should not have here suspected either the truth of his statements or the validity of his reasonings, when he found himself in so pitiful a conclusion.

Of course, the non-religious system of the United States is the object of our author's warm approbation; yet he admits he would not pretend to hold them up as a model to others in what regards religion.* Strange inconsistency again! Here our author's favourite theory has been fully developed and tried. Not a circumstance has interposed to mar the production of its genuine fruit. Why then is not America a model? If our author's principles be true, it certainly would be one; and since it is not, the conclusion would appear inevitable. But the defence is not less curious than the proposition itself.

The censure so hastily passed on the American government, might just as well be applied to any *agricultural* society; none of which, that I ever heard of, is of any religion, as a body, though all its members may be good Christians.—P. 155.

An agricultural society has about as much relation to a church as it has to a state; that is to say, none to either. The object of an agricultural society is to promote good farming; and we do not deny that an atheist may farm as well as a martyr or a confessor. The object of legislation is to prevent crime, to promote morality, to consult the happiness of those who are its objects. And has religion nothing to do with all this? And if it has any connexion with these points, (which, we, suppose, will not be denied,) why might the censure "so hastily passed on the American Government" be just as well applied to any agricultural society?

But though we hold the principle of this work to be erroneous, and think we have proved it so, and though we are sure it contains much mistake as to matters of fact, yet there are many remarks which it is impossible to quote without approbation. We will insert the following remarks on church property.

Both Warburton, indeed, and Paley, speak of the maintenance *provided for the Clergy by the State*, of the justness of a *compulsory payment* for their support, of a tax levied expressly for that object, and of the best modes of raising such a tax, and of distributing the produce of it, &c. as if all such discussions necessarily appertained to the subject now before us; but, in truth, they are irrelevant, and may be waved altogether. It is, to say the least, a gross misrepresentation, to affirm that government levies a *tax* in the shape of tithes, and pays the clergy with the proceeds. It is a mere play upon words, to call tithes and other church revenues a *tax*, or to speak of any one *paying* them. They are neither a *tax*, nor a *payment*, in the sense of the words which these writers have in view. A man who has an estate left to him, burthened with certain legacies,

may be said, in one sense, to *pay* them, since the money passes through his hands, and the legatees look to him for it; but he does *not* pay in the same sense in which he *pays his labourers their wages*, because the legacy money is *not, nor ever was, his*. And in one sense you may, if you will, call these legacies a tax levied by the government, inasmuch as the laws of the land enforce the payment of it; but in a very different sense from that in which any other tax is so called; viz. a portion withdrawn, at the command of the State, for the public exigencies; from that which was before the private property of the individual. It is easy to see to which description the chief part of the Church revenues belongs. Those who occupy glebe-lands pay the clergy exactly in the same sense of the word, and in the same manner, as the occupiers of any other land pay their landlords, whether bodies corporate, such as hospitals and colleges, or individuals. Nor is the case of tithes any thing materially distinct from that of other property. Some are held by laymen, some by incumbents of livings, some by bodies corporate; but in all cases, he who is called the owner of the land has manifestly no more claim to the nine-tenths of the produce, than the tithe-holder has to his one-tenth. It is most unreasonable, therefore, that the tithe-payer should complain of being obliged to surrender what *never belonged* to him; even the desire to retain it, is as manifest a breach of the tenth commandment, as to covet an adjoining farm.—Pp. 134—136.

I know the Dissenters are apt to cast in the teeth of your clergy, that they are *paid for their preaching*; though in reality they are the *only ministers of religion* in England who are *not*. All dissenting teachers are dependent on contributions put into the plate,—on the letting of pews in chapels,—or in some other way, on the wages their congregations choose to pay them. On the contrary, that which is paid to the clergy of the Church of England is *not* paid, in the same sense of the word; any more than a legacy is paid by an executor, *whose property it is not*, nor ever was. And the Church of England has the same equitable title to what she now possesses, as colleges, hospitals, and other such institutions, have to their respective possessions. The projected London University might as well claim a share of the revenues of Oxford and Cambridge, and of the Scotch and Irish universities, (of none of which the civil magistrate is the academical, but only the civil ruler,) as the Dissenters could of the property actually *in possession* of the Church. As for any portion of the national wealth which might *hereafter be set apart* for religious purposes, by all means let any sect come forward and urge its claims, and support them by such arguments as it thinks best. But that is quite a different question.

Πῶς, γὰρ τοι δώσουσι γέρας ·
Οὐδε τί πω ἴδμεν ἙΤΝΗΙΑ κείμενα πολλὰ,
Ἄλλὰ, — τὰ δέδασται·
Λαοὺς οὐκ ἐπέκυε ΠΑΛΙΑΛΟΓΑ ταῦτ' ἐπαγγέλειν.

As for the *power* of the sectaries to make good such an unreasonable demand, it is to be hoped that the government of Britain will never want either the will or the strength to protect one part of her subjects from being plundered by another. She might answer, and I trust *would* answer, to such claimants, “You have seminaries, chapels, ministers’ houses, and other such property for the benefit of your own religious communities; to which the Church of England lays no claim: why should you claim her property? It is true, your possessions are very small in comparison of hers: so are your numbers; but they are also, we allow, much less in proportion to your numbers. What then? If mere *inequality of wealth* is to be admitted as a ground for a *re-distribution*, there is an end of society. Any one of you who possesses any thing, must on that principle admit the claim of any poor man, who may urge that his neighbour has more than enough for a subsistence, and that he himself would be glad of a share: by which rite, a general pillage of the rich by the poor must ensue. Covet not, then, what belongs to another; but seek by honest means to provide supplies for your own wants.”—Pp. 162—161.

This advice would be serviceable to more than the dissenters.

The following too, is a not less faithful than melancholy picture of the state of the Church under the present lamentable abeyance of the convocation.

You, on the contrary, are even in a greater strait than the Church of Rome; whose pretence to infallibility only compels them to maintain, in *theory*, that each of their institutions *was* perfect at the time when it was established; whereas you have to maintain, in *practice*, the unerring rectitude of your own, not only originally, but *for ever*: they may say, "this is *no longer* expedient;" but *your* institutions are like the "law of the Medes and Persians, which altereth not," even after two or three centuries. For you *cannot* alter any thing *without* the co-operation of the civil power; and *with* it, you are too wise to take any such steps; lest when once called in, it should do more than you would wish. You are well aware that those who are "set to judge in things pertaining to this world," may as likely as not be "those who are least esteemed in the Church,"—persons not necessarily better qualified to decide upon *your* concerns, than many a parish minister is to be a minister of State;—persons who, perhaps, have little interest or knowledge about any thing belonging to the Church, except its *property*. And you well know that it is dangerous to make any of your institutions matter of public legislative discussion, between two parties, most of whom usually agree in regarding the clergy as hired servants of the State, no less than military officers; and who only disagree as to the question, whether others may not be found to do the work cheaper, that they may seize upon the overplus. Of course you will not understand me to mean that any one is *necessarily* the worse moral man, or the worse Christian, or the worse theologian, for being a politician; but neither is he necessarily the better. If any one doubts the possibility of finding in eminent statesmen the grossest ignorance of the doctrines and institutions of the Church of England, let him read the speeches in parliament on the Catholic [Popish] question.—Pp. 173, 174.

We must here close our extracts. Our readers will see, from what we have already made, the strange treatment which the Church is to expect at the hands of her friends as well as enemies. May the State know and esteem her worth, forming as she does its best and worthiest security! But if the "march" (as it is the fashion to call it) of a false liberality is to take its direction through her hallowed precincts; if her ally, treacherous to a solemn trust, and regardless of the holiest obligations, takes advantage of their conventional treaty to obtrude new doctrines, or intermeddle with her lawful possessions; may she boldly withstand the usurpation, and assert the independence to which a violated pledge restores her! May she never consent, for any emolument or any consideration whatever, to stain the purity of her doctrines, or the dignity of her character! "for a persecuted Church is not thereby less pure, though less fortunate."* And though her purity will afford her no safeguard from the malice of her enemies, but rather incite them to their work of iniquity, yet it will afford her a refuge where they cannot come, where the wicked cease from troubling and the weary are at rest.

ART. II.—*Lectures on the Elements of Hieroglyphics and Egyptian Antiquities. By the Marquis SPINETO.* London: Rivingtons. 1829. 8vo. pp. xx. 496, with eleven plates, price 16s.

THE learned author of this interesting publication has little cause to express any fear that an apology is necessary for his style or language; for though we allow, that our mother-tongue is "full of idioms and niceties which present difficulties even to the natives themselves, and seem to baffle and defy all the efforts of a foreigner," he appears to have mastered them with a readiness and a precision which are very remarkable, and of which he is not a little proud. But the public already know his ability, the Marquis having acted as interpreter of the Italian witnesses in the Queen's trial.

Before we enter on the consideration of the topics treated of, it may be as well to remark that the Marquis Spineto is a little of an enthusiast, and on that account there is a deduction to be made from some of his reveries about Champollion, and the subterranean tunnels under the ruins of Memphis and Thebes. A learned contemporary in the *Foreign Quarterly Review* (No. 8,) has given a more accurate character of the great French hieroglyphist than the Marquis has done, and has also shewn up the folly of certain German writers on these subjects, which the Marquis* appears to have been not only ignorant of, but to have fathered on Champollion himself by mistake. The book professes to be a book of Lectures, and it certainly comes up to our ideas of what such a book should be—it is written in the gentlemanly style of an accomplished teacher.

The introductory Lecture treats of a variety of particulars connected with the subject, in which is the commencement of the inquiry into the meaning of hieroglyphics, by an examination of the Rosetta stone, of which our classical readers will remember that much has been written, and very learnedly, in the second volume of the *Museum Criticum*. That stone, containing inscriptions in the Greek, hieroglyphic, and Egyptian languages, opened a door to future inquiries; and not in vain. The results have been various; but thus much has been established,—that the Coptic, the Greek, and hieroglyphic characters are intimately connected:† that the hieroglyphics, instead of being a sacred and mysterious language confined to the priests, as its title supposes, and many ingenious writers have endeavoured to establish, are the characters of a universal and popular language,

* We beg our readers to compare p. 82. of the Marquis's book, with p. 440. of the *Foreign Quarterly Review*, vol. iv. No. 8, for a proof of our assertion. It is curious.

† Captain Light had pointed this out in his Travels many years ago.

which was once known to and read by the whole of the people of Egypt;* that the inscriptions on the monuments of ancient Egyptian splendour and magnificence record the exploits of the kings who governed Egypt; and that, in fact, they are the annals of their history; that, moreover, the legends of the deities whom these pagans adored are also sculptured, under the resemblance of figures of things or beings consecrated to them, upon the temples of Louqsor (Lucksor), Esné, Dendera, and Karnac. These, indeed, are important discoveries, and fully justify what the Marquis has said of them. It further appears, that the hieroglyphical language is of a similar nature with the Chinese, consisting of symbols which, in a great many instances, are equally employed by both nations: an additional proof to be added to the many already established, that there is more than conjecture in the notion, that the Chinese sprung from a colony of ancient Egyptians, and that (when science shall have further explored the character and history of that singular race) it will be found, that amongst them are many records of former days, which under the obscurity of an exaggerated chronology have been considered fabulous.

As our purpose is not to explain how all this has been discovered, our readers will excuse our going into details which would interrupt our order in this short paper, consume our space, and put out of our power the noticing of more general and interesting facts.

The Marquis divides hieroglyphics into three branches,—*Proper*, *Abridged*, and *Conventional*. There are also *Symbolical* characters. We give these quotations in explanation.

Now, suppose we were to imagine an alphabet of our own: to write the name of London, for instance, we might choose for the several letters the following images, or hieroglyphics. For the letter L we might take the figure of a lion, or of a lamb, or of a lancet, or a leaf, or any other such objects, whose names begin with an L. Again, to express the letter N, we might select a net, a negro, the north star, and the nave of a temple. To denote the letter D, we might choose the figure of a dromedary, or a dagger, the deck of a ship, or even the whole of the ship, to signify the deck; and for the letter O, we might pick out the figure of an oak tree, an ostrich, an ox, or an owl. Now if from all these images, or hieroglyphics, we should be obliged to write the word *London*, we ought not to select the lamb, but the lion, as the expression of the letter L, because the lion is the acknowledged emblem of England. For the O, we should prefer the representation of an oak-tree, or of the acorn its fruit, as connected with the building of a ship: for the N, you certainly would not pick out the negro slave, for this choice would be quite unnatural, and contrary to the

* This was the opinion of a writer in the *Quarterly Review*, vol. xix. p. 388, who quotes De Brosse, and alludes to what we shall mention further on about the Chinese. The Mexicans and the Bretons supply proofs that symbolical writing is a natural style of composition. If it would not savour of levity, we might quote the story of the American quaker who kept accounts in hieroglyphics, and charged a friend, by mistake, for a cheese instead of a grindstone; the former represented by a circle *with*, the latter by one *without*, a dot for the centre—that dot making the difference! What is the modern system of mnemonics?

decided antipathy which the English have to slavery; nor would you select the representation of the nave of a church, because this emblem would better suit an ecclesiastical government, and by no possible means could it apply to your nation; but you would choose, in preference, the fishing net, or the north star, as the only images which would convey to the mind of a beholder two of the characteristics of a sea-faring nation, as the English are. And, last of all, for the letter D, you would, I am certain, decidedly prefer the representation of the whole, or of a part of a ship, as the only image connected with the very existence of the nation. Thus the whole word London, written hieroglyphically, would then be represented by a lion, an oak-tree, a net, a ship, and the north star; for, you remember, we have no need to repeat the second O.—Pp. 91, 92.

Besides these three different sorts of hieroglyphics, which all represent the image of the object, more or less accurately, there is another sort, which is called *symbolical*. These hieroglyphics not being able to express by themselves the forms and figures of the thing itself, are made to do so by borrowing the image of another object, which possesses some qualities common to both. This was done in four ways:—

1st.—By taking a part for the whole: for instance, two hands and two arms holding a bow, and some arrows, were made to express a battle; a box, with a flame or smoke issuing out of it, as if burning frankincense, represented an act of adoration.

2dly.—By taking the cause for the effect: for instance, to take the moon as the sign of the months; a reed, with a little box used to hold ink, or other colour, for the act of writing.

3dly.—By employing the image of an object to express another metaphorically. Thus, the wings of a bird signify the wind; the head and shoulders of a lion, force and courage.

4thly.—By convention; when the image of one object is made to signify another, with which it has no similarity, nor even a distant relation, except what convention has given to it. Some of these may appear real enigmas, and may occasionally require explanation; which, however, a tolerable acquaintance with the Coptic language allows us to obtain. Such is the scarabens, to signify the world, or the male nature, or paternity; a vulture the female nature, or maternity; a twisted serpent the course of the planets; a mouse, destruction; a hare, openness. And, finally, we must reckon among these symbolical, or enigmatical hieroglyphics, those signs which are introduced to represent some of their gods and goddesses; and this representation may be done in three different ways.

First, by exhibiting an inanimate object, or even part of an animated one, such as an eye, for Osiris; an obelisk, for Jupiter Ammon; a nilometer, for the god Phtha.

Secondly, by representing each of their gods and goddesses under the human figure, but with the head of the animal that was consecrated to him or to her. Thus, the figure of a man, with the head of a ram, signified Jupiter Ammon; with the head of a hawk, the god Phtha; with the head of a crocodile, the god Souk, or Suchus, something like the Saturn of the Greeks; and so on.

Lastly, by leaving out, altogether, the figure, and exhibiting only the animal, with some of the divine attributes. Thus, a hawk, with a circle on its head, signifies the god Phré; a ram, having its horns surmounted by a feather, or more generally by a circle, Ammon Chouphis; and so on.

However ridiculous, or, if you like it best, however monstrous, this combination may appear to us now, it was the consequence of the notion which has prevailed among mankind from time immemorial, that some particular animal enjoyed the protection of, and was consecrated to, a particular god; it exists to this day in many parts of Europe, and it has existed amongst all the ancient nations. The form, therefore, which the Egyptians gave of their deities, of a human figure with the head of a particular animal, was neither more nor less than what was afterwards practised by the Greeks and the Romans, and after

them by the Christians throughout the world. If, instead of placing an eagle by the side of Jupiter, a dove by Venus, a peacock by Juno, an owl by Minerva, a serpent by St. Paul, and a horse by St. Anthony, which are real hieroglyphics, we were to put the heads of these animals on the images representing each of these personages, we should have the exact symbolical characters used by the Egyptians.

With them, however, it seems that the great respect they felt towards the Deity, a respect which has been shared by all the Orientals, might have been the cause which prompted them to express their names by symbols rather than by letters.—Pp. 119—121.

Thus far having been understood, many curious developements were made of the religious creed of the Egyptians, as well as discoveries of events which have hitherto been involved in the mist of obscurity.

It would not be difficult (says the Marquis) if I could possibly enter into more minute detail, to point out the analogy which all the circumstances recorded in the lives of Isis and Osiris, and the ceremonies which accompanied the mysteries, or festivals, of these and other deities, had to the events, the memory of which they were originally intended to perpetuate; the creation of the world, the fall of man, the destruction of mankind by the flood, the preservation of Noah and his family, the unity of God, and the promise he made to that patriarch; and, consequently, the necessity of abjuring the worship of idols, which properly constituted the end of the mysteries, and obtained for them the name of *regeneration*, and for the initiated themselves the proud appellation of *regenerated*.

Indeed, the elevation of a ship, which formed a prominent feature in the mysteries both of Isis and Ceres, though in progress of time it might have been applied to other purposes, could not originally have a significant reference to any thing else but Noah's preservation in the ark. The innumerable fables which, towards the end of the Theocratic government, and much more in the after times, had been invented and engrafted on that event, involved the subject in deeper and deeper mystery. But I have no doubt, that in their origin this ceremony had been introduced to commemorate the destruction of mankind by the deluge. The theories which we find existing among the several nations, may indeed be varied, but the necessary consequences which must be drawn from seeing the same emblem among the different nations of the globe, is evidently this, that not only the Egyptians, but the Chinese, the Japanese, the Persians, the Hindoos, and even the Indians of North and South America, have theories sufficiently circumstantial to evince that they possess a traditional account of the deluge of Noah. Their respective theories are too copious to be cited here; they will form the subject of one Lecture, or perhaps of two. I must, therefore, for the present, refer those who wish to acquire a full idea on this most interesting subject, to Bryant's System of Mythology, Perron's Zendavesta, Nieuhoff's Voyage to Brazil, Acosta's History of the Indies, Faber's Origin of Pagan Idolatry, and the several papers which have appeared on this subject in the Asiatic Researches, and in the works of Sir W. Jones.—Pp. 139—141.

The author might have added to this list the work of the Rev. Edward Davies* on "*the Mythology and Rites of the British Druids*,"

* The full title of Mr. Davies's book is too long to come in here. It was published by J. Booth, Duke Street, Portland Place, in 1809, but is not much known beyond the principality. The ship of "*Nevydd Nâv Neivion*," amongst the Kelts, is analogous to the ship upon the Egyptian monuments. Those who are curious in such inquiries, may also meet with many amusing things in the *Cambro Briton*, an ingenious periodical, which went through three volumes, and then died a natural death. It relates chiefly to the literature of the Welsh, ancient and modern. The last number bears date June, 1822.

who, as Giraldus Cambrensis has long observed, derived their religion from the East.

Amongst other remarkable discoveries, is this,—the theology of the Greeks was derived from the Egyptians; and so many examples are brought forward by our unwearied author, that there can be no doubt on that head. *Tartarus* was derived from *Tartar*, a ditch into which the Egyptians cast debtors: *Acheron*, from the lake *Acherisia*, or *Acharejish*, and the *Elysian* fields were fabled from the cemetery *Elisout*, which means *rest*, &c. &c. &c.

The most interesting discoveries which have been effected by the study of hieroglyphics are, however, historical: and biblical research receives no humble light from these inquiries. One of the first things of the kind mentioned by Spineto is the occurrence of an inscription in which the name of Joseph's wife, Asenath, the daughter of Potipharah, is mentioned. (See Gen. xli. 45.) The passage in Exod. i. 11, concerning Ramses, the treasure-city, also meets with due attention, in connexion with Gen. xlvii. 11. It appears that Ramses was an honourable title held by several of the Pharaohs, and inscriptions relating to these *kings* (for such is the meaning of *Pharaoh*) have been deciphered. It is thus, as it were, that we converse with the actual men and things recorded in the Scriptures, and become acquainted with the princes of Egypt, who preceded "the Christian era by not less than 1800 years," and the Marquis says, this is a low calculation of the time.

Again, (says he, in one of the hieroglyphical inscriptions found at Karnac, we see the name of Osorchon. I produced one of the legends. Now Osorchon in the Coptic is called Zerah; and in the second book of Chronicles xiv. 9, we have, "And there came out against them Zerah the Ethiopian, with a host of a thousand thousand and three hundred chariots."

Again; there were several of the Pharaohs who were called Rameses; and this name perpetually appears in hieroglyphical inscriptions. It seems that out of respect for some of these princes, the Egyptians had given this name of Rameses to some of their towns. Two of them are recorded in three different places of the Pentateuch. In Genesis xlvii. 11, we have, "And Joseph placed his father and his brethren, &c. in the best of land, in the land of Rameses." In Numbers xxi. 3, speaking of the departure of the Israelites from Egypt, we find, "And they departed from Rameses in the first month, on the fifteenth day of the first month," &c. And in Exodus i. 11, Moses, recording the hardships to which Pharaoh had condemned the Israelites, says, "And therefore they did set over them taskmasters to afflict them with their burdens; and they built for Pharaoh treasure-cities, Pithom and Rameses."

Again; in our third Lecture, I produced the hieroglyphic legend mentioning the name of Chershak, or Shishak; and in the second book of Chronicles, the name of this prince is mentioned not less than three times in the twelfth chapter; first, in the second verse we have these words: "In the fifth year of king Rehoboam, Shishak, king of Egypt, came up against Jerusalem." In the fifth verse we read, "Then came Shematah, the prophet, to Rehoboam, and to the princes of Judah, that were gathered together at Jerusalem, because of Shishak, and said unto them, thus saith the Lord, Ye have forsaken me, and

therefore I have left you in the hand of Shishak." And, lastly, in the ninth verse we have, "Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all, and carried away also the shields of gold which Solomon had made."

Again; in the same third Lecture, I mentioned the names of two Pharaohs which Mr. Salt, our consul at Alexandria, had discovered among the ruins at Medinet-habou; and one of these Pharaohs was called *Tiraka*. Now in the second book of Kings xix. 9, we find this Pharaoh mentioned in these words, "And when he heard say of Tirhakah, King of Ethiopia, behold, he is come out to fight against thee."

Again; the name of the Pharaoh Necao, which is seen engraved and painted in many places of the ruins at Thebes, is mentioned in the second book of Chronicles xxxiii. 20, in these words: "After all this, when Josiah had prepared the temple, Necho, king of Egypt, came up to fight against Carchemish, by Euphrates:" and it may also be added, that the hatred which the Egyptians entertained against the Hyk-shos, or shepherds, as it is mentioned by Manetho, and appears from the monuments, is also recorded in Genesis xvi. 34, in the advice which Joseph gives to his brethren, in these words: "And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth, even until now, both we and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians."—1st p. 221—223.

Much is mentioned respecting these *Hyk-shos*. In the sixth year of Timaus Concharis, who was the last of the sixteenth dynasty,

A horde of foreigners, whom Manetho represents as Arabians, made an irruption into Egypt, and took possession of that part of the country which lies near the Mediterranean, and is called Lower Egypt, the capital of which was Memphis.

They formed a new dynasty, the seventeenth, which is distinguished by the historian by the name of Hyk-shos, or shepherd kings. It seems that they held the throne of Egypt for the space of 260 years; and though they assumed the title of Pharaohs, yet they are represented as perfect barbarians; rapacious and cruel, laying waste the country, pillaging and destroying temples and buildings, murdering all the men capable of bearing arms, and reducing to slavery the women and children. During the whole of this disastrous time, Egypt was divided into two different governments, or kingdoms; the one held by the Hyk-shos, at Memphis, the other by the real Pharaohs, who had retired to Thebes; though it seems, that at the very beginning of the invasion, these latter, unable to withstand the torrent, became tributaries to the usurpers.

The Pharaohs, however, did not remain idle at Thebes. Recovering their strength and courage, they began to attack the Hyk-shos, and, after a struggle which lasted for some time, the sixth of the Pharaohs, called Mispframouthosis, gained so decisive a victory over the enemy, that he drove them to their last refuge, the town of Aouaris. This was a place of strength, & fortress, which the Hyk-shos had built against the attempts of the Assyrians, and where they had collected the remainder of their forces. But the Pharaoh Thoutmosis, son and successor of Mispfra, now master of the whole of Egypt, brought up so many forces against them, that they, unable to defend themselves any longer, left the country, and retired into Syria.

During this period, the deliverance or departure of the Israelites from the land of Egypt is fixed, and not without reason, as I shall have it in my power to prove hereafter.—Pp. 14, 15.

The irruption of the Hyk-shos seems to have taken place about 2082 years before Christ, in the sixth year of the reign of Timaus Concharis, the last prince of the sixteenth dynasty, which had been founded 190 years before that event,

by the Pharaoh Onsi-mandouci. It also seems, that the Pharaohs who had succeeded the unfortunate Timaus, unable to withstand the barbarians, retired into the Thebaid, and became even tributaries of these usurpers. Issuing from their retreat, as they acquired strength, they ventured, with various success, to attack the Hyk-shos, and after a period of 260 years, the Pharaoh Mispheg-mouthosis, having killed an immense number of these barbarians, drove the remainder of them to their last shelter, the town of Aouaris. This was the frontier town towards Assyria, which the Hyk-shos had fortified, and its very name exhibits another proof of the hatred of the Egyptians towards these barbarians. Aouaris, in fact, is a composition of two Coptic words, *oua* and *iri*, which signify to give a curse, to give a malediction. But this is not the only appellation by which it was designated; we find it occasionally called *Thath-phoon*, which means "the dwelling of Typhon," or "Typhonia," from having been the residence of the Hyk-shos, whom the Egyptians compared to Typhon, the author of all evil.

The victorious Pharaoh, however, did not leave them long unmolested, and his son and successor, named Thoutmosis, now master of the whole of Egypt, brought up so large a force against them, that the Hyk-shos, unable to oppose him, left the country, and retired into Syria, about the year 1822 before Christ, and the Pharaoh Thoutmosis, for having delivered his country from the tyranny of these barbarians, became the chief of the eighteenth dynasty.

It is, indeed, gratifying, after the lapse of hundreds, nay, thousands of years, to find authentic monuments, which establish so many historical facts, of which some have been controverted, others denied. *—p. 208—210.

There are introduced, in a subsequent portion of the book, some remarks on the hieroglyphical representation of the balance of Osiris, which are illustrated by a reference to a picture in Preston Church, near Brighton. We think a fitter allusion might have been discovered in the book of Daniel, to a balance of judgment; the "*Mene Mene Tekel Upharsin*" would have come in admirably.

We have no room for the observations on the singularity between the Chinese and Egyptian characters and languages; nor for a consideration of the question, whether alphabetic writing is antediluvian or not. We are equally compelled to avoid any allusion to the literature of the ancient Egyptians, or to the origin of Grecian history. And we must be brief in what we say of Egyptian topography. However, the derivation of the word Egypt is so clearly made out, and so much illustrates the subject, that we shall quote the Marquis *in loco*.

Be this as it may, this name of Egypt seems a corruption of the Egyptian word *Kupt*, to which the Greeks added the syllable *ai*, and the termination *os*, and made *Αιγυπτ*, and then *Αιγυπτος*. The signification of this word *Kupt*, or *Gupt*, is simply a *Copt*, that is, an inhabitant of that country, which we now call Egypt, but which, by the Egyptians themselves, was called **ΚΗΜΙ** (*Kemi*), or **ΚΗΜΕ**, (*Keme*), a name which we find in the eithorial or demotic text of the Rosetta stone, **ΚΗΜΙ**, that is *Kmi*, leaving out the intermediate vowel, *i* or *e*, always corresponding to that of *Αιγυπτος*, of the Greek translation. It means

* In addition to the above extracts, it may be mentioned, that, in the Twelfth Lecture a more full account of the Hyk-shos is given, and the opinions of Mr. Bryant respecting them refuted:—and in the Thirteenth, or concluding Lecture, that of Mr. Faber is analysed, by all which it appears, that the Egyptian monuments detail the histories of two irruptions, one of which belongs to these Hyk-shos, the other to the children of Israel under the same name.

black; and it seems that it was so called on account of the black mud which the waters of the Nile left on the land. For this fact we have the authority of Herodotus; and it is even mentioned by Virgil, in the fourth of the Georgics, who says,

Et viridem Ægyptum Nigrâ secundat arenâ.

Pp. 340, 341.

By far the most instructive portion of the work is, in our minds, that which treats of *chronology*. The authority of the Septuagint version is, we think, conclusively established; whilst the chronology of the Hebrew text is explained, so as to leave no room for scepticism.

In the eleventh Lecture, we have explanatory remarks on the changes of *titles*, which were common amongst the ancients, and which are exemplified in various places of Holy Writ. Thus Belus and Nimrod are the same person. Gilbert's letter* has supplied some respectable illustrations of the singular way of reckoning amongst the ancient chronologers.

From this statement it is evident that the length of the year, among the ancients, varied considerably. Sometimes it consisted of twelve, and at other times of six, or even three months; sometimes of four, and at other times one or two weeks, and very often of a single day. This difference, as I have already mentioned, arose from their taking now the sun, now the moon, and sometimes the whole, and at other times only a part, of the revolution of each of these luminaries, as a measure of time.—P. 400.

The Chaldean period of 473,000 years is thus reduced to 1296 of our years; the Babylonian period of 720,000, to 1972, the period, within a little, stated by Callisthenes. According to this scale, the 150,000 years, which Berosus mentions as the historical period of the Babylonian monarchy, are cut down to 410 years 11 months and 15 days, which actually elapsed between Nabonassar and Alexander.

In the same way, the 30,000 years which the Egyptians gave to the reign of the sun, under which appellation, according to the best critics, they symbolized Joseph, produce no more than eighty-two of our years, for which time, according to Scripture, the ministry of that patriarch lasted.—P. 403.

The most curious calculation however, in the whole letter of M. Gilbert, is the one which he makes to reduce the Chinese chronology to our mode of reckoning. By a series of detached facts, but closely connected with the chronology of the nation, he proves that the first astronomical observations made in China happened 150 years before the reign of the emperor Yao. Now according to the calculation of the celebrated Ferret, this emperor lived 2145 years before Christ. If, therefore, we add these two numbers together, we have the sum of 2295 years before Christ, as the epoch in which the Chinese made their first astronomical observations. But this epoch is nearly the same with the one we have just remarked of the same observations being made at Babylon; therefore the chronology of the Chinese and of the Babylonians, in regard at least to their astronomical observations, coincide amongst themselves, and by no means exceed the chronology of the sacred pages; they are nearly nine centuries distant from the flood, more than 500 years after Nimrod, but not quite two centuries before

* Published in 1743, at Amsterdam.

Ninus and Abraham, and consequently, much posterior to the first establishment of the Egyptian monarchy under Misraim, the brother of Cush, who was the father of Nimrod; and this furnishes us with a new argument to prove, that, after all, there is every reason to suppose that this proud nation of the Chinese are but a colony of the Egyptians, as I have already mentioned in a former Lecture.—Pp. 404, 405.

The Marquis has endeavoured to discover the names of the Pharaohs who reigned at the important periods mentioned in the Mosaic history, and he determines, that the Pharaoh Mandouei was the Pharaoh at the time of the Exodus, and Amenophis, the prince who protected Joseph. The most extraordinary fact, however, is, that the Pharaoh who oppressed the Israelites is supposed to have been *not an Egyptian*, but one of the Hyk-shos, the enemies of both nations. This part of the work is laboured, but only partially satisfactory to us; still there appears good ground for believing, that what has been thus conjectured is *true*. For the monumental hieroglyphics describe three peoples—the Egyptians, the Hyk-shos, and the Israelites.

It might be said, (says the Marquis, almost anticipating the objections of the reader,) that if the Shepherds, and not the Egyptians, were the oppressors of the Israelites; and if, according to the opinion of Mr. Faber, the army of the former, and not of the latter, perished in the Red Sea; in short, if the Egyptians were as cruelly treated by the Shepherds as the Israelites, why should the Egyptians shew so much detestation for the Israelites, who, after all, were the descendants and relations of Joseph, of that very man who had conferred so much benefit on their land, and whose memory could never be forgotten? To this objection it may be answered that, according to the relation of Manetho, the Israelites had called to their aid the Hyk-shos, and the hardships which the Egyptians underwent, during the time of their dwelling in their land, were a strong and a sufficient reason to make them share in the hatred which the Egyptians felt for these destroyers of their country, even if there had been no previous cause for detesting them, which is not the case. For, in this respect, the same story is told both by the Holy Bible and Manetho. According to this historian, you remember, I hope, that the Shepherds held the throne of Memphis, and for some time at least rendered tributaries even the Pharaohs, who reigned at Thebes, from the death of Timaus to their leaving the country, by the victories of Thumosis, that is, for the space of 260 years. During this time, the Shepherds practised every species of cruelty and abomination throughout the land, and their behaviour certainly must have inspired the natives with sentiments and feelings of horror and detestation towards these barbarians. Now the same fact is recorded by our sacred Scripture. At the time of the descent of Israel into Egypt, we are informed in the book of Genesis, that Joseph instructed his brethren how they should answer Pharaoh. "And it shall come to pass, when Pharaoh shall call you, and shall say, what is your occupation? that you shall say, thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers: that you may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians."—Pp. 170—172.

With this inquiry the Author closes this branch of his Lectures, intending to pursue the subjects of them through all their ramifications. We sincerely wish him such encouragement as will enable him to do so; for we are much mistaken, if his labours in compressing

and connecting what others have written are not of essential service. He has recommended a scientific expedition to be sent out, and certain subterranean channels to be explored. This, however, will not, it is probable, take place. M. Champollion, treading in the steps of Belzoni, is likely to effect all that *will* be done, perhaps all that *can*. Whatever our readers may think of hieroglyphics, they will agree with us, we are sure, in awarding unqualified praise to the feelings which could prompt such advice from an Italian nobleman of the Roman Catholic persuasion, to the sons of Protestant gentlemen at an English university, as that which concludes the work, and to which we would willingly give place, if we could.

Finally, so much of romance hangs over the valley of the Nile; so many interesting and important facts require, and can only receive, illustration from an exploration of its buried treasures; and the history of man, in his laws, his habits, acts, and learning, is likely to be so improved, that we anxiously await the arrival of Champollion in Europe, fresh from the harvest which he is reaping in the fields of the dead, and, like a giant, bearing in his hands the records of departed ages. Wonderful are the ways of God! In these far distant periods of the church, Christians, believing in a Saviour, who was to be a Prophet like unto Moses, are seeking means for a final triumph over infidelity, in the very land, and amongst the courts of the very house, in which Moses was brought up. Who shall doubt, that the indestructible monuments of Egypt were reared for purposes which even their builders might not comprehend? Surely, the days are coming, when men shall see even as they are seen; prophecy rapidly developing its scheme; people after people, either rising into power through Christian policy, or sinking before the Christian name; and learning and philosophy from every quarter under heaven pouring in a flood of light, to illuminate the dawning splendour of the everlasting day.

ART. III.—*Christianity always Progressive; being the Christian Advocate's Publication for the Year 1829. By HUGH JAMES ROSE, B.D. Christian Advocate in the University of Cambridge. London: Rivingtons. 1829. pp. viii. 212. Price 8s. 6d.*

ONE of the most effective of those internal evidences, to which the Christian is wont to appeal in support of the truth of the religion of Jesus, is founded upon the extraordinary success which attended its first propagation, and the extensive influence which it now holds, and always has held, among those nations to whom it has been revealed. Opposed to all the natural impulses of the human mind, and striking at the very root of the dearest prejudices, and warmest passions, of

mankind ; denounced by the wisest of the heathen philosophers, persecuted by the most powerful of earthly monarchs, despised by Jews, and ridiculed by Gentiles ; it nevertheless made its way, by the instrumentality of a few weak and illiterate men, till kings, at length, became servants of the cross, and the pens of the most learned apologists were employed in establishing its pretensions. Whilst, however, the believer looks upon the rapid and extensive progress which the Gospel has made as an irrefragable proof of its divine origin, and argues from thence the eventual fulfilment of the glorious promise, that its light will one day illumine the whole world ; the unbeliever would infer, from its want of absolute *universality*, that it is devoid of all claim to be received as a revelation sent from God. He would infer, that a partial distribution of that heavenly knowledge, which the Gospel affects to teach, is wholly inconsistent with the justice of God ; and that its diffusion over comparatively few of the nations of the earth, and the gross immoralities which are practised even where it has taken the deepest root, cannot fairly be reconciled with the interference of Providence in its promulgation.

In answer to these objections much has been written by the most able and eminent divines ; and among others by Bishop Butler, in his "Analogy of Religion." In the natural world we discover a system of beneficence, but not of optimism ; and the blessings of health and strength, of mental endowments and intellectual faculties, are bestowed in widely differing proportions : and why, therefore, in the world of grace, should differences in the spiritual advantages of mankind be made the subject of cavil and objection ? The fact is, that the argument proceeds upon the assumption that a divine revelation must necessarily make its way with wonderful rapidity ; and tends to raise expectations in respect to Christianity, which are at once unreasonable and unfair. "In considering the claims of Christianity," as Mr. Rose justly remarks, "it is our business to inquire, rather, whether the tree of life is growing, than whether its growth has been rapid, or whether it has nearly attained its full dimensions, as a hasty judgment may decide that it should have done." p. 13. Since, therefore, the objection in question has never been made the subject of a separate treatise, and some important points in the reply to it have been generally overlooked, he has availed himself of the permission in Mr. Hulse's will to make this *ancient* cavil the subject of discussion ; more especially as it is frequently revived, and the infidel writings of the present day are wholly unworthy of consideration.

There can be no doubt that the Almighty, if he had chosen, *could* have offered the blessings of the Gospel to the whole world simultaneously, and have enforced its acceptance upon every individual of the sons of men. It is not our business, however, to inquire what the Deity might have done, but what he has done. In this inquiry too,

we are not to forget, that though the seed is sown by a divine hand, its culture is left to human care, or human carelessness.

It is obvious, then, that he who is inquiring, what it is right to expect from Christianity, can never attain to a just solution of the question, while he persists in considering only the high pretensions of the system, and overlooks, whether from prejudice or carelessness, the imperfections of the agents selected for its propagation. We do not expect that the importance of the message will expedite its progress, when we are compelled to rely on the services of an infirm, a tardy, or a treacherous messenger; nor can we, while considering the progress of Christianity, leave out of our calculation, with any semblance of justice, the infirmity, the tardiness, and the treachery of man. We must remember, not only the brief span of human life, and all the changes and chances to which it is subject, but the instability of man's firmest and highest purposes: we must remember, to our shame and confusion, how the very purest and loftiest spirits have been seduced and polluted, by the temptations and the splendour of earthly ambition or earthly wealth: we must consider, how the best and most righteous plans have been frustrated; sometimes, by failures arising from contingencies beyond the sagacity of man to foresee, and beyond his power to remedy; sometimes, by the baseness and corruption of the agents and instruments themselves.

We must remember, next, that Christianity was not at once to transform the face of the external world; but to take it as it was, and gradually to effect an internal amendment. No miraculous interference of Providence was to put an entire and eternal termination to the ravages of war, the projects of ambition, and the schemes of avarice; nor to pour the light of civilization and of knowledge on the uninstructed savage. This consideration alone would shew that a revelation must inevitably be subject, and that in no small degree, to all the changes and chances which attend the lot of man: that it must long be liable to injuries and retardation, from the dispositions of the rulers of this world; from the prosperity or the desolation of kingdoms; and from the ravages of barbarism. In the earlier stages of the propagation of a religion, more especially, the fate of empires, and the fortunes of war, must influence the fate and the fortunes of the very revelation of God.—Pp. 17, 18.

Under these circumstances, then, the progress of Christianity cannot reasonably be expected to have been otherwise than slow and almost imperceptible. The christian faith was tried, in its infancy, by ten successive persecutions; and while the follower of every other Creed was allowed to enjoy his opinions without fear or molestation, the persevering Christian was dragged to the torture and to death, willing rather to forfeit his existence, than to deny his Redeemer. Nor were these barbarities exercised by the more hardened tyrants alone, the Neros and the Domitians; even the mild and philosophic Antonine could devise a suitable punishment for the obstinacy of a Galilean. The sneer of ridicule, too, and the scoff of contempt, were directed with insidious malice against the humble followers of Jesus. They were designated by the most opprobrious epithets; charged with the most heinous crimes; stigmatized as *Atheists*; devoted to public anathemas and execrations; misrepresented in their doctrines; and debarred from all intercourse with society and with the world. In addition to all this, the various divisions and heresies which sprang up in the Church were turned with eager ingenuity to the detriment of the Gospel, and the disadvantage of its professors. Against this injustice the voice of reason was raised in vain. "The name of

Christian," says Justin Martyr, "is applied to every sect professing Christianity, in the same manner as the disciples of the several systems of philosophy are indifferently called philosophers; and, consequently, their divers heretical absurdities are no more chargeable upon Christianity, than the numerous errors of philosophers upon philosophy." With respect to the existence of Heresies, however, as connected with the divine origin of the Gospel, let us hear Mr. Rose :

On the consideration of these strange opinions, these mischievous and widespread errors, there is one reflection, which impresses itself with irresistible force on the mind, and which is closely connected with our present subject. It is the gradual purification of the mind of man from long-cherished errors, and the extreme slowness with which that purification is effected. That these strange dreams and doctrines, however mischievous, and however injurious, were, in themselves, less degrading than the coarser superstition, the debasing idolatry, which they succeeded, cannot be denied. That idolatry had borne sway for countless generations, and it could not, it would seem, at once give way to the pure and simple truth. It was enough that some improvement should be effected; that error, indeed, should succeed, but error less widely removed from the truth. We look back with pity on those who could submit to its influence; but let us remember, that they looked back with equal pity and with equal justice on the errors of their forefathers: but this is the slow and solemn pace, with which alone the truth is enabled to make the circuit of creation. Whatever may be the case of gifted individuals, the multitude will still move at its accustomed pace; and even the great, and the good, and the wise, will, for the most part, be held too fast by circumstances, to advance far beyond their fellows. How, then, can we be unwise enough to listen to the dreams that would persuade us of miraculous advances, to be made in a single generation; how, faithless enough, to question the truth of revelation, because the improvements which it effects do not keep pace with our fancies or our desires? Though, in these latter days, the free course of the Word is not impeded by the dreams of a Cerinthus or a Valentine, the eye of experience may still discern enemies enough to restrain and repress its progress; and ages may yet elapse, before the errors and corruptions which still defile the face of Christianity, and disgrace the name of Christian, may be exhausted and purified.—P. 12—14.

The difficulties, then, with which the Christian Church had to contend, were unquestionably such as to retard its reception among mankind. Yet, in the face of all these impediments, as Gibbon himself allows, the faith of Christ had been preached in every province, and in all the great cities of the Roman Empire, before the close of the third century. In short, wherever civilization flourished, there the fruits of the Gospel were to be found. Our limits will not permit us to follow Mr. Rose through his able investigation of the progress of Christianity during the middle ages. His chief object is, to shew that the difficulties which presented themselves, at this period, to its advancement, were intended, under the directing hand of Providence, to effect its greater and more decisive success, when the gloomy darkness of barbarity and superstition was at length dispelled. The following observations, on the result of the examination, are just and valuable :

An inquiry, conducted on any candid principle, and with any just regard to the difficulties of the case, would, I think, shew, that, from the very first hour of the existence of Christianity, to the present, there has been a progress, sometimes indeed slow, but still a constant progress, either in extent, or, what is of equal or greater importance, in moral influence. The stream has been sometimes stayed in its flow, by some tremendous barrier; sometimes broken by more petty obstacles; but it has struggled over all, and holds its onward and irresistible course to the ocean. The characters of this progress during the first ages, as we have seen in the last chapter, were, indeed, written so strongly and clearly, that he who runs may read; and the very enemies of the cross are compelled to own the undeniable truth. They endeavour, however, subsequently to wrest the argument from our hands; to use it as a weapon against us; and to infer positive failure from the comparative slowness with which the religion has advanced in later times.

But the progress of Christianity, since its early ages, is, in fact, almost equally wonderful. Of its most difficult conquests, indeed, a large portion is overlooked by the human eye. While the evil done in its name is seen by all, and dwelt upon in triumph by the adversary, its pure and holy conquests are often effected in stillness and silence; in the abode of poverty; in the obscurity of humble and retired life. Who is there, that has seen a true Christian in his life and his death? Who, that has seen the holy calm that sheds itself over that soul, where grace has triumphed over passion, where envy, and hatred, and pride, are sounds unknown? Who, that has seen the bright and holy glow of devotion diffused over the countenance? Who, that has heard the fervid accents of a Christian prayer? Who, that knows the joy of a Christian's communion with his Maker, the devout aspirations of a soul which is the temple of the Holy Spirit, adorned and sanctified by his best and richest gifts and graces? Who, that has seen the Christian struggling with the storms of life, though cast down, not destroyed; though perplexed, not in despair; submitting, with humble resignation, to the correction of his heavenly Father; and gathering the peaceable fruits of righteousness, from the seed which was sown in tribulation and tears? And yet more, who, that hath seen that sight, on which angels look with joy; that hallowed bed, where a Christian renders up his soul, as to a faithful Creator; where, with no vain display, no idle rapture, the dying saint, knowing, of a truth, that he is faithful who promised, relies, in the last awful scenes of life, with humble confidence on that hand which has borne him up through all the storms and struggles of his earthly pilgrimage, and which will now cheer and comfort him, in his passage through the dark valley of the shadow of death! This is, not what Christianity *can* do, but what it *does*, day by day; not what it does for the learned and enlightened Christian only, but what it does to shed light and joy over the humble abode of the lowly and ignorant. I appeal to the conscience of many a minister of God's word, to bear me witness, how often he has stood beside the dying bed of feeble age, or of youth in all the withered blossom of its beauty; stood, not to teach, but to learn; not to offer comfort, or supply confidence, but to gather strength, and hope, and courage, against his own hour of need, and his own great and awful change. This all is the praise of the Gospel; this all is the triumph, the glory, of the religion of Christ.—Pp. 81, 85, 92, *seqq.*

From the past and present state of Christianity, Mr. Rose proceeds to consider its future prospects. When God shall finish his work, and all the kingdoms of the world shall become the kingdoms of the Lord, and of his Christ; it is not for man's presumption to search out. He has promised, that this glorious consummation shall eventually be accomplished: and there are signs of the times, which indicate the steady, though gradual approach, of its accomplishment. Already have the banners of the cross been expanded in the East; and the energies of British piety are actively employed in diffusing Christianity

through the world. Let us not relax in our exertions; and who shall tell the success which the Almighty will vouchsafe to the work which his Son has enjoined his followers faithfully and perseveringly to perform?

A work on an important infidel objection, such as that which is the subject of Mr. Rose's publication, cannot be without its use; and, in the hands of our excellent Christian Advocate, it may be fairly expected to produce more than an ordinarily beneficial result. The arguments, which have been repeatedly urged in reply to the cavil which had been in the mouth of unbelievers of every age and denomination, are stated in a concise, yet comprehensive, sketch, with a view to a more detailed investigation of some new features in the question, which had been previously overlooked. At the same time, the different bearings of the objection itself, and the answers which have been returned to it, are given at length in the "Notes and Illustrations;" in which much valuable matter from foreign sources will also be found. We know not, indeed, whether the mass of information contained in the notes, which occupy half the volume, is not full as valuable as the dissertation itself. Together, they form an excellent manual for the Christian, a support for the wavering, and a barrier around the fortress of the Gospel, which the infidel will assault in vain.

Before we take leave of Mr. Rose, —whom we congratulate on his presentation to the living of Hadleigh: a parish in which there is ample scope for the exercise of his well-known pastoral zeal, —we are bound to thank him for the revival of an office, which has laid almost dormant in the hands of his predecessors. The appointment of Christian Advocate has been generally a sinecure. Mr. Hughes, it is true, published one or two dissertations; but a publication is annually due; and gladly should we greet such answers as the present, to the many often refuted, but still repeated, objections to the truth of the Gospel. We should like to be informed, also, of the fate of the Hulsean Lectures? Are we to be deprived of the entire benefit of this institution: and because the labour imposed by the letter of the founder's will renders it impossible that the whole should be performed, are we, therefore, to be debarred from the good that might be derived from a part? If twenty sermons exceed the annual amount of a Lecturer's capability, why not let us partake of the instruction which eight or ten would afford? It is true, that the courses last delivered do not contain much to make us wish for a repetition of the same quantum of Astronomical Dissertation; but a reduction of the task, within reasonable bounds, would tempt deeper theologians into the field; and the deficiency in *quantity*, would be amply compensated by the *quality*, of the spiritual food, with which we might expect to be supplied.

LITERARY REPORT.

A Scripture Gazetteer, or Geographical and Historical Dictionary of Places and People mentioned in the Bible: with Maps, Tables of Time, Weights, Measures, Money; and a copious Chronological Table. By JOHN GRANTHAM MANSFORD. London: Hamilton. 1829. 8vo. pp. viii. 527. Price 18s.

THE nature of this work is sufficiently set forth in the title-page; and we have no hesitation in recommending it as a most useful companion to the Theological student. It has been given to the world under circumstances of peculiar interest, and such as entitle the author to the highest meed of praise. Prevented by sickness from the performance of the arduous duties of the medical profession, Mr. Mansford employed his leisure of affliction in the study of the Book of Life, and in throwing light upon a most important branch of biblical literature. His materials have been collected from an immense mass of ancient and modern writers; and he has digested into a comprehensive detail all the most interesting and important facts connected with sacred history and geography. The chronological table is very full and complete; the maps, as far as we have been able to examine them, sufficiently correct, and well executed. We wish the work all the success it deserves; and the author a restoration of health for the prosecution of his useful labours.

The Leaven of the Pharisees: a Sermon. By the Rev. WILLIAM HARNESSE, A. M. of Christ's College, Cambridge, Minister of the St. Pancras Parochial Chapel, Regent-square. London: Taylor. 1829. 12mo. pp. 36.

THE object of this sermon is to trace the analogy between the pharisaical tenets of the Jews in our Saviour's time, and those of modern religionists, with a view to expose their unchristian

tendency and demoralizing effects. It was in that principle of separation, from which their name was derived, and which kept them aloof from any intercourse with their brethren, that all those enormities originated, which provoked those severe denunciations of wrath against them, recorded in the Gospel. Their ideas of God, and of his attributes, and their general notions of religion, were far more correct than those of their rivals, the Sadducees; and yet our Saviour's reproofs were directed with greater pointedness against them. The piety of modern times is sadly tainted with this *exclusive* character; the evils resulting from which, and more especially that hypocrisy, so analogous to the pharisaical leaven of old, are deprecated by Mr. Harness in powerful language, and held up to the just aversion of his hearers. The distinguishing marks of a true Christian, which he has forcibly contrasted with the ungenial spirit of the modern Pharisee, we subjoin for the edification of our readers:

The true convert may be distinguished by infallible signs. The society among whom he has habitually lived will be assured of his conversion, not by his avoiding, but by his holier conversation among them: his relatives will be instructed of it by his gentle and unremitting offices of duty and affection: his friends and companions will learn it from his being more considerate of their welfare and less of his own: his neighbours will discover it in the scrupulous integrity of his transactions; in the truth that directs his words; in the inviolable temperance of his life; in his fear of committing wrong; in his patient endurance of injury; in his liberality of opinion; in his generosity of heart; in his unenvying sympathy with their prosperity, and his sincere commiseration with their sorrows. All men will see, in his change of life, the testimony and the proof of his change of heart: while they are directed to trace the gradual improvement of his conduct and his disposition to its right source by his unostentatious observance of the duties of private and public devotion; at home,

by the regularity of his domestic prayer; abroad, by his undeviating attendance at the church and sacrament. Such appear to me to be the outlines of a truly christian character—drawn, as I believe, in strict correspondence with the precepts and examples of the Saviour and his Apostles—as it would exist in the centre of society, conciliating and attaching the admiration and affection of mankind. We may aim after a pitch of enthusiastic and imaginary purity, but we shall only fall by attempting to soar above our appointed flight: we may endeavour to find a more perfect security for ourselves, by acting as the Pharisees did, and retiring from the temptations of the world within the circle of an exclusive religious society; but by so doing we abridge the influence of Christianity; we conceal the light which we are bound to set aloft, that its beams may be generally diffused: we expose religion, by our rigid and uncommunicable virtue, to invidious attacks; while, for ourselves, we derive infinite evil from the measure, by incurring the danger of that reprobation which attends pharisaical dispositions.

The sermon, we observe, is published for the benefit of the Infant School in Regent-square.

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Henry and Antonio: or the Proselytes of the Roman Catholic and Protestant Churches. Translated from the third edition of the German of Dr. C. G. Bretschneider, by the Rev. M. MORGAN, Chaplain to the British Residents, Gothenburg. London: Rivingtons. 1829. 12mo. pp. xx. 260. Price 6s. 6d.

IN the present state of German Theology, it is truly cheering to meet with a work, in any degree connected with religion, and emanating from that quarter, which is untainted by the current notions of the day; and when we see the neologian dogmas of foreign divines gaining credit in our own country, and even among the principals of our universities, such an unlooked-for gratification is more than doubly welcome. The little tale before us exhibits a complete exposure of the fallacy of the Roman Catholic doctrines; and may be recommended, without any drawback on the score of rationalism, to the perusal of the young, and indeed of the young and the old indifferently. The outline of the story is

extremely simple, and may be told in a few words:

Henry, the son of a Protestant merchant, of a wavering and unsettled disposition, proceeds to Italy for the purpose of completing his education as an artist, and is there converted to the Romish faith, by the intriguing sophistry of a popish priest. After some stay abroad, he returns, in company with Antonio, a young orphan of an amiable disposition, whom he had chosen as an assistant in his profession, and to whom he was greatly attached. Antonio was of the Roman Catholic persuasion by birth, and so completely devoted to his faith, that he deemed it sinful to enter a Protestant church. At Frankfurt, however, he ventured to strain his conscience in this manner; and returns to his inn with some misgivings as to the purity of the Romish doctrines. Under these impressions he borrows a Bible of the host; and enters upon a minute investigation of its contents. Upon their arrival at home, Henry's apostasy, as might be expected, is a source of melancholy regret to his family; and a series of conversations ensue, in which the papal religion is canvassed, and its errors and superstitions are so fairly and fully exposed, that Henry is eventually reclaimed. Antonio, in the mean time, has studied the Bible with earnest and unprejudiced solicitude; and the result is his renunciation of popery, and reception of the Protestant faith.

Such is the story, which is, in fact, merely the means of introducing the conversations, in which the marrow of the volume lies. They are a calm and dispassionate, but complete and solid, refutation of the errors of the Romish church. The work was written, it should seem, in consequence of the unhappy conversion of the reigning Duke of Saxe-Gotha to popery in 1822; and the author, fully and personally aware of the machinations which the Jesuits employ to gain proselytes, has ably and effectually exposed them to the world. An unbiased perusal of the tale cannot be unproductive of the most beneficial effects; and we sincerely recommend it to all who are unfortunately inclined to the liberal tenets of the day. Three

editions of the original were disposed of in Germany in the space of two years.

1. *A Map, illustrating the Ministerial Journeys of our Lord and Saviour Jesus Christ, constructed from the design of the Rev. J. C. Crosthwaite, A.M. by A. ARROWSMITH, Hydrographer to his Majesty. A. and S. Arrowsmith. Price 4s.*
2. *A Map, illustrating the Travels of St. Paul, constructed from the design of the Rev. J. C. Crosthwaite, A.M. by A. ARROWSMITH. A. and S. Arrowsmith. Price 4s.*

THESE two maps are highly creditable to the Rev. Mr. Crosthwaite (a clergyman of the church of Ireland), by whom they were originally designed, and they form a useful supplement to the atlases to the Bible hitherto published; for though almost all of them have maps of Judæa adapted to the evangelical history, yet in no one of them do we recollect to have seen the several routes of our Saviour, and of the great apostle of the Gentiles, so clearly laid down as in Mr. Crosthwaite's maps. The addition of references to the various passages of the four Gospels, in which the ministerial journeys of Jesus Christ are narrated, and to those parts of the Acts and Epistles, in which the routes of St. Paul are either mentioned or described, greatly enhances the value of these maps, which are neatly engraved by the eminent hydrographer, Arrowsmith.

An Apology for the Established Church in Ireland; being an Attempt to prove that its present state is more pure than in any period since the Reformation; in a Series of Letters addressed to the Earl of Mountcashel. By the Rev. HENRY NEWLAND, B.D. Vicar of Bannow. Dublin: Curry and Co.; London, Hurst, Chance, and Co. 1829. pp. 264. Price 5s.

As the ecclesiastical affairs of Ireland will most probably be discussed in parliament before the publication of our next number, we cannot close this department of our journal for the present month without recommending

Mr. Newland's important volume to the attentive perusal of all who take an interest in the welfare of the sister island. A large portion of his work is devoted to proving how *very little* the Protestant church in Ireland has benefited by her connexion with the state; and how *LARGE A PORTION* of her revenues was alienated by the ministers of the crown, in former times, which is now the property of laymen, who are actually in the receipt of tithes collected from six hundred and eighty parishes, to the amount of *THREE HUNDRED THOUSAND POUNDS* per annum; while the entire income of all the Protestant bishops and clergy does not exceed that sum. Besides the amount of property just specified, laymen have become possessed of *ONLY fourteen hundred and eighty glebes* belonging to the church!!! Among many other interesting statements (and all Mr. Newland's statements are founded on facts), we may notice the truly gratifying circumstance, that the Protestants have not decreased, as the advocates of popery insinuate; but on the contrary, for nearly the last hundred and sixty years, that is, ever since the year 1672, they have kept, upon an average, the same proportionate ratio with the Romanist population, viz. as one to two and two-thirds. Not fewer than six hundred and eighteen new churches have been erected since the Union of Ireland with Great Britain, besides ninety-nine which have been enlarged in the same period; so that, in the short space of twenty-nine or thirty years, the bishops of the Protestant church in Ireland have accomplished almost as much as had been effected in the space of nearly three centuries. The important subjects of the diminution of unions of livings,—the state of curates,—and the various efforts made by the clergy for the diffusion of education in Ireland, are severally discussed by Mr. Newland; who writes with the warmth of a man convinced of the goodness of his cause, and conscious that the conduct of the bishops and clergy of the Irish Protestant church needs only to be investigated, in order to be approved by every candid and dispassionate person.

SERMON.

HEB. IV. 15, 16.

We have not an High Priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

THE humiliation of our blessed Saviour is at all times a subject worthy of our pious meditation. Whether we contemplate him enduring the temptation of Satan in the wilderness, or agonizing in the garden, or expiring on the cross, it is alike incumbent upon us to admire and adore the unsearchable riches of that grace, which caused him, "who knew no sin, to be made sin for us, that we might be made the righteousness of God in him."

That circumstance of our Lord's earthly pilgrimage, to the consideration of which we are more peculiarly summoned by the solemnities of the season of Lent, is his temptation by Satan in the wilderness. Three particulars here demand our attention.

I. The manner of Christ's temptation:—He was in all points tempted like as we are, yet without sin.

II. The reason of Christ's temptation:—That he might be touched with a feeling of our infirmities.

III. The result of Christ's temptation:—We may come boldly to the throne of grace, for the purpose of obtaining mercy and finding grace to help in time of need.

In considering, first, the manner of Christ's temptation, we shall observe the order that we find in the narrative of the Evangelist Matthew, rather than that of St. Luke; there being a slight but unimportant difference in the arrangement of the circumstances which then took place. St. Mark's account is exceedingly concise. Immediately then after the baptism of Christ, by John, in the river Jordan, and the manifestation of the divine approval, by the visible descent of the Spirit, with the declaration of the celestial voice which proclaimed, "Thou art my beloved Son, in whom I am well pleased," we find Jesus led up of the Spirit into the wilderness to be tempted of the devil. When he had continued forty days and forty nights in this dreary solitude, without any provision for the wants of that human nature, of which it is expressly stated by the Evangelist himself "that he took his infirmities, and bare its sicknesses," he sunk under the protracted privation, and was afterwards an hungered. This, then, was the moment which the subtle and insidious tempter selected for commencing his assault upon the Messiah. Taking advantage of that infirmity, by which he perceived that the Saviour's mortal frame was oppressed, and now almost overpowered, he came to him, and said, "If thou be the Son of God,"—if thou be indeed Jehovah's righteous servant, the Son in whom his soul delighteth, and to whom he has

committed all power, both in heaven and in earth, exert that power for the relief of thy present necessities—"If thou be the Son of God, command that these stones be made bread." But He, in whom dwelt all the fulness of the Godhead bodily, at once detected and defeated the deep-laid machinations of the adversary; he answered and said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How impressively does this admonish us, that no circumstances, even of extreme necessity, can palliate a compliance with the suggestions of the tempter, or justify a departure from confidence in God. Foiled in this first endeavour, and unable to overcome the Saviour by an appeal to the infirmities of his humanity, Satan had recourse to another, and a still more artful stratagem. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God,"—if thou art He to whom all the prophets bear witness, and in whom all the promises of the Scripture shall be fulfilled, give a proof of thy pretensions; shew that thou art the object of his peculiar care—"cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." There is something peculiarly insidious in this proposal. By refusing to accede to it, our Lord might seem to admit or imply a doubt whether he were indeed the chosen of God; whether to him the prediction were truly applicable, and Jehovah would indeed interfere in his behalf. He might appear to be doubtful, either of the validity of his own mission, or of the favour of God. But how simple in itself, how confounding to the enemy, how worthy of Him, who spake as never man spake, is that dignified and godlike reply, It is written again, "Thou shalt not tempt the Lord thy God." Yet the adversary, though repulsed, was not wholly confounded; though baffled, was not altogether subdued. He could neither persuade the Saviour to work a miracle for the supply of his exigencies, nor to make trial of the faithfulness of the divine promises; yet another, and a last effort remained. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, "All these things will I give thee, if thou wilt fall down and worship me." Oh, impotent, as well as malignant artifice! Could the Son of God, who had dwelt from eternity in the bosom of the Father, and had glory with him before the world was—could he, who had been adored by angels and archangels, and all the host of heaven; of whom God had said, when he brought the first-born into the world, "And let all the angels of God worship him;"—could he be moved by the passing grandeur of a perishable world? Could he be dazzled by that empty pomp of unsubstantial magnificence, which is indeed a vain shadow, wherein man disquieteth himself in vain? Blasphemous and profane imagination! an imagination fit only to be entertained by that Prince of Darkness; who, himself an eternal outcast from the presence of his Creator, could presume to bid his destined conqueror fall down and worship him. Then was it that the effulgence of the Deity burst through the enveloping mantle of the humanity, and the Son of God, manifesting his divine origin, and inhering omnipotence, rebuked the

defeated adversary.—“Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and, behold, angels came and ministered unto him.”

Such, according to the narrative of the Holy Evangelists, was the manner of our Lord's temptation. Into the peculiar mode of its operation upon *his* human body, or human soul; into the degree of suffering which he endured in the interval which preceded its commencement, as well as during its actual prosecution, it would not become us to inquire. Neither can we pretend to ascertain how far *his* feelings, under the assaults of temptation, would be in unison with our own; it is sufficient for us to know that which has been revealed for our consolation and encouragement, “that he was in all points tempted like as we are, yet without sin;” and that, wherein he himself hath suffered, “being tempted, he is able to succour them that are tempted.” We, therefore, pass on to the second point of consideration, viz.—The object of Christ's temptation. This is, that he might be touched with a feeling of our infirmities.

The passage in our text, in connexion with many others which might be adduced, proves that Christ's assumption of the human nature, so far as it could be accomplished without relinquishing the attributes which are essential to, and inseparable from, Deity, was complete. Not only did he take upon him the infirmities, the privations, the sorrows of our mortal tabernacle; he entered even into our mental constitution, and sympathised, to a certain degree, with our spiritual difficulties and temptations. Of sin, indeed, the most formidable of those difficulties, and the most powerful of those temptations, he neither was, nor could be, a partaker; “he was holy, harmless, undefiled, and separate from sinners;” “he did no sin, neither was guile found in his mouth.” He knew nothing of the turbulence of evil tempers, the heat of ungovernable passions, the tumult of irregular desires; he knew nothing of pride, and haughtiness, and vanity; nothing of malice, resentment, and revenge; nothing of rebellion, or worldliness, or unbelief. Rather it may be said, he experienced none of these, for he knoweth all things, and from him no secrets are hid; but it should be the consolation of the Christian that, though Christ was assimilated to our nature only in its capacity of suffering and of death, yet is he touched with the feeling of our infirmities; so touched, that he will always interfere for the deliverance of those who call upon him, not leaving them to be tempted above that they are able to bear, but making with the temptation a way to escape, that they may be able to bear it.

It is because Christ is thus touched with a feeling of our infirmities, thus intimately and deeply interested in all the trials of those who are numbered among his true disciples; that temptation, however painful and unwelcome in itself, becomes beneficial in its result; for the trial of our faith worketh patience, and blessed is the man that endureth temptation. All must be, at one period or another, exposed to its dangerous influence; yet, however strong the temptation be in itself—or however weak that barrier of our hearts, against which its efforts are peculiarly directed, we have a never-failing resource in Christ.

It must, however, be added, that although Christ has condescended to endure temptation for us, and, by thus enduring it, has become, in a peculiar sense, touched with a feeling of our infirmities; yet, that he will not impart his divine assistance unless it be sought by the appointed means. It is not for us to sit still, and let the temptation hold its course, and expect that Christ will obtrude his deliverance;—the case is widely different. It was with a direct reference to our continual necessities that we were enjoined daily to prefer the petition, “Lead us not into temptation;” and whatever be that temptation, which most severely tries our patience and our faith, we must pursue the course which has been marked out for us by the Apostle Paul; who, when pressed by temptation, besought the Lord thrice that it might depart from him. We must have recourse to fervent, continual, importunate prayer;—remembering, that the Lord knoweth how to deliver the godly out of temptation. In proportion as the trial becomes more pressing, should our prayers become more earnest; especially since what Christ has done for us entitles us to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

This, then, is the third point which was proposed for our consideration; viz.—The result of Christ’s temptation as applicable to ourselves.

The throne of God is emphatically a throne of grace. It is from thence that pardon is dispensed to the repentant and returning sinner; it is thither that all are invited to repair, who desire to accept that universal and unrestricted amnesty which was proclaimed in the Gospel of peace. That throne was always a throne of glory; by this name it is called in the writings of the Old Testament, and God himself declared, “Heaven is my throne, and earth is my footstool.” But it is now a throne of grace; and, however we may be daunted by the contemplation of God’s transcendent majesty, or discouraged by the consciousness of our iniquities and infirmities, we may come boldly, if we only come in the name of Christ. For he knoweth our frame; he is touched with the feeling of our infirmities; and he will so advocate our cause before the Almighty Judge, that through his intercession, we shall obtain a full salvation—a complete remission of sins. It should, however, be well understood, that to come boldly is not to come arrogantly or presumptuously; the assurance of the Christian must be equally removed from the extremes of an unauthorized confidence, or a crouching fear; and in thus drawing nigh, we must look well to it, that our boldness is derived from an exclusive reliance on the merit of Christ, and not a lurking dependence on our own. This being duly ascertained, though we are deeply convinced of our multiplied and manifold transgressions, and persuaded that our very righteousnesses are as filthy rags; yet may we come boldly, confiding that we shall not only obtain mercy, but find grace to help in time of need.

By the expression “obtaining mercy,” is signified that participation in the atoning sacrifice of Christ, which is common to all true Christians. Diversified as are the means by which God is pleased to bring men to the knowledge of himself; some by the preaching of the word; some by the trial of affliction, some by peculiar interpositions

of Divine Providence,* in deliverance from danger or death; still the result is alike to all—they obtain mercy. Even in the time of their utmost need, the grace of God is ever attainable; the arm of their Redeemer is extended to save, and who shall draw it back? There is no temptation to which the Christian can be subjected through the weakness of his flesh, or the malevolence of his spiritual adversaries, for which there is not a peculiar promise; over which he shall not be enabled ultimately to triumph, if he only continue firm unto the end. Even when his flesh and his heart fail, God will be the strength of his heart, and his portion for ever. Christ, who has overcome death, shall deliver him from his fears, and put into his mouth that triumphant exclamation, “O Death! where is thy sting? O Grave! where is thy victory?”

To be thus reminded, my Christian brethren, of the humiliation, the sorrows, and sufferings, of our blessed Lord and Saviour, to be reminded also of the inestimable benefits which were thus dearly purchased for us, is necessary at all times, but peculiarly necessary at a period like this, when we are solemnly admonished, by the institution of our venerable Church, to repentance and newness of life. For where can we discern the reflection of our own sins, but in the mirror of our Saviour's sufferings? and how can we form a due estimate of our obligations to him, unless we contemplate the evils which, for our sakes, he encountered, and the glories which, for our salvation, he renounced? Let us, then, learn the most effectual lesson of humility and repentance at the cross of Christ. Let us set about the important duty of ascertaining how we stand with God, and what are our hopes of a heavenly inheritance. Let us well examine the foundations of our faith in Christ, whether they are such as will endure when the rains descend, and the floods come, and the winds blow; and if we find that they are not laid in a true and unfeigned repentance, let us know well that we are like unto the foolish man, who built his house upon the sand. Let us resolutely apply ourselves to the erection of a better and more durable fabric; for that which is designed to stand throughout eternity, should be grounded on the solid basis of the Rock of Ages, the foundation being laid in repentance, and the superstructure erected in faith. And though we are conscious of many and aggravated offences; though we are retarded by many and overwhelming infirmities; though we are surrounded by many and powerful temptations; yet, since “we have not an High Priest who cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

T. D.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. II.

"Omni antiquitate uti possumus, quæ, quo propius aberat ab ortu et divina progenie, hoc melius ea fortasse, quæ vera erant, cernebat."—*Cic. Tusc. Quæst.* 12.

INTRODUCTORY OBSERVATIONS :—SECT. II.

ACCORDING to the Sixth Article, it is the doctrine of the Church of England, that "Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." This article was mainly directed against the opinions set forth in the most approved writings of the Romish Clergy, who maintained the inviolable authority of the Holy Fathers, whom they regarded with a degree of veneration superior to that with which they approached the word of God. Hence it became necessary to reduce the Patristical influence within its legitimate bounds ; and our Reformers at once abjured the notion of the infallibility of the primitive Church, appealing to the Scriptures as the only sure rule in matters of faith. At the same time, while they grounded their doctrines upon the basis of divine revelation, they studied the primitive writings with the deepest attention, as the most valuable guide in investigating the truth. They found it necessary also to turn the testimony of antiquity against those who had so long employed it in support of their idolatrous superstitions ; and to inquire how far the support, alleged to be thence derived, could be safely relied on. In this inquiry, the relative weight of the writers whose testimony is adduced was a point of material importance ; as well as the date of the document, on the authority of which any matter of doctrine or discipline, unauthorized by Scripture, depends. Here then, arise two questions :—1. To whom the appellation of the FATHERS OF THE CHRISTIAN CHURCH properly belongs ? 2. Which, and what portion, of their works may justly be accounted genuine and authentic ?

1. There is considerable difference of opinion respecting the persons to whom the title of FATHERS is justly applied : Some would confine it to the Apostles, and their immediate successors ; while others extend it to the Christian writers, of every denomination, in the first twelve centuries of the Gospel era. Perhaps the preferable opinion lies between these two extremes ; and those alone are to be regarded with any degree of veneration who flourished within the first five centuries of the primitive church. After the celebrated Council of Nice, and more especially during the dark and gloomy period of the middle ages, a class of writers arose, greatly inferior to their predecessors, in whatever light their characters are estimated. Sadly deficient in learning, prejudiced in opinion, and inelegant in style, they cannot be supposed to possess a tithe of that authority which we

readily assign to those of an earlier date. The bulk of the errors and misapprehension of the sacred text which has been collected from the Patristical writings, as well as the authorities alleged in support of divers heretical doctrines, are, for the most part, chargeable upon these later interpreters; and few indeed are the doctrinal delinquencies of which the Anti-Nicene Fathers can fairly be accused. Their interpretations of Scripture, as we have already stated, were sometimes fanciful and incorrect: but it is extremely disingenuous to visit the sins of their successors upon the heads of those whose honesty was unquestionable, even where their judgment may be questioned. It should be remembered, also, that we are only contending for the accuracy of their facts, not for the constructions put upon them. They were faithful witnesses of the early discipline of the Christian Church, and they had the readiest means of an accurate insight into its doctrines: and so far they are to be received as the most competent, though far from infallible, guides, in the investigation of gospel truth.

2. The inference to be drawn from the relative importance of the writings of the earlier and later Fathers, is this:—That such doctrines or ceremonies as derive their whole or principal support from Post-Nicene testimonies, which is the case with many of the corruptions of the Romish Church, and the heresies of other communions, have but little, if any, pretensions to the sanction of antiquity. A similar deduction clearly attaches itself to those works, attributed to the Apostolical writers and their successors, which are either *spurious* or *interpolated*. It is an object, therefore, of no little importance to establish the genuineness and authenticity of those writings, to which an appeal is made in defence of any particular position; and more especially as some divines of the German school have laboured to establish a charge of forgery against all the writings which have been attributed to the Apostolic Fathers. That interpolations to a great extent have been intermixed with what is genuine, and that some entire pieces have been proved to be spurious, it is not intended to deny; but it is scarcely to be expected that the erudition of Pearson, and Wake, and Cotclerius, by means of which their authenticity to a certain extent has been established, is to be set aside at once at the bare dictum of Dr. Semler and his associates.

Interpolation is not the only drawback upon the authority of the Patristical writings. It does not unfrequently happen that they have been shamefully mutilated. The Romanists more especially have practised this fraudulent method of getting rid of passages, which were opposed to the doctrines and traditions of their corrupt Church; and have not hesitated to cancel whole leaves of ancient manuscripts, and to omit or alter statements, which tended to bring their superstition and idolatries into disrepute. In an edition of Origen, they omitted his commentary on the whole of the sixth chapter of the Gospel of St. John, because his exposition militated with their opinions respecting the Eucharist; and in their printed copies of Isidore this sentence is for the same reason omitted:—*Panis vero et vinum ideo corpori et sanguini Domini comparantur, quia, sicut visibilis hujus panis vinique substantia exteriorem nutrit et inebriat hominem, ita Verbum Dei, qui est Panis vivus, participatione sui fidelium recreat mentes.*

(Isid. Orig. VI. 19). Numberless other mutilations of a similar tendency have been detected by the learned; some of which we shall have occasion to notice hereafter.

Having ascertained the title of any individual writer to the appellation of a CHRISTIAN FATHER, the degree of authority which his opinions carry with them, and the genuineness and authenticity of the works in which his opinions are found; great caution is still required in order to a right apprehension of his views. In particular, no decisive inference should be drawn from detached passages and isolated fragments; but from the uniform tenor and general bearing of his sentiments, and the connected train of his argument. The context should be diligently examined; and care should be taken that a writer be not made to contradict himself, through an inattention to the different objects which he may have in view on different occasions. How easily such perversions may be effected, will readily appear by a reference to the commentaries of the School Divines, which consisted for the most part of quotations, compiled from the Fathers, and linked together without order or arrangement. Catalogues thus formed were received by those, who had not the ability to search the original documents for themselves, as the most unerring guides in matters of faith: and it was very generally believed, till Jewel and others submitted them to a strict and severe examination, that the Fathers were really adverse to the principles of the Reformation. A somewhat similar, though more disingenuous, misrepresentation of the Fathers has lately been attempted by modern Unitarians. The passages which have been adduced in support of the *simple humanity* of Christ, are generally characterised by some difficulty of expression or ambiguity of construction; without the slightest reference to the general tenor of the author's views, and uncomparred with any other portion of his works. Not unfrequently, also, passages are alleged in support of the Socinian doctrines, which speak of Christ as having a human nature, and as being inferior to the Father. But the deduction is clearly inconclusive, which would argue the absence of the divinity in Christ, from the presence of humanity. It is the doctrine of the Catholic Church that he possessed both the human and divine natures; and the production of passages in support of one part of the doctrine can only tend to confirm the orthodox faith in that part, without detracting an atom from the stability of the other. There is not a single passage in any one of the Anti-Nicene Fathers, fairly interpreted, which affords the slightest sanction to the doctrine that Jesus Christ was a mere man; nor are there wanting many, on the other hand, which, though they do not expressly state his divinity, assert his miraculous conception, which is tantamount to a proof of this important article of the Christian creed.

From the foregoing observations we may fairly conclude, that the writings of the Fathers, if studied in due subservience to the Holy Scriptures, and not estimated above their legitimate value, are calculated to throw considerable light upon the doctrines and discipline of the primitive Church, to confirm the truths of Revelation, and to establish or confute the conflicting opinions which divide the several dissentient communions of the Christian world. If the several funda-

mental doctrines of the Gospel, which the Church of England maintains in her articles of faith;—if the form of Church government which she adopts, and the ceremonies which she has instituted, can be traced through a long series of writers during the first five centuries of the Christian era; it is scarcely too much to assume that the former are proved, and the latter sanctioned, by the assent and the usage of the Apostles themselves. Had any of the Christian doctrines been corrupted during that period, the progress of such corruptions would have been shown in successive writers; in the same manner as the various heresies, which arose from time to time, are refuted and exposed. The impossibility of forcing any new doctrine, or any corruption of the primitive faith, upon the whole Christian world, and inducing its reception as one of Apostolic institution, is well illustrated in Dr. Burton's Introduction to his *Anti-Nicene Testimonies*. This supposed case, it is true, is immediately connected with the subject of his own inquiry; but it is equally applicable to any doctrine, or system of doctrines, whatsoever. "The period," says he, "which had elapsed from the death of our Saviour to the assembling of the Council of Nice (A. D. 325), was about the same as that between the congress of Vienna and the reign of Henry the Seventh, in England. Now let us suppose the ministers assembled at Vienna to have published a new history of Europe, in which it was asserted that Henry the Seventh obtained the throne of England, not by his victory over Richard the Third, or by a kind of hereditary claim, but by a divine right which was universally admitted and never disputed in his own days. There is surely no more difference between such a fable and the real history of Henry the Seventh's accession, than between the notion of Jesus being very and eternal God, or a mere mortal man: and if it would be impossible to make the people of England receive the one as true, it would surely have been equally impossible, in the other case, for the whole Christian world to be induced to alter their belief."

The value of the Patristical writings, however, has not yet been duly estimated. They are not merely to be regarded as faithful records of the primitive Church, and attesting documents of the doctrine of Christ. To a certain extent, as we have already hinted, they contain a variety of valuable expositions of the sacred text. The earlier Fathers are known to have given their undivided attention to the study of the Bible: they were intimately acquainted with the peculiarities of its composition, and the customs, the antiquities, and the prejudices of the people, to whom its Scriptures were more immediately addressed. On the other hand it is objected, that their interpretations are highly metaphorical; that allegories, and types, and figures, abound in every page; and that the laws of modern criticism are violated to an unjustifiable extent. But metaphorical writing is sometimes far from inappropriate, and, if well conducted, is even forcible and expressive; and the Fathers may have been led into the errors complained of, if errors they be, by a close and searching study of the types, and parables, and prophecies, and allusions of the Sacred Writings. Every age, moreover, is characterised by a peculiar style; and the Oriental writers were more especially given to a species of symbolical composition, which, though greatly and justly

depreciated at the present day, was fully and accurately understood in the first age of the Gospel. We have only, therefore, to adapt our feelings to the times in which the FATHERS wrote, to divest ourselves of modern prejudices, and to strip the rhetorical flourishes of the ancients of their figurative clothing, in order to extract much useful and highly important matter in the way of biblical illustration. If, indeed, allegory is to be regarded as an insuperable objection against the study of the Fathers, it should seem that the Scriptures themselves may lose some portion of their authority on that score.

There is yet another point in which the FATHERS may be studied with considerable advantage. Their *practical exhortations* are excellent models of pastoral zeal in the promotion of piety and virtue. To them the religion of Christ was every thing; and they inculcated the duties which it enjoined with the earnestness of men, who looked upon it as the sum and substance of all human hopes and expectations. They devoted themselves to it with all the energies of the soul; and their devout affections were raised by its influence to a degree of warmth and animation, which is never observable in the prosecution of ordinary affairs. It is true they were *enthusiasts*; but they were not *fanatics*. Although the arguments which they employed, and the language of their admonitions, may not be calculated to produce a very powerful effect in modern times, the *warmth* and *earnestness* of their appeals may be profitably imitated, and the substance of their discourses adapted to the taste and circumstances of every age. There are religious and moral passages in some of the Fathers, and in Chrysostom especially, of the most exquisite beauty, and applied with the utmost skill and force; directed, indeed, against vices and follies which are now exchanged for others of a different complexion, but equally applicable, with a slight variation in the terms, to the sins and failings of the generality of mankind. It is in making due allowance, indeed, for the circumstance under which they wrote, that the whole secret of reading the Fathers with profit depends. They are not to be held accountable for the peculiarities of the age in which they lived; they are to be judged in reference to the habits, and ideas, and learning of their own age and country, and not in reference to the literature and improvements of modern times.

To the student in divinity then, and more especially to the minister of the Gospel, the study of the early Fathers cannot but be profitable. In their holy lives, and persevering steadfastness, the purity of the Christian religion, and the sincerity of their attachment to it, is pre-eminently exemplified; and this model of primitive holiness and constancy will prompt their successors to like exertions in promoting the knowledge and the influence of the faith which they profess. The arguments supplied by the Patristical writings will frequently furnish the means of resisting the inroads of modern scepticism, and the innovations of heterodoxy, fanaticism, and fraud; and the spirit in which their controversies were conducted, will inspire a firm and unbending spirit in the cause of righteousness, yet tempered with moderation, and free from asperity and ill-will. Their expositions of Scripture, though sometimes incorrect, may generally be consulted with advantage; and their practical admonitions are the very essence of

unaffected piety, earnest exhortation, honest enthusiasm, affectionate solicitude, and patient zeal.

It is not, however, by a casual and cursory glance at detached portions of the primitive writings, that a just idea can be formed of their value and importance. They should form an essential feature in the course of Theological inquiry, and be read systematically and at large. A substantial knowledge of them can only be acquired by assiduous and accurate investigation of the individual and collective testimonies to the discipline and doctrine of the Church of Christ. The early apologists would, perhaps, be beneficially digested first; then the early ecclesiastical writers; and subsequently, the principal writers of the first five centuries in a chronological order. The observations, which we are about to offer, must not be regarded as a sufficient, or even superficial, summary of their writings. They are merely intended as a guide to the student in commencing his labours:—as a brief outline of a plan, which he will find it advantageous to pursue and to fill up. He must not be discouraged by the difficulties which may interrupt his course; he must not be wearied by tediousness of style, or rudeness of composition; he must not be checked by uninteresting speculations, or disappointed by occasional errors and imperfections; but he must continue his researches with industry and perseverance, and he will eventually be rewarded amply for his pains. “Inquire, I pray thee,” says Job, “of the former age, and prepare thyself to the search of their fathers. For we are but of yesterday, and know nothing. Shall not they teach thee, and tell thee, and utter words out of their heart?” Job viii. 8—10.

The RUBRICK of the CHURCH OF ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D.D. of Magd. Coll. Oxon. London, 1737.

(Continued from p. 46.)

To the sacred festivals of Easter and Whitsuntide, are eminently joined two holidays, which are added and devoted for and to more than ordinary rejoicings. It was a custom of the antients to repeat some part of this solemnity upon Low Sunday, which was so called because of a lower degree. This custom of repeating might be the occasion of the repetition sermons, upon that day, at St. Mary's. The first that is repeated, is preached at Christ Church, by the Dean or his substitute; the second at St. Peter's-in-the-East, on Easter day in the afternoon, there being no University sermon in the morning, every college having one in their particular chapels; the others are upon the two holidays, at St. Mary's, unless either of them should happen to fall upon the feast of St. Mark, and then it is taken care of and preached at St. Mary Magdalen College, otherwise those persons, as well as the repeater, are appointed by the vice-chancellor. This Low Sunday was likewise called *Dominica in Albis*, i. e. the Sunday of putting off the chrisomes that had been put upon the children on Easter eve, when they were baptized. This chrisome

was a white vesture, or garment, which was then put on, as a token of innocency, and took its name from the ointment with which the children were anointed, when it was put on. If the children lived, the women offered it up, when they were church'd, to be produced as evidence against them, if they should afterwards violate and deny that faith which they then professed. But if the children died they were then wrapped in it in the nature of a shroud. And from this the word *chrisome* had its rise in the weekly bills of mortality; and by the ingenuity of those that made the report, it was put for children that die before they are baptized, and so are not capable of christian burial.

There having been different observances of the feast of St. Matthias, every fourth year, let us examine what has been said upon it, without any more ceremony. The year that we go by consisting of three hundred and sixty-five days and about six hours; these last hours were reserved and put together every fourth year, in order to make up what is called the intercalary day, and as this day was inserted at the latter end of February, upon the account of its retrograde calculation from the sixth of the calendar of March, and reckoned twice then, it was therefore called *leap*. The word *leap* might be added to it, from the Rubrick in Queen Elizabeth's Common Prayer Book. "When the year of our Lord (*i. e.* when the number of years from the birth of Christ) may be divided into four even parts, then the Sunday letter leapeth. We have it again from the great Bible in the order, How the rest of the Holy Scriptures (besides the Psalter) is appointed to be read:—When the years of our Lord may be divided into four even parts, which is every fourth year, then the Sunday letter leapeth. Archbishop Sancroft was one of the reviewers that settled the celebration of this feast upon the twenty-fourth for ever. As he excelled in this kind of knowledge he was principally concerned in revising this kalendar. He was appointed one of the supervisors of the press, when the Act of Uniformity passed. Whatever provision, order, or alteration was then made, as well as whatever else is in our Common Prayer, lays a positive obligation upon all that have engaged themselves to regard it, so as to execute whatever is directed, as everywhere is allowed and confirmed by Parliament and Convocation. However, for all this rule was thus established, yet were there not wanting some, who out of inconsideration or contempt, observed this day in the leap year, still upon the twenty-fifth; which confused and unwarrantable practice caused the Archbishop to publish his injunction or order, requiring "all Parsons, Vicars, and Curates to take notice, that the feast of St. Matthias is to be celebrated (not upon the twenty-fifth of February, as the common almanacks boldly and erroneously set it, but) upon the twenty-fourth of February, for ever, whether it be leap-year or not; as the kalendar in the Liturgy, confirmed by the Act of Uniformity, appoints and enjoins. Given at Lambeth House, Feb. 5, A. D. 1683. W. Cant."—"What force this order might have had (had it been legally grounded) during the government of that Archbishop, I shall not dispute, says the author of a Commentary on the Book of Common Prayer; but I think it can have little now, especially if we consider that it is an order contrary

to the laws of the land, to the canons of the Church, and the immemorial practice thereof; to all the rules of ecclesiastical chronology, and even to the very kalendar of the Liturgy, which vouches in its behalf."

After such a round paragraph upon the Archbishop's Order, the Doctor could do no less than examine a little the truth of this assertion; for if this fails, says he again, our Archiepiscopal Order must fall to the ground. We have thought it advisable to refer to the examination itself, that every one may judge wherein the assertion fails, and how the order falls to the ground. What we are to observe here is, that the Vigil or Eve is placed against 23 of the first column: that the title of the month is, February hath 28 days: that 29 in the first column, is to be understood only of leap-year: that there are two first lessons from Deuteronomy against it, and Matthew vii. and Romans xii. against them, to be read in the bissextile according to the order, "*How the rest of the Holy Scripture is appointed to be read.*" Some have thought that these second lessons were selected, upon their being so full of short sentences of advice, so useful for life. And to know what lessons shall be read every day, look for the day of the month in the kalendar following. (The title of the kalendar in general before January is, *The Kalendar, with the Table of Lessons*;) and there ye shall find the chapters that shall be read for the lessons, both at morning and evening prayer, except only the moveable feasts, which are not in the kalendar; and the immoveable (as this) where there is a blank left in the column of lessons. The proper lessons for all which days, are to be found in the table of proper lessons; for "concerning the service of the church," we learn, too, that "forasmuch as nothing can be so plainly set forth, but doubts may arise, in the use and practice of the same, to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this book; the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book. And if the Bishop of the diocese be in doubt, that he may send for the resolution thereof to the Archbishop."

It may from hence be pretty fairly surmised, that it is the duty of the Clergy, however, to conform to the celebration of this feast upon the twenty-fourth, as it is prescribed by authority; and as the said authority enjoins him to subscribe in the following form to the Act of Uniformity, under no less a penalty if he does not do it, than deprivation, *ipso facto*:—"I do here declare my unfeigned assent and consent, to all and every thing, contained and prescribed in, and by the book entitled, *The Book of Common Prayer*:" and as he likewise makes this public declaration, in the church, of his future behaviour, in these words: I do declare that I will conform to the "*Liturgy of the Church of England, as it is now by law established.*"

Rogation Sunday, or the fifth Sunday after Easter, bears its name as being the head of a season set apart for more than ordinary prayers and supplication unto God. We are told that the calamities

of a particular church began the usage, but that the piety of the Universal, thought fit to continue it, as well to deprecate the like calamities, as also to implore more instantly the spiritual presence of Christ with his Church, at the same time when we contemplate his bodily absence, by reason of his ascension. Suitable to this purpose, the Gospel selected for it treats of the nature and efficacy of prayer. Our Saviour being now about to leave his disciples, he recommends prayer to be to them as it were the equivalent of himself; to supply them with all the consolations of his own presence, and so to fill up their joy, that they should want none, though he were away. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full;" *i. e.* Hitherto, when ye have requested any thing, it has been by your immediate addresses to God; or else, you have desired me to pray in your behalf: but you have not yet addressed yourselves to God through my mediation: from henceforward make use of this method in your prayers; beg every thing in the name of Jesus Christ, your Lord, and God will always be ready to grant what you pray for, especially so far forth as relates to your eternal happiness:—"At that day ye shall ask the Father in my name."

Ascension Day.

The three Rogation days, *i. e.* days of supplication, which so judiciously precede this day, and Whit-Sunday, are to be observed, not only to prepare our minds for the celebration of them, but also to beseech Almighty God, that the fruits of the earth might be blessed, that now cover it. The reading of a Gospel, in the parish processions or perambulations, at several places, by the minister, is to admonish the people to give thanks for their increase. Thus in the nineteenth of Queen Elizabeth's injunctions: "Provided that the Curate, in their said common perambulations, used heretofore, in the days of rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth." At which time also he shall inculcate these, or such like sentences, "Cursed is he which translateth the bounds and dolls of his neighbour." And with the saying of the ciii. Psalm, which is full of great devotion, and abounds with a variety of curious poetical images; or the next, which begins as the last began and ended, and is a noble description of God's majesty, power, wisdom, and goodness. Though all processions are now abolished, yet the circuits of parishes, which still retain the name of processioning, are usefully continued, and most of them observed upon this day, to prevent encroachments and to preserve the rights of the extent of them, by keeping up the marks of their bounds.

The Church has provided four Homilies to be used in this week. The homily for this day exhorts "That the view of the bounds of the several estates and parishes should put men in mind of their neighbour's properties, and give them an abhorrence against invading them. That they should not vindicate their right against every little

and unwillful encroachment, to the breach of christian charity. That they ought carefully to take notice of boundaries, that they may hinder vexatious suits, and vindicate the right of the owner. That they should take notice of, and hinder the mischiefs, which arise from bad ways. That when the fruits of the earth are gathered in, they should be kind to the poor, in handsome largesses, and suffer them to glean the scattered corn."

Whit-Sunday, or the Feast of Pentecost.

The solemnity of the Christian Pentecost is kept in honour of the Gospel, as the Jewish was out of regard to the Law. It was celebrated by them fifty days after the Passover, pursuant to God's command, Lev. xxiii. It is likewise called *the day of first fruits*: for on this day they offered them in the Temple. It is moreover termed *the day of the harvest*; for they began then to cut their corn. This day, amongst us, is that of the descent of the Holy Ghost upon the Apostles. It was called Whit-Sunday, partly because of the diffusions of light that were then shed upon them; partly for the white garments that were put upon those that were not baptized before, but were now initiated into the church; and partly because our ancestors, upon this day, gave the milk, *i.e.* the white of their kine to the poor.

Trinity Sunday is the octave of Whit-Sunday, celebrated by the Church for the mystery of the blessed Trinity, one God in three distinct persons, the Father, Son, and Holy Ghost, in opposition to the Arians and such like heretics, who blasphemed the same.

It is a sacred injunction of the founder of Corpus-Christi College upon his society, who always celebrate this day upon the Thursday in Trinity week, to make confession of the Holy and undivided Trinity, by repeating this Sunday Collect twice every day throughout the year.

After the aforesaid Collects, as well at morning as evening prayer, in choirs or places where they sing,

(Here followeth the Anthem.)

Although the time for singing is fixed here, yet in most places where they sing, is the Psalm sung at Evening Service, after the Second Lesson, for all there is a hymn appointed then.

Then these five prayers following are to be read here, except when the Litany is read: and then only the two last are to be read as they are there placed.

Here followeth the Litany, or general Supplication, to be said or sung after Morning Prayer, upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

If we take notice of these directions, and of one or two more upon some other occasions, we shall plainly perceive by them, and by the Lord's Prayer being so often ordered, with such provisions besides for the Royal Family, that the Litany and Communion Service were made two distinct ones: and that all the three services were designed to be performed at three different times.

At Winchester College, one of the Fellows reads the Communion Service by itself, upon all holidays, at eleven of the clock, before their sermons.

Prayers and Thanksgiving upon several occasions, to be used before the two final Prayers of the Litany; or of Morning or Evening Prayer.

Collects to be said after the Offertory, when there is no Communion, every such day, one or more; and the same may be said also as often as occasion shall serve, after the Collects, either of Morning or Evening Prayer, Communion or Litany, by the discretion of the Minister.

In the old books before the Commination.

After Morning Prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner.

It is said that at Worcester Cathedral the Litany is made a distinct service there still.

At Merton College their great bell rings out every Friday morning between ten and eleven of the clock, for half an hour; after which they have the Litany by itself, upon account of their founder's being drowned (as they say) about that time and upon that day of the week, in the river Medway, as he was going to Rochester, there being no bridge there. At Christ Church they have a little bell that rings upon Wednesdays and Fridays, as soon as the Te Deum is over, to give notice to those that had been at early prayers, to come and join them in the Litany. And so it was not long ago at Maudlin College; but now those who had been at early prayers come very properly at the very beginning of the Choir Service. It begins the service with the organ at St. Mary's every term. It is performed every Saturday morning there too, for the determining Bachelors during the whole of Lent. It is used every year in the same place too upon Scholastica the Virgin, sister to St. Benedict, and the first that selected the nuns into companies and prescribed them rules.

The quarrel that occasioned it to be used upon this day, (viz. February the 10th,) was between Walter Springhouse, Roger Chesterfield, and other scholars; John Beresford, Richard Forester, Robert Lardiner, John Croydon, Vintner, and other townsmen, about their measure. As soon as the Litany is over, the mayor, aldermen, bailiffs, and burgesses, to the number of the slain (viz. sixty-three) make each of them an offering of a silver penny to the two Proctors, at the high altar.

It likewise begins the service, at St. Bride's, on Wednesday in Easter week; before the Hospital Sermon.

The same words being applied in these prayers or supplications, for some space, to several important matters, causes it to be a more vehement, fervent, earnest form of supplication, than any other in the whole book. It being stopped by commas and semicolons; and all the supplications filled up and completed by the people; the minister keeps up his voice through the whole service. Since it has been judged most convenient for these several services to be now performed all at once, there seems to be the more occasion for the intervention of Psalmody, not only by way of a transitory relief, but as it adds

too to the glory and worship of the Almighty, when the congregation so often unite in setting forth his praises in so delightful and full a manner,

In choir service, whilst the chaplains are going to the litany-desk, in most places they have a short voluntary; it has been therefore looked upon as somewhat singular, to see in one of our greatest churches of all, two persons going down there, as soon as the Creed is over, in order only to perform part of this; whereas if they had but this intervention of a voluntary, it would not only make it seem to be a more distinct service, and afford the congregation a little respite, but the officiating person might himself too most properly finish the service there.

It may be noted further here, that in one great Church or Chapel, laymen are seen to go down and perform this service. The indecency of which custom is very particularly taken notice of by the Rev. Dr. Bennet, in his Paraphrase, with Annotations, upon the Common Prayer, page 94, l. 13; "I think myself obliged to take notice of a most scandalous practice, which prevails in many such congregations, as ought to be fit precedents for the whole kingdom to follow. It is this, that laymen, and very often young boys of eighteen or nineteen years of age, are not only permitted, but obliged, publicly to perform this office, which is one of the most solemn parts of our divine service, even though many priests and deacons are at the time present. Those persons upon whom it must be charged, and in whose power it is to rectify it, cannot but know that this practice is illegal, as well as abominable in itself, and a flat contradiction to all primitive orders. And one would think, when the nation swarms with such as ridicule, oppose, and deny the distinction of Clergy and Laity; those who possessed some of the largest and most honourable preferments in the Church, should be ashamed to betray her into the hands of her professed enemies, and to put arguments into their mouths, and declare by their actions, that they think any layman whatsoever as truly authorized to minister in holy things, as those who are regularly ordained. Besides, with what face can those persons blame the dissenting teachers for officiating without episcopal ordination, when they themselves do not only allow of, but require the same thing?"

Prayers and Thanksgiving upon several occasions, &c.

These occasional prayers and thanksgivings are only to be made use of when we are generally distressed upon emergencies; not, as some have desired, when they thought them requisite, but when there is a grievous necessity. It was not long ago, since some of the people, in a certain parish, desired the prayer for rain to fill their parish pond, when all their neighbours round about them wanted fair weather.

In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.

The prayers here have been appointed from our Saviour Christ's institution, Matt. ix. We there find him moved with compassion on

the multitude, because they fainted, and were scattered abroad as sheep having no shepherd. "Then saith he unto his disciples, The harvest truly is plenteous but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." This was done just before he proceeded, in the beginning of the next chapter, to the ordination of the twelve. "And when he had called unto him his twelve disciples, he gave them power, and sent them forth, and commanded them, saying, &c."

The first prayer is thought to be most properly used, on the Monday and so on, as it is, for the ordainers and the ordained; to guide the minds of the Bishops and their assisting pastors, that they may with wisdom and fidelity, make choice of persons, well qualified by their learning and piety, to be admitted into the offices of the ministry. The other is used toward the latter end of the week, to beseech God to afford the grace of his Holy Spirit to all those who have been made choice of, and who are to be admitted to the office of a Priest, or the administration of a Deacon.

Ember days, i. e. set times, days returning every Wednesday, Friday, and Saturday after the first Sunday in Lent; the same after Whitsunday, the same after September 14, and the same after December 13, every season of the year, in a course of abstinence and fasting. Paul and Barnabas were separated to their high and difficult charge by prayer and fasting:—"As certain of the Church ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work wherunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xiii. 23.

A Prayer for the High Court of Parliament, to be read during their Session.

This prayer was composed at the last review; and it is said by Dr. Brabourne. If the Houses adjourn themselves for a fortnight or a longer time, it is still the same session; but if they are prorogued for a less time, it is not reckoned a part of it, they not being then empowered to do business, as upon adjournments they are.

A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.

This prayer was made at the last review too, and supposed to be drawn up by Bishop Gunning.

A Prayer that may be said after any of the former.

This prayer is placed wrong, and was so placed by the ignorance or carelessness of the printers, at the review just after the Restoration. It stands in the scaled books which, by the Act of Uniformity, are ordered to be kept in all Cathedral or Collegiate churches, in the respective courts of Westminster, and in the Tower of London, before the prayer for the Parliament; and notwithstanding the Commissioners made them print a new leaf, yet it has continued here ever since. And here it is likelier now to stand than ever, since these presses are under no manner of reserve, either for correctness or price.

THEOLOGICAL STUDIES.

No. II. DR. WOTTON'S LIST.

General Study of the Bible.

1. HISTORY OF THE BIBLE.

Josephus.
 Usher's Annals.
 Bochart's Hierozoicon.
 ——— Phaleg.
 Surenhusii Βίβλος καταλλαγής.
 Dr. Allix's Reflections.
 Spencer de Legibus Hebræorum.
 Cunæus de Republica Hebræorum.
 Outram de Sacrificiis.
 Reland's Antiquitates Hebræicæ.
 Surenhusius's edition of the Misna.

2. MOSAIC LAW.

Selden de Synedriis
 ——— de Jure Naturali, &c.
 ——— Uxor Hebraica.
 ——— de Successione in Pontificatum.
 Philo Judæus.
 F. Simon's Translation of Leo Modena's Tract on the Rites and Ceremonies of the Jews.
 Fleury on the Manners of the Jews.
 Buxtorf's Synagoga Judaica.

3. PROPHECY.

COMMENTATORS.

Le Clerc.
 Hammond.
 St. Chrysostom.
 Theophylact.
 Ainsworth on the Pentateuch.
 Emmanuel Sa's Annotations upon the Bible.
 Calvin.
 Grotius.
 Pricæus.
 Lewis de Dieu.
 Bois.

Dr. Pocock.
 Dr. Lightfoot.
 Pool's Synopsis.
 Critici Sacri.
 Bishop Patrick.
 Lamy's Commentary upon the Harmony of the Gospels.
 Pearson's Annales Paulini.
 Whitby.
 Dr. Mills' Prolegomena.
 Eecumenius.

5. SYSTEMATIC DIVINITY.

Grotius de Veritate Rel. Christ.
 Pearson on the Creed.
 Burnet on the Thirty-nine Articles.
 Calvin's Institutes.
 Episcopus's Institutes.
 Hammond's Practical Catechism.
 Bishop Wilkins on Natural Religion.
 Scott's Christian Life.
 Kettlewell's Christian Life.
 The Whole Duty of Man.
 Tillotson's Sermons.
 Bragg's Discourses on the Miracles and Parables.
 Gataker's Sermons.
 Sanderson's ditto.
 Barrow's ditto.
 Chillingworth's Works.
 Laud against Fisher.
 Stillingfleet's Defence of Laud.
 Mason's Defence of the Ordinations of the Church of England.
 Field, of the Church.
 Hooker's Ecclesiastical Polity.

Bilsen on the perpetual Government of Christ's Church.
 Archbishop King's Discourse on the Inventions of Men.
 Faulkner's Discourses against the Dissenters.
 London Cases.
 Hammond's Tracts.
 Bishop Pearson's Defence of the Epistles of St. Ignatius.
 Judge Hale's Origination of Mankind.
 Jenkins's Reasonableness of Christianity.
 Bishop Potter and Dr. Hickeys Answers to the "Rights of the Church."
 Leslie on Quakerism.
 Bugg, ditto.
 Keith, ditto.
 Bull's Works.
 Cudworth's Intellectual System.
 Dr. Bentley and Dr. Clarke's Boylean Lectures.
 Dr. Cheyne's Philosophical Principles of Natural Religion.
 Derham's Physico-Theology.

6. THE FATHERS AND EARLY CONTROVERSIES.

Fathers.

Irenæus.
 Epiphanius.
 Athanasius.
 St. Augustine.
 Optatus's Discourse of Schism.
 Wake on the Apostolical Fathers.
 Cotelieri Patres Apostolici.
Apologists.
 Justin Martyr.
 Minutius Felix.
 Tertullian.
 Athenagoras.
 Origen against Celsus.
 Eusebii Evangelica Demonstratio.
 Augustin de Civitate Dei.

Clemens Alexandrinus's Stromata.
 Ignatius' Epistles.
 Cyprian's ditto

Controversies.

Petavius's Dogmata Theologica.
 Bishop Cousin's History of Transubstantiation, and of the Canon of the Scriptures.
 Bishop Gunning's Discourse of Lent.
 Usher's Historia Dogmatica, and Conference with Malone.
 Dalleus De Cultus Religiosi Objecto contra Latinorum Traditionem.
 Forbesius's Instructiones Historico-Theologicae.

7. CHURCHES AND SECTS.

Bellarmin.
 Perrop.
 Stapleton.
 Canons of the Council of Trent, by F. Paul.
 Catechismus ad Párochos.
 Offices of the Church (of Rome).
 Chénysaitius's Examen Concilii Tridentini.
 Augsburg Confession.
 Sleidan's History of the Reformation.
 Seckendorf's History of Lutheranism.
 Harmony of the Confessions of Protestant Churches.
 Sylloge Confessionum sub tempus ecclesiæ reformatæ editarum.

Butler's Historical Account of the Confessions of the Roman Catholic, Greek, and principal Protestant Churches.

Knox's Hist. of the Church of Scotland.
 Spotswood's History of the Church of Scotland.
 Burnet's History of the Reformation.
 Racovian Catechism.
 Barclay's Apology.
 Acts of the Synod of Dort.
 Acta Synodalia Remonstrantium.
 Orobio's Defense of Judaism, in Limborch's *Collatio cum erudito Judæo*.
 Reland's System of Mahometanism.
 Alcoran.

8. ECCLESIASTICAL HISTORY.

Valesius.
 Lactantius de Mortibus Persecutorum.
 Sulpitius Severus.
 Rufinus.
 Eusebius; or Dr. Shorting's English Translation.
 Du Pin.
 Cave's Lives of the Fathers.
 M. de Tillemont's Memoirs of Ecclesiastical History.
 Godeau's History of the Church.
 Le Sueur's Ecclesiastical History.

Baronius's Annals, and F. Pagi's Critique upon them.
 Stephanus Gausenus's Dissertationes Theologicae.
 F. Mabillon's Treatise of Monastical Studies.
 Socrates.
 Sozomen.
 Theodoret.
 Evagrius.
 Cave's Primitive Christianity.
 Fleury's Manners of the ancient Christians.

As many of the above books are quoted by Dr. Wotton with reference only to a particular subject contained in them, it would be almost necessary that the student should possess the pamphlet from which the above list is extracted, in order to learn the Doctor's intention, as well as to be acquainted with the characters of the respective writers. In the list, however, which will complete the series, such as are retained will be amply described.

PRO-POPERY, SOPHISTRY.

MR. EDITOR,—I will now, by your permission, resume my examination of Mr. Daniel Wilson.

VII. Mr. Wilson next advances with a cloud of light cavalry, expecting to sweep the wrecks which his heavy artillery have left :

“ ——— captious Art,
And snipsnap short, and interruption smart,
And demonstration thin, and theses thick,
And major, minor, and conclusion quick.”

In a religious view, then, what are the chief objections which now press on the minds of conscientious persons?

Does the proposed adjustment involve any approbation of Popery as Popery, any union with idolatry, any indifference to the Protestant faith? Is there any sin necessarily involved in thus legislating for the Roman Catholic subjects of our realm? This is the first objection. So far as my judgment goes, I would answer, No: I think there is no sin involved in the settlement of it. The Irish Roman Catholics are fellow-creatures, fellow-countrymen, fellow-Christians. They belong to a true, though a most corrupt, Church. They were a part of your people, would I say to my countrymen, long before the Reformation. To alter the details of legislation concerning them is nothing new. You have been doing it ever since that glorious era. They form an integral portion of your population; they live amongst you; they are a third or fourth part of the British Empire; they obey your laws; they pay taxes; they form your armies; they fight your battles; they are already united with you in government, rights, and protection; you derive from them a share of all the benefits which subjects confer upon a state. Legislate for them you must, either in the way of conciliation or coercion. Remain as you are, you cannot. If you re-model your laws, you do it in order to strengthen the Protestant Church; to meet altered circumstances; to render justice, and requite years of neglect or injury, to Ireland; to complete and make consistent your previous benefits; to carry into effect the spirit of your constitution.—*Christian Observer*, March, 1829, p. 193.

This distinction of “Popery as Popery” reminds me of certain other distinctions between adjectives and substantives, not unknown to the walls of the Upper House, but to which, from respect to a certain old maxim, “*de mortuis*,” I waive further allusion. But what does Mr. Wilson advance against the plain statements which he here attempts to bear down by accumulated sophisms? That the Papists are “fellow-creatures, fellow-countrymen, fellow-Christians, part of the people, live among us, form a large part of the empire, obey the laws, (this, perhaps, might have been advantageously omitted,) fight our battles,” &c. &c. Well: and all these things, undoubtedly, entitle them to political *protection*; but do they, therefore, entitle them to political *power*?

“But we *must* legislate, either in the way of conciliation or coercion.” Why? because the Papists were in a state of rebellion; for no coercive legislation could be otherwise necessary. And was such the time for conciliation? Besides, Mr. Wilson has neglected to meet the Protestant argument, *that concession was not identical with conciliation*; an argument which subsequent facts have appallingly illustrated.

But we re-model our laws “to strengthen the Protestant Church;” (which the parliamentary Papists have already avowed their intention to dismember or destroy) “to meet altered circumstances; (i. e. to

truckle to rebellion) "to render justice, &c. to Ireland;" (by depriving her freeholders of rights consecrated by the most solemn acts of public legislation, and giving men, who are the bane of that country as well as this, ample power to be mischievous) "to complete and make consistent our previous benefits;" (which argument would overthrow the Protestant succession, for the admission of Papists to two-thirds of legislation is woefully "*incomplete*" and "*inconsistent*," as we shall be told ere long) "and TO CARRY INTO EFFECT THE SPIRIT OF OUR CONSTITUTION;" (which constitution the parliamentary sophists, less expert than the ecclesiastical, declared to be, by that very "remodelling," VIOLATED!)

VIII. Mr. Wilson proceeds,

You do this, moreover, with an avowed and open profession of unalterable attachment to the Protestant religion; you do it with such provisions against the worst practices of Popery as proclaims your dread of its corruptions; you exclude the Jesuits; you put down the Popish Associations; you take the peasantry out of the hands of priests and demagogues; you exact from the Catholic senator an express oath that he will maintain the Protestant succession to the crown, and the Protestant Church; that is, you exact more securities than any reasonable Protestant ever imagined possible. You avoid, further, in the conduct of the arrangements, every thing that can give any colour to the charge of an union with Popery; you declare you will have nothing to do with it; you will not be implicated in the nomination of their bishops; you will not support their clergy; you will have no intercourse with their corrupt hierarchy, no dealings, no concordat, no understanding, no compromise with Rome. You thus stand forth as a Protestant people, avowing your attachment to the Protestant religion, and performing an act of national equity, which you are persuaded will also go to undermine the artificial supports of the apostate church. If this be to unite with idolatry, or to countenance Popery, I know not what would be protesting against it. Nor have you done this till necessity positively forced it upon you. So fearful have you justly been of the Roman Catholic religion, that nothing would lead your government to interfere, but a necessity so imperious as to admit of no delay. It is no sin, therefore, but an obvious duty, a plain act of national piety, a reparation made for long-continued misrule. It is to set to rights an anomalous state of the laws, and take from the Papists the factitious strength arising from indignation at a sense of wrong.—*Ibid.* p. 193.

"Avowed and open professions of attachment!" Yes, Sir, indeed, there have been enough of these! Professions have been the ruin of an honourable, and consequently, confiding people. Though not afraid of Mr. Wilson's arguments; I wish not to expose you or myself to the undoubtedly sound ones of the Attorney-General; the frequent application of whose logic lately appears to indicate a deficiency of other ratiocination in his employers. I therefore say no more. "Hail, Master!" and a kiss are "avowed and open professions of attachment." But Mr. Wilson's facts are as mistal en as his arguments. The Jesuits have their colleges at Maynooth and Stonyhurst; the Popish associations only nominally suppressed; the people are still in the hands of priests and demagogues, with a real and pressing injustice, which the ungrateful objects of legislative indulgence, in whose express favour that iniquitous law was passed, improve to insurrection and sedition. As to the oath requiring a Papist to support the Protestant Church, it is sin to offer it, and (without a dispensation express or explicit, from infallibility) it would be sin to take it.

And now for the famous "necessity." Here, Sir, I am at fault; I am not one of the favoured. Mr. Wilson, doubtless, knows what it was, but, like his parliamentary friends, he has been very cautious of making it too public. But I must entreat room for a passing observation. "So fearful," says Mr. Wilson, "have you JUSTLY been of the Roman Catholic religion," that nothing but a necessity, admitting no delay, would induce you to do—what? "An obvious duty, a plain act of national piety," (so plain, by the by, that Mr. Wilson could not see it "for nearly twenty years,") "a reparation for long continued misrule!" And this is "just" fear, which is only compelled into duty by necessity! Which is, in the first instance, the fear of doing a good action, and in the last, the fear of man! Oh, Mr. Editor, how unfortunate are they, whose moral constitutions are too phlegmatic to keep pace with the "march" of ethical illumination! According to my antiquated notions, I should have said, "*Fiat justitia, ruat cælum!*" my obsolete philosophy would have told me that a "just" fear was the fear of God, not the fear of doing "an obvious duty," "a plain act of piety," but the fear of leaving undone even duties less obvious!"*

IX. Another charge of light-armed sophisms:

Repeal the disabling statutes, and you will see peace and amity gradually restored; education and scriptural knowledge diffused; prejudices and passion insensibly abated; inquiry into the foundations of the Protestant religion awakened; adherence to the errors of an ancient faith loosened; the super-additions of human invention dropping off; the tyranny and subtlety of priestcraft detected; the Bible calmly read and studied; Popery in its essential mischiefs tacitly forgotten and abjured; the religion of Thomas à Kempis, of Pascal, of Nicole, of Quesnel, and of Fénelon, revived,—if not that of Jewel and Latimer, Hooker and Hall, Leighton and Beveridge. Then add the temporal benefits which may follow—commerce widened; the administration of law purified; property secured; absenteeism lessened; English capitalists mingling with Irish, and pouring their joint stores of wealth and talent into the lap of the country; a resident gentry and nobility bearing the noble functions of protection and charity; the animosity between man and man exchanged for confidence and good-will; and a benignant government dispensing a thousand benefits to a united people.—*Ibid.* p. 191.

Again:

Fellow-Christians, THERE IS NO GROUND OF ALARM; the pending measures are so far from constituting a sin against God, that they are a paramount dictate both of piety and wisdom; they will eminently contribute to the honour of the Protestant faith; to the stability of our Protestant institutions, to the safety of our Protestant Episcopal Church, to the pacification of our irritated fellow-countrymen, and the prevalence of pure Christianity throughout our empire.—*Ibid.* p. 195.

It is obvious that where a writer assumes the truth of a quantity of disputed propositions, without condescending to offer one argument in their support, no answer can be necessary, and he entangles his cause

* In another part of his letter, Mr. Wilson says, (and puts his statements in capitals) "FEAR IS THE WORST OF ALL COUNSELLORS." Q. Whose counsel did Mr. Wilson and his patrons take, even by their own shewing? There is, however, a worse counsellor than fear—TREASON. And I leave Mr. Wilson to decide which of these honourable advisers was the author of "the atrocious bill." I confess I do not see any third resort.

with no small presumption of unsoundness. If, therefore, I do not categorically reply to every item of this detail, I am no way bound by what I have undertaken. The burden of proof was with Mr. Wilson. But I do not wish to shrink even from this supererogatory labour. My only reason for this observation is, that some of the results here so confidently anticipated, appear to me so wholly unconnected with the Popish question, that, until I am further acquainted with the association of Mr. Wilson's ideas, I cannot refute what I cannot understand. What connexion can these "temporal benefits" have with the question one way or other? How should Irish commerce depend on Popish principles? How should justice and property be benefited either way? Had Captain Rock and his manifestos any connexion with the Popish question? Did the gentry of Ireland take up their abodes on this side the channel because the Papists did not sit in parliament?

But, Sir, what I *can* understand I will answer. The whole argument of Mr. Wilson proceeds on the very false position that seats in parliament were the ultimatum of the Papists. Their whole conduct for the last century, before and since their pretended point was conceded, negatives this presumption. It is well, indeed, that Mr. Wilson should talk of the "*gradual*" restoration of peace and amity; for no approach as yet appears to have been made. The language of the "emancipated" has borne the marks of the bitterest irritation. And as for the grand spiritual millennium which we are to "see," when the Agitator shall lie down with the Brunswicker, and the Ribbonman with the Orangeman, and rivers of self-existent whisky shall irrigate meadows of spontaneous potatoes; this, I suppose, is all to be the work of "conciliation." Granting that we have conciliated the Popish nobility and gentry, (which is granting a vast deal too much,) have we conciliated THE PROTESTANTS? have we conciliated the plundered freeholders? and which are the more numerous, the conciliated or the outraged?

How this "paramount dictate of piety and wisdom," of which we were so "justly fearful," till it was forced upon us by "imperious necessity," can work the miracles Mr. Wilson anticipates, is what ought to have been explained by him. "The honour of the Protestant faith," cannot surely be advanced by giving power to those who glory in its dishonour; "the interests of our Church and institutions" will not be served by strengthening the hands of those whose conscientious duty it is to subvert them; the prevalence of pure Christianity does not seem a very clear result of power in the hands of "a most corrupt Church;"* and as for "pacification"—THE CORK TRIALS!

Mr. Wilson anticipates much benefit from "the agitation of the question;" but as this benefit, if any, would be equal either way, it is unnecessary to notice it. One passage, however, on this subject I cannot altogether dismiss. Mr. Wilson is arguing the advantages which

* Mr. Wilson's own words in this very letter. For more, to the same effect, I refer your readers to the extract from his new work in your Number for last December.

result from danger to the constitution, because it naturally leads those who value it to pray; and he adds,

I can truly say I have been constantly praying that God would defeat all my particular wishes, if He saw them founded in error; and cause His own will to be accomplished in the overthrow of them. Dangers I see on all hands—events I know to be uncertain to human foresight. Prayer, then, reposes the unknown with God; prayer softens asperities in the prosecution of our respective plans; prayer unites the hearts of the whole church; prayer brings down the permanent blessing of God on nations and individuals.—*Ibid.* p. 196.

That prayer has been the fruit of this question, no man can doubt who reads this letter, or a certain authoritative Charge, *not* as published in Piccadilly. And I confess the effect appears so extraordinary when the cause is considered, that I almost incline to miraculous explanation. A simple indication of change of policy on the part of the Duke of Wellington, brings upon his knees a man “for nearly twenty years “anxious not to be convinced,” and makes him pray that all his particular wishes, if erroneous, may be defeated. The noble duke, in his paternal regard for religion, should not lose sight of this, and try what he might effect by reversing his plans.

I have little patience with the argument against the present plans, on the ground of the probable spread of Popery. If it spread, whose will be the fault? If so gross and tyrannical and barefaced a corruption spread, where must be the ministers of religion, where the pastors of the flock, where the bishops, where the patrons of ecclesiastical preferment? If it spread, it will not be the alteration of laws which will produce that evil, but the indifference of the Protestant bodies, the tameness and worldliness of the ministers of religion. But I have no fears. The revival of pure Christianity in our Church, perhaps, only wanted this external impulse to raise it to a higher level, and make it overpass the remaining barriers of prejudice, and misapprehension, and secular fear.—*Ibid.* pp. 195, 196.

Mr. Wilson will, no doubt, “have little patience” with me, but I write for those who will shew me more. What put the difference between the religious characters of the reigns of Edward VI., Mary and Elizabeth; of James II. and William III.? The Cranmer of Edward was the Cranmer of Mary; the Bonner of Mary was the Bonner of Elizabeth; the Sancroft of James was the Sancroft of William. There was no difference of opinion or of zeal in individuals; why then such difference of religious circumstances in the country? The religion of power differed. And (as we all might have well known, even if recent events had not instructed us,) the minister is really more powerful than the king. Now every minister of state may, by the present laws, be a Papist; but, suppose the Prime Minister only to be so, it is easy to see who will be “the bishops;” what will be done with “the patrons of ecclesiastical preferment;” and who, in consequence, will be “the pastors.” The reign of the last Stuart will be a sufficient index to our expectations under such circumstances.

X. One more observation, and I have done. Mr. Wilson has herein done so much of my work in refuting himself, that, little addition will be necessary. •

I believe, if the houses of parliament had been more habitually guided by sound and Christian views of religion; if they had been accustomed to avow on all fit occasions their dependence upon the Providence of God for success; if they had been known to the nation by their attachment to the Protestant faith, not merely as a national creed, but as the foundation of their own hopes and the motives of their conduct;—I believe, if our legislature had been more a religious legislature; if our right reverend prelates had been allowed to take a more decided part in their own house on moral and religious questions, and had acted on such occasions with boldness and simplicity,—we should have escaped much of the present ferment, because the people would have relied on the religious guardians of their constitution in church and state. Our government, I verily believe, is now paying the penalty of their neglect of true religion. It is in such emergencies that distrust, or the contrary, shews itself.—*Ibid.* p. 196.

Here it is asserted, in terms, that the government have neglected true religion; and, by implication, that the legislature have done so likewise. What then does Mr. Wilson counsel? A jealous reluctance to confide to such a government, and such a legislature, a question importantly affecting the Church and Protestant institutions of the empire? No! quite the contrary; “THE WISDOM OF THE LEGISLATURE,”—a legislature deficient, by Mr. Wilson’s shewing, in the very “beginning of wisdom,”—is to bear down every hesitation, and determine the vacillating balance of doubt! As your readers will scarcely give me credit for fair representation, I beg to add Mr. Wilson’s own words.

Allow me to say, in conclusion, that if, after every consideration which I have ventured to suggest, the minds of any are not fully satisfied; yet if they are almost satisfied, if they see some force in the whole case as I have stated it,—if they only suspect that, in the present position at least of the question, it is best to leave its decision to the wisdom of the legislature—if only a doubt crosses their conscience, I claim the benefit of that doubt. Hesitation is quite enough, in such a momentous crisis, to suspend opposition, if not to secure support.—*Ibid.* p. 196.

And are we, Mr. Editor, to be constantly reminded of our intellectual deficiency, and the vast proportion of talent and genius arrayed against us by men who place such arguments and authorities as these in the van-guard of their battle? Arguments, which, when they have the good fortune to avoid self-contradiction, are founded on the most distorted and most ignorant views of history, and of mankind;—authorities, which, after twenty years of obstinate prejudice, yield to such arguments, and by the profanest implication, refer their new light to the suggestion, or at least to the approval of the Deity? No, Sir; we are aware that there will always be a sufficiency of shallow minds to laud those who applaud themselves; but we will at least shew the world, that, though we claim not the preponderance of GENIUS, we may justly assert the predominance of REASON.

A CATHOLIC OF THE CHURCH OF ENGLAND.

QUERIES AND ANSWERS.

MR. EDITOR,—Perhaps one of your correspondents will inform me where, in the Septuagint Version of *Jeremiah*, I shall find *verses* 14, 15, and 16 of the 33d chapter, as it stands in the Hebrew and in our English translation. In my edition, (which is that of Bos,) chap. xl. consists of the thirteen first verses of chap. xxxiii. in the Eng^l h, but chap. xli. proceeds with chap. xxxiv. in the English; and I have not been able (at least on a cursory looking over the book) to find the version of the 14th and following verses of chap. xxxiii. I was led to search for it by the perusal of Dr. Eveleigh's appendix to his two Sermons on the doctrine of the Trinity, at the end of his Bampton Lectures, in order to compare it with the version of chap. xxiii. ver. 6. The scantiness of my library must be my apology for this inquiry.

I find on my paper two other queries, which, though in no way connected with the former, I will, with your permission, subjoin. The *first* is—What is the history of the *Lessons* for February 29th? When were they put in the Calendar, and why were those chapters selected? I have seen an account of it somewhere, but cannot now lay my hand on it; and I do not think either Nicholls, Wheatley, or Shepherd take any notice of it.

The *second* is—Where, in *Plato*, is the passage in which allusion is supposed to be made to a sort of *Trinity*? I may have expressed myself in this query incorrectly; but I cannot just now bring the thing to my recollection in a more definite shape.

M.

To the queries of our Correspondent, we readily give the following brief reply. We are not aware of the existence of verses 14, 15, and 16 of chap. xl. in the edition of Bos. They may be seen in Grabe's edition, which is from the Alexandrian MS., but in a smaller type. In the Complutensian edition also, the verses are added, and without any notice of their omission in other copies. The Septuagint Version and the English Vulgate frequently vary, not only in words, but in whole sentences; and many passages are found in the English which are not in the Greek, and *vice versâ*. The reason of which is, that the translations were respectively made from different copies of the Hebrew, and where the originals varied, there also did their versions. For a full and able account of these variations, see a "Letter" on the subject, by Dr. Brett, published in 1743.

For a solution of the second query, we refer our Correspondent to Wheatley, chap. v. sect. 28, p. 255, 6th edition; and to the observations of Dr. Collis in our present number.

With respect to the last inquiry, we perhaps cannot do better than quote the following passage from Bishop Kidder on the *Messiah*, Part III. p. 124.

This doctrine of the Holy Trinity was plainly revealed to the Jews; and therefore it cannot be expected that the Pagans, who received some intimations

of it from the Jewish Kabbala, should speak of this doctrine with that accuracy and wariness which may be expected from a Christian. I hope, however, to prove, that Plato hath made great advances towards the Christian verity in this doctrine; and that the Trinity which Plato teacheth, is not a Trinity of bare names, nor a Trinity of creatures, but of persons, who are necessarily subsisting, undestroyable, and one God.

The three Hypostases which Plato* mentions are, *τ'αγαθόν, νοῦς*; (elsewhere by him called *λόγος*;) and *ψυχή*.

As for the first of these, the *τ'αγαθόν*, who answers to God the Father in the Christian Trinity, this is Plato's highest Hypostasis; of whose divinity there is no dispute, even among the greatest adversaries of the holy Trinity. 'Tis he (says Plato,†) who gives truth, and the power to know it. He is the author of science and truth. He is the great author and parent of all things; even *τῶν θείων*, of the most divine, as he tells us elsewhere.‡ He is God, who is, the *τὸ ὄν ἀεί*, and the *τὸ ὄντως ὄν*. He who ever and truly is: For thus he elsewhere speaks of God.

The second Hypostasis is *Νοῦς*, *intellect* or *understanding*, elsewhere expressed by Plato § by *λόγος*, or word, of whose divinity there can be no dispute from the principles of Plato. Anaxagoras ascribed to this *Νοῦς*, or intellect, the making of the world; which Socrates approved of. The same is said of the *λόγος* (as we have seen before,) by Philo, and by the New Testament. And indeed Plato|| elsewhere owns the *λόγος* the efficient of the world. For, speaking of the world, he adds, *ὃν ἐταξε λόγος ὁ πάντων θεϊότατος ὁρατὴν*, i. e. *Which the most divine word of all rendered visible*.

As for the *ψυχή*, or third Hypostasis of Plato, none can doubt of his belief of the divinity of that person. In his book of laws¶ he undertakes to prove three things, viz.—The being of a Numen, (in his phrase of gods,) or a Deity; that there is a Providence; and that God is not to be drawn from what is right by sacrifices. Under the first head he proves this Hypostasis of *ψυχή*; and, among other things, says, that this *ψυχή* is *τῶν πάντων πρεσβυτάτη* and *ἀρχὴ κινήσεως*, i. e. *More ancient than all things, and the beginning of motion*. And presently afterwards he affirms, that this *ψυχή* doth *ἐπιμελείσθαι τοῦ κόσμου παντός, καὶ ἄγειν αὐτὸν*, i. e. *Take care of the world and conduct it*.

And after all, in his epistle to Dionysius,** he mentions the Trinity at once; which I leave the reader to consult.

This Trinity of persons could never be devised by human wit; and it could serve no temporal interest. Besides, it cannot be said to be the device of Plato; it was older than he; and there were in sundry times and countries and religions, (as appears from what hath been said before,) several intimations of it. As the promise of the Messiah was contained in the Jewish books, and yet there was, about that time when he appeared, a mighty expectation of the birth of some extraordinary person, in the Eastern part of the world at least, (as appears from Suetonius, and Tacitus, and Josephus, not to say Virgil,) so the Trinity, which was revealed (and that but obscurely) to the Jews; yet was in some measure from them imparted to the Gentile world also; from which it is very natural to conclude, that it was *θεοπεράδος θεολογία*, a doctrine delivered by God himself.

See also Cudworth's Intellectual System. Fol. 1678. pp. 22, 386, 387, 546, &c. Gale's Court of the Gentiles. Vol. II. Part IV. p. 382, &c. and Le Clerc, *Ars Critica*, Tom. I. p. 424, &c. The Bishop of Lincoln, however, maintains that the Divinity of Plato's Trinity has never been satisfactorily established.

* Platonis Opera per H. Stephan. 1578, cum Serran.

† De Repub. lib. vi. p. 508.

‡ Timæus, p. 69. C. Ibid. p. 27. D. Phædrus, 247. D.

§ Phædo. p. 97. C.

|| Epinom. p. 986. C.

¶ De Leg. lib. x.

** A Dionysium, Ep. 2.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Annual Report of the Halifax Diocesan Committee.

THE Committee, during the past year, has answered the demands which District Committees and individuals have made upon its depository, by various supplies of the sacred volume, and of other religious books. When the character of the books and tracts, recommended by the Society for Promoting Christian Knowledge, is taken into view, all must allow that a Committee, which can detail above 11,000 copies of the Bible, and of other religious books, dispersed within the last twelve months, may justly expect knowledge to have been proportionably increased;—it must be granted, that it prefers a reasonable claim to the hearty co-operation of all who would be humbly instrumental to the turning of many unto righteousness.

Our correspondence with the Parent Society has been most satisfactory, and our thanks are due to that venerable board, for their having recently supplied the town of Halifax with a parochial lending library, of above 220 volumes, at their most reduced prices. The sum of 70*l.* currency has been raised, independently of the funds of this Committee, by the charitable subscriptions of the benevolent towards this object; such a stock of useful works, as may, by God's blessing, be of permanent advantage to this town and neighbourhood, has within the last few weeks, been imported; a decent book-case has been erected for their preservation, in the vestry-room at St. Paul's; and the officiating clergy of that church will henceforth be ready, immediately after the catechising, by which the divine service is concluded, on Sundays, Wednesdays, and Fridays, to issue the works to such as may apply for them.

Our District Committees have received one addition since the last report, through the active exertions of the

Rev. Mather Byles Desbrisay, who will shortly establish a depository, and parochial lending library, for Dartmouth, and the populous out-ports attached to that important mission. The Committees at Lunenburg and Liverpool, under the praiseworthy exertions of the Rev. Messrs. Cochran, Moody, Shreve, and Temme, are effecting much good; and our gratitude is due to C. W. H. Harris, and Samuel Fairbanks, Esqrs., their respective Secretaries, for the warm interest which they continue to take in their success, and the satisfactory statements of their proceedings, which, from time to time, they forward to our diocesan board. With the Committees at Bermuda, Sydney, E. B. in Newfoundland, and Prince Edward's Islands, we have had no correspondence of late; but from the supplies which were forwarded to them in the year before last, we doubt not but that they still possess the means, and enjoy the satisfaction, of being extensively useful. The reports which have been published in St. John, New Brunswick, and at Quebec, give the most encouraging statement of the several district committees connected with those central institutions. In the case of the committees connected with Quebec, this statement has been happily confirmed by the testimony of the amiable prelate presiding over that diocese, who has so lately honoured us by a visit, and entitled himself to the best thanks of our committee, for the able and energetic manner in which his Lordship recommended this institution, and its objects, from the pulpit of St. Paul's.

Since the last report, ~~forty-one~~ packages of bibles, books, and tracts, have been sent, several of them gratuitously, from our stores.

Bibles of various sizes and prices, to the number of 236; Testaments to the

number of 227; Prayer-books, 346; other bound books, 973; half-bound books and tracts, 10,138 — in all, 11,920 — amounting in cost to upwards of 350*l.* have been issued.

This statement will be considered encouraging, as will, also, that which we are enabled to make of the improving state of the school, which is supported among us by the liberal grants of the Provincial Legislature, and the English Society for the Propagation of the Gospel. The number of boys in daily attendance, is 202; the number of girls, 87. Ten masters have been trained at the school in the last twelve months, who, after having become qualified to diffuse the benefits of the national system of education, have been settled in different stations.

The progress during the past year of our Sunday schools, under the most flourishing auspices, should not be unnoticed. There are at present assembled, each Sunday, an average of 100 children of each sex.

Whilst, then, we continue to disseminate scriptural truth, and exhort men to live as becometh the Gospel of Jesus Christ, no Christian can doubt that we are acting in conformity with the will of our Heavenly Master, and we may trust to the superintending providence of the Most High, for support in all difficulties, and for a blessing upon our feeble endeavours to glorify his holy name.

By order of the Committee,

EDWARD WIN, M. A.

Associate Secretary.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Peterborough Diocesan and District Committee.

At a Quarterly Meeting, held at the Deanery, on Tuesday, the 5th of January, 1830, the very Rev. the Dean of Peterborough in the chair:

The Treasurer's and Secretary's accounts were laid before the Committee, from which it appeared, that the receipts for the year, ending with the 1st of January, 1830, amounted to 97*l.* 7*s.* 1*d.*, which, with the balance of 95*l.* 2*s.* 5*d.*, in the Treasurer's hands, on the 1st of January, 1829, make a sum total of 192*l.* 9*s.* 6*d.*

It further appeared from the Treasurer's and Secretary's accounts, that

the disbursements for the year, ending with the 1st of January, 1830, including the sum of 25*l.* remitted to the Parent Society, as a donation, amounted to 121*l.* 4*s.*, leaving a balance of 68*l.* 5*s.* 6*d.* in the hands of the Treasurer.

From the Secretary's report it appeared, that during the year ending with the 1st of January, 1830, 118 Bibles, 146 Testaments, 377 Prayer-books, and 1822 books and tracts on the Society's list, were distributed by the Committee.

J. JAMES, Secretary.

POLITICAL RETROSPECT.

DOMESTIC.—The reports concerning the King's health, during the last ~~month~~, have been very alarming. Sir H. Hallford has been in attendance on his Majesty, who has lived in great seclusion; we earnestly hope from motives of caution, rather than necessity.

Parliament stands prorogued to the 4th of February, when it is expected to meet for the despatch of business.

The following is a statement of the Revenue, both for the last year, and the last quarter of that year, compared with the corresponding periods of the preceding year:—

	Years ended Jan. 5.		Increase.	Decrease.
	1829.	1830.		
	£	£	£	£
Customs	16,125,118	16,023,860	—	101,258
Excise	18,700,373	17,749,721	—	950,652
Stamps	6,666,363	6,644,635	—	21,728
Post Office ..	1,400,000	1,376,000	—	24,000
Taxes	4,849,302	4,896,566	47,264	—
Miscellaneous	564,166	449,091	—	115,075
	48,305,322	47,139,873	47,264	1,212,713
	Deduct Increase		—	47,264
	Decrease on the Year		—	1,165,449

	Quarters ended Jan. 5.		Increase.	Decrease.
	1829.	1830.		
	£	£	£	£
Customs	3,789,222	3,851,876	62,654	—
Excise	5,023,328	4,869,022	—	154,306
Stamps	1,618,630	1,558,573	—	60,057
Post Office ..	311,000	321,000	—	20,000
Taxes	2,026,395	2,017,075	—	9,320
Miscellaneous	223,725	71,968	—	151,757
	13,022,300	12,689,511	62,654	395,410
	Deduct Increase		—	62,654
	Decrease on the Quarter		—	332,786

Hence there is a defalcation in the annual revenue of the empire, during the last year, of more than 1,165,000*l.*; and in that of the quarter ending the 5th of January, 1830, compared with that of the corresponding quarter of the preceding year, of more than 332,000*l.* The East-India Company, who are anxious for the favour of government, and trembling for the renewal of their Charter, have paid up about half-a-million of duties before they were due; and the Stamp Office have required Attorneys to renew their licences before the expiration of the last year, carrying the amount of these to the winter, instead of the spring quarter's revenue. But for these extraordinary measures, the deficiency on the annual income of the country would have been *two millions*.

If we compare the effects of Mr. Pitt's wise and energetic administra-

tion of the government during the years of peace succeeding the American war, with those commencing with the termination of the last war, we have a practical proof of the excellency of those principles which had been already established by the experience of preceding centuries, and which that great man exercised and applied, to raise his country from the humiliated and distressed state in which he found it, to the highest pitch of prosperity; but from which, by pursuing the untried theories of the economists, his puny successors have thrown her into her present adversity and distress. The comparison will teach us many of the causes of her present misery, and convince every unprejudiced person that the country can only be saved and recovered, by a recurrence to those principles which result from experience, and which have been abandoned for specious hypotheses.

FRANCE.—The new administration continues to gain strength, nor does there appear to be any solid foundation for the reports, that another change of ministers may be expected.

PENINSULA.—The only occurrence worthy of notice is, the arrival of the new Queen of Spain in Madrid, and the cordial welcome she received from her new subjects. Queens succeed each other so rapidly in that capital, that the arrival of a new one could scarcely be expected to excite much attention.

RUSSIA.—The health of the Emperor is perfectly restored. He has again appeared in public, when his presence was greeted with the warmest applause.

GREECE.—The arrangement of the affairs of this new state occupy the attention of the great cabinets of Europe. It has been repeatedly and boldly asserted, that Prince Leopold of Saxe Cobourg is to be their future sovereign. That such an event would be of the greatest benefit to Greece, we fully believe; but we think it would be full of injury to the comforts of his Royal Highness, and to the interests of Great Britain, whose future sovereign will probably be so nearly related to him, and from whose moderation, wisdom, and example, she may learn so much.

ASIA.—We are happy to announce that the Governor-General, Lord William Bentinck, has suppressed, by proclamation, the horrid practice of burning Hindoo widows on the funeral piles of their husbands; and that the Bramins, in Benares, the "Holy City" of the Hindoos, have declared their approbation of the measure.

AFRICA.—Algiers continues to be blockaded by two French ships of war;

but, in spite of these, the Corsairs continue to go in and out of that port, and make depredations on the French commerce. A large reinforcement is preparing in the harbour of Toulon, to render the blockade more effectual. The investiture of the place by land is confidently spoken of, and that a large proportion of African troops will be employed, and the Pacha of Egypt will be subsidized for the purpose.

AMERICA.—The President of the United States, in a very masterly speech, has opened the Meeting of the Congress. He announces the mutual harmony and confidence which subsists between his government and that of Great Britain, and his full expectation of the final settlement of those claims, which were left for discussion and reference, by the fifth article of the Treaty of Ghent. He speaks with less confidence of the amicable arrangement of the demands of the States on France and Portugal, in compensation for the injuries done to their commerce by these powers;—applauds the unanimity with which all parties united in Mexico, to repel the late invasion of that distracted country;—expresses a willingness to revise the customs duties, and alter such as may not infringe on the principles so long and successfully acted upon by the government of Great Britain;—shews the happy state of the public finances, and the rapid approach of the period when the public debt will be completely extinguished;—recommends a new modification of the marine, and an unceasing attention to economy in every department of the State.

BRAZIL.—The new Empress, and the Queen of Portugal, have safely arrived at Rio de Janeiro.



ECCLESIASTICAL INTELLIGENCE.

NEW CHURCH.

St. Paul's Church, in the Parish of Blackburn, Lancashire, has been consecrated by the Bishop of the Diocese.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Child, Vicesimus Knox	Domestic Chapl. to the Earl of Buchan.
Courtenay, Francis	Reader of the Rolls.
Hutchinson, James.....	Head Mast. of King Edward the Sixth's Free Gram. School in Chelmsford.
Irvine, Andrew	Chapl. to the Tower.
Jukes, G. M.	British Resident Chapl. at Havre.
Miliken, Richard	Domestic Chapl. to the Earl of Errol.
Murray, Thomas Boyles	Secretary to the City of London National Schools.
Sumner, Charles Vernon Holme ..	Chapl. in Ordinary to the King.
Williams, Erasmus H. G.	Domestic Chapl. to the Right Hon. the Dowager Lady Cawdor.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barton, H. Jonas	{ Latton, V. with Eisey, V.	{ Wilts	Sarum	Earl of St. Germans
Bonnor, G.	Cheltenham New Chapel	Gloster	Gloster	-
Boydell, Thomas ..	Minor Can. in Cath. Ch. of Chester.			
Branstons, John ..	Great Baddow, V.	Essex	London	
Clarkson, Townley	Beyton, R.	Suffolk	Norwich	Lord Chancellor
Custance, F.	{ Steeple, V. with Stangate, V. to Ripponden, C.	{ Essex	London	{ J.K. Hunt, & T. Hunt, Esqrs. & Miss Hunt
Fisher, Charles....	Oulton, R.	Suffolk	Norwich	Vicar of Halifax
Gipps, Henry....	{ Corbridge, V. with Halton, C.	{ Northum.	Durham	D. & C. of Carlisle
Hicks, William....	Sturmer, R.	Essex	London	Duke of Rutland
Marriott, G. Parry	{ Minor Can. in Cath. Ch. of Canterbury and Eynesford, V. and Hazeleigh, R. to Preb. in Cath. Ch. of York	{ Kent Essex	Canterb.	R. of Eynesford
Murray, Charles ..	Ashe, R.	Hants.	Winchest.	Mrs. Irwin Abp. of York
Newcome, Richard	{ Can. in Cath. Ch. of Bangor and Llanfwrog, R. and Llanrydd, C. and Ruthin Ward, to Clocaenog, R.	{ Hants.	Winchest.	W. Bramston, Esq.
Poore, R.	Fisfield, R.	Hants.	Winchest.	Bp. of Bangor
Rashleigh, G. C. '.	Andover, V.	Hants.	Winchest.	D.&C. of Westminst.
Russell, Rt. Hon. Lord Wriothlesley	Eastmanstead Cheyneys, R.	Bucks	Lincoln	Bp. of Bangor
Spurgeon, John ..	Twyford, R.	Norfolk	Norwich	Lord Chancellor
Taylor, Henry ...	{ Southpool, R. and West Ogwell, R. to Stokenham, V. with Sherford, C. and Chivelston, C.	{ Devon	Exeter	Winchester Coll.
Theed, Edward R.	Fletton, R.	Hunts	Lincoln	Duke of Bedford
Todd, Henry J....	{ Chapl. in Ordinary to His Majesty and Settrington, R. to Preb. in Cath. Ch. of York	{ E. York	York	Mrs. R. Savory T. H. Hayes, Esq. P. J. Taylor, Esq.
Tompson, M. Carrier	Woodstone, R.	Hunts	Lincoln	The King
Tripp, Charles ..	{ Bundercy, R. to S. Biadon, sin. R.	{ Devon Somerset	Exeter B.& Wells	Trustees of the late Earl of Bridgewater Abp. of York
				Mrs. Tompson Hon. P.C. Wyndham Earl of Egremont

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ward, Bernard J.	Peterchurch, V.	Hereford	Hereford	Guy's Hospital
Watson, J. Hewlett	Tyd, St. Giles, R.	Camb.	Ely	Bp. of Ely
	Charlton Kings, C.	Gloster.	Gloster.	Jesus Coll. Oxf.
Williams, Robert	to Aber, R.	Carnaer.	Bangor	Trustees under the Will of the late Lord Viscount Bulkeley

CLERGYMEN DECEASED.

On Thursday, January 21, at the Palace of St. Asaph, after a few days' illness, in the seventy-fourth year of his age, the Right Reverend John Luxmore, D. D. F. S. A. Lord Bishop of St. Asaph. In him his family have to deplore an affectionate parent; the Clergy of his Diocese, a warm friend and a kind adviser; and the poor of his neighbourhood, a liberal and compassionate benefactor.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Brown, Thomas ..	Conington, R.	Camb.	Ely	Bp. of Ely
Buckley, Thomas ..	Measham, P. C.	Derby	Lichfield	W. Wollaston, Esq.
Clifton, William ..	Clifton, R.	Notts	York	Sir R. Clifton, Bart.
Cockayne, T. D. D.	Dogmersfield, R.	Hants	Winchest.	Lady Mildmay
Coleman, Francis..	Humber, R.	Hereford	Hereford	Lord Chancellor
	Farlington, P. C.	N. York	York	Abp. of York
Dawson, Major ..	and Marton, P. C.			
	and Rand, R.	Lincoln	Lincoln	H. Hudson, Esq.
	with Fulnetby, C.			
	Chapl. in Ordinary to His Majesty	Abp. of York		
Drummond, E. A. H.	and Preb. in Cath. Ch. of York			
	and Preb. in Coll. Ch. of Southwell	Suffolk	Norwich	Sir J. Affleck, Bart.
	and Dalham, R.			
	and Hadleigh, R.	Chester	Canterb.	Abp. of Canterbury
Egerton, Sir P. G. Bt.	Malpas, R.			
	and Tarporley, R.	Hants	Winchest.	Lord Chancellor
Hughes, John	Fifield, R.			
Kerr, N.	Tilbrook, R.	Bedford	Lincoln	Lord St. John
May, Nathaniel ..	Leigh, near Lyghe, V.			
	Minor Can. in Cath. Ch. of Chester	Kent	Rochester	Rev. N. May
Molineux, William	and Fenton Kirk, V.			
	and Sherburn, V.	W. York	Pec. of D. & C.	Preb. of Fenton in C. C. of York
Oakeley, Herbert	Preb. in Cath. Ch. of Worcester			
	and Lydlham, R.	Salop	Hereford	Rev. H. Oakeley
Parson, John	West Lyn, R.	Norfolk	Norwich	H. H. Townsend, Esq.
	Lichfield, St. Chad, C.			
	St. Mary, V.	Stafford	Pec. of D. & C. of Lichf.	D. & C. of Lichf.
Proby, Baptist J. ..	St. Michael, C.			
	with Statfold, C.	Stafford	Lichfield	Dean of Lichfield
	and Brewood, V.			
	with Featherstone, C.	Gloster	Gloster	W. Rawlins, Esq.
Rawlins, Edmund ..	Dorsington, R.			
Reynolds, Owen..	Aber, R.	Carnaer.	Bangor	R. B. W. Bulkeley, Esq.
	and Clocaenog, R.			
	Denbigh	Berks	P. of D. of Sarum	Rev. H. Sawbridge
Sawbridge, Henry	Welford, R.			
	with Wickham, St. Swithin, C.	Sussex	Chichester	The King D. & C. of Chichester. Earl of Thanet
Slade, Samuel ..	Dean of Cath. Ch. of Chichester			
	and Felpham, sin. R.	Northam.	Peterboro'	Chr. Ch. Oxf
	and Hartfield, R.			
	and Staverton, V.	Somerset	B. & Wells	Mr. Tanner
Tanner, T.	Sampford Brett, V.			
Templer, John	Cullumpton, V.	Devon	Exeter	Rev. W. Grey
Webster, Robert ..	Ripponden, C.			
Wilde, John	Pontesbury, 3d Portion, R.	Salop	Hereford	W. E. Owen, Esq.

<i>Name.</i>	<i>Residence.</i>
Shuttleworth, Richard	
Stoddart, Charles	Ashford.
Weston, Stephen	London.

UNIVERSITY INTELLIGENCE.

OXFORD.

The following gentlemen have been elected Students of Christ Church; the first four from Westminster:—Mr. Ralph Barnes; Mr. Alexander John Sutherland; Mr. Stephen Fox Strangways; Mr. William Archibald Biscoe; Mr. William Ewart Gladstone; Hon. Charles John Canning; Mr. Mayow Wynnall Mayow; Mr. Richard Steele; Mr. William Edward Jeff.

Mr. George Edwards Heathcote has been admitted Actual Fellow of New College.—Rev. John Menzies, M. A. and Scholar of Corpus Christi College, has been admitted Probationary Fellow of that Society.

Congregations will be holden for the purpose of granting Graces and conferring Degrees, on the following days in the ensuing Term; viz.

Thursday, Jan. 14; Thursday, Jan. 21; Thursday, Jan. 28; Thursday, Feb. 4; Thursday, Feb. 11; Thursday, Feb. 18; Thursday, Feb. 25; Thursday, March 4; Thursday, March 11; Thursday, March 18; Wednesday, March 24; Saturday, April 3.

DEGREES CONFERRED.

MASTERS OF ARTS.

W. Burge, Wadham Coll. Grand Comp.
Rev. R. D. Cartwright, Queen's Coll.

Rev. Charles Parker, Queen's Coll.
Rev. George Wood, Lincoln Coll.
Thomas Gladstone, Christ Church.
Rev. John Wordsworth, New Coll.
Rev. William Henry Parson, Magd. Hall.
Rev. Thomas Sanderson, Magdalen Hall.
Rev. Peter Hall, Brasenose Coll.
Rev. H. Thorpe, Fell. of St. John's Coll.

BACHELORS OF ARTS.

C. R. Littledale, Student of Christ Church.
W. E. Page, Student of Christ Church.
Frederick Biscoe, Student of Christ Church.
John Robert Hall, Student of Christ Church.
Henry Partington, Student of Christ Church.
John Dryden Pigott, Christ Church.
Matthewman Manduell, Queen's Coll.
Thomas Tyssen Bazely, Queen's Coll.

The Venerable Samuel Butler, Archdeacon of Derby, and D. D. of St. John's College, Cambridge, has been admitted *ad eundem* in this University.

MARRIED.

At St. Botolph's Church, Bishopsgate, London, the Rev. Benjamin Robert Perkins, M. A. Chaplain of Christ Church, to Sarah, eldest daughter of Mr. Clode, of Bishopsgate Street.

CAMBRIDGE.

Thomas Scott, Esq. B. A. of Queen's College, has been elected a Foundation Fellow of that Society; and Frederick Dusautoy, Esq. B. A. of Queen's College, a Fellow on Mr. Edwards's Foundation.

PRIZES.

The Hulsean Prize has been adjudged to Thomas Mycis, Scholar of Trinity College, for his Essay on the following subject:—"What was the extent of the knowledge which the Jews had of a Future State at the time of our Saviour's appearance?"

The following is the subject of the Hulsean Prize Dissertation for the present year:—"On the Futility of Attempts to represent the Miracles, recorded in Scripture, as Effects produced in the ordinary course of Nature."

The subject of the Scatonian Prize Poem for the present year is "The Ascent of Elijah."

The following will be the subjects of

examination in the last week of the Lent Term, 1831:—

1. The Acts of the Apostles.
2. Paley's Evidences of Christianity.
3. The Prometheus of Æschylus.
4. The Fifth Book of the Histories of Tacitus.

Lord George Thynne, son of the Marquis of Bath, has been admitted of St. Peter's College.

COMBINATION PAPER. 1830.

PRIOR COMB.

- | | | |
|------|-----|----------------------|
| Jan. | 3. | Mr. E. Wilson, Cath. |
| | 10. | Mr. Brett, Corp. |
| | 17. | Mr. Fowke, Cai. |
| | 24. | Coll. Regal. |
| | 31. | Coll. Trin. |
| Feb. | 7. | Coll. Joh. |
| | 14. | Mr. Law, Pet. |
| | 21. | Mr. Fry, Regin. |
| | 28. | Mr. Punnett, Clar. |
| Mar. | 7. | Mr. Drake, Emm. |
| | 14. | Coll. Regal. |

- Mar. 21. Coll. Trin.
 28. Coll. Joh.
 Apr. 4. Mr. Porter, Chr.
 11. FEST. PASCH.
 18. Mr. Backhouse, Clar.
 25. Mr. Gore, Emm.
 Mai. 3. Coll. Regal.
 9. Coll. Trin.
 16. Coll. Joh.
 23. Mr. Paley, Pet.
 30. FEST. PENTEC.
 Jun. 6. Mr. Sewell, Sid.
 13. Mr. Foley, Emm.
 20. Coll. Regal.
 27. Coll. Trin.
 Jul. 4. COMMUN. BENEF.
 11. Coll. Joh.
 18. Mr. Adcock, Pet.
 25. Mr. Birch, Cath.

POSTER COMB.

- Jan. 1. FEST. CIRC. Mr. G. Clive, Joh.
 3. Mr. Thirlwall, Trin.
 6. FEST. EPIPH. Mr. White, Jes.
 10. Mr. Brown, Regin.
 17. Mr. G. C. Wilson, jun. Trin.
 24. Mr. Dugmore, Cai.
 25. CONV. S. & PAUL. Mr. Hopkin-
 son, Clar.
 31. Mr. Harrison, Jes.
 Feb. 2. FEST. PURIF. Mr. Monson, Trin.
 7. Mr. Dewe, Joh.
 14. Mr. Williamson, Clar.
 21. Mr. E. H. G. Williams, Joh.
 24. FEST. S. MATTH. DIES CINC-
 RUM. CONCIO AD CLERUM.
 28. Mr. Todd, Joh.
 Mar. 7. Mr. Gwyther, Trin.
 14. Mr. Thompson, Pemb.
 21. Mr. Jones, Trin.
 25. FEST. } Mr. C. G. Wilkinson, Jo.
 ANNUN. } Mr. D'Arblay, Chr.
 28. Mr. Symonds, Joh.
 Apr. 4. Mr. H. Hatch, Regal.
 9. PASS. DOMINI. Mr. Smith, Regal.
 11. FEST. PASCH. Mr. Pickford, Regin.
 12. Fer. 1^{ma} Mr. Hallowell, Chr.
 13. Fer. 2^{da} Mr. Fisher, Trin.
 18. Mr. Gul. H. Roberts, Regal.
 25. Mr. Russell, Joh.
 Mai. 1. FEST. SS. PHIL. et JAC. Mr.
 Cooper, Joh.
 2. Mr. Cape, Clar.
 9. Mr. Richardson, Joh.
 16. Mr. Gul. F. Wilkinson, Corp.
 20. FEST. } Mr. Ash, Chr.
 ASCENS. } Mr. J. Wood, Trin.
 23. Mr. Holroyd, Cath.
 30. FEST. PENTEC. Mr. G. Atkin-
 son, Regin.
 31. Fer. 1^{ma} Mr. Smith, Pet.
 Jun. 1. Fer. 2^{da} Mr. Wale, Joh.

- Jun. 6. Mr. Porter, Cai.
 11. FEST. S. BARN. Mr. Dewe, Re
 13. Mr. A. Browne, Joh.
 20. Mr. C. B. Tayler, Trin.
 24. FEST. N. A. R. JOH. BAPT. Mr.
 Sinalley, Joh.
 27. Mr. Stanley, Joh.
 29. FEST. S. PET. Mr. Thorp, Trin.
 Jul. 4. COMMUN. BENEFAC.
 11. Mr. Gul. F. Mansel, Trin.
 18. Mr. Boutflower, Joh.
 25. FEST. S. JAC. Mr. Lumb, Joh.

Resp. in Theolog.

Mr. Matthew, Trin.

Mr. Feachem, Joh.

Mr. Otter, Jes.

Mr. Lucas, Cai. ..

Mr. Hankinson, Trin.

Mr. Hurst, Clar. ..

Mr. Drake, Joh. . .

Mr. Mori Joh.

Mr. Oakes, Trin. .

Mr. Brandling, Joh.

Resp. in Jur. Civ.

Mr. Clarkson, Jes. }

Resp. in Medic.

Mr. Mair, Jes.

Oppon.

Coll. Trin.

Coll. Joh.

Mr. Melvill, Pet.

Mr. Egremont, Cath.

Mr. Atkinson, Sid.

Mr. Ramsay, Jes. .

Coll. Regal.

Coll. Trin.

Coll. Joh.

Mr. A. Veasey, Pet.

Mr. Turney, Pemb.

Mr. Hankinson, Cor.

Mr. Harrison, Jes.

Coll. Regal.

Coll. Trin.

Coll. Joh.

Mr. Johnston, Magd.

Mr. Evans, Pemb.

Mr. Blake, Corp. Ch.

Mr. Porter, Cai.

Coll. Regal.

Coll. Trin.

Coll. Joh.

Mr. Perkins, Pet.

Mr. Durham, Cath.

Mr. Gooch, Corp. Ch.

Mr. Brougham, Jes.

Coll. Regal.

Coll. Trin.

Coll. Joh.

Oppon.

Mr. Dugmore, Cai.

Mr. Doughty, Cai.

Oppon.

{ Mr. Stockdale, Pem.

{ Mr. White, Emm.

MARRIED.

The Rev. Henry Melvill, M. A. Fellow and late Tutor of St. Peter's College, to Margaret Alice Jennings, eldest daughter of the late Captain Jennings, R. N.

At East Dereham, the Rev. John Birkett, M. A. Fellow of St. John's College, to Sally, second daughter of the late Charles Browne, Esq. of Lowestoft.

NOTICES TO CORRESPONDENTS.—Will "M." the writer of the article on "Disembodied Spirits," in our Number for September last, oblige us with his address?—An account of "Devonshire College," and an article on the Surnames of the Bishops, have been received.—We agree with "T. C." on the subject of Sunday Skaters.

THE
CHRISTIAN
REMEMBRANCE.

MARCH, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons preached in the Parish Church of St. Botolph, Bishopsgate. By CHARLES JAMES BLOMFIELD, D.D. Rector, now Bishop of London.* London: Fellowes and Rivingtons. 8vo. 1829. Price 12s.

THIS excellent volume needs no *Imprimatur* of ours to recommend it to the notice of the public. It is inscribed, with peculiar felicity of phrase, and most affectionate piety, to the parishioners of St. Botolph's, Bishopsgate, "as a record of" the author's "thankfulness to Him, who inclined them to hear the word with affection, and as an evidence of his continued desire to promote their spiritual welfare." Deeply as the flock must regret the removal of a pastor, by whose assiduous care they have been so abundantly fed "with knowledge and understanding;" doubtless, they will rejoice at an event, which has so greatly increased the sphere of his usefulness, and raised him to a situation of honour, which his merits as loudly challenged, as the crisis of the Established Church confessedly needs. "The signs of the times," to the prophetic eye of a *Christian*—(for we meddle not with that "distress and perplexity" of the political world, "which have made men's hearts fail them for fear, and for looking after those things which are coming upon the earth")—the signs of the times" are big with portentous augury, and the faith once delivered to the saints must indeed be earnestly contended for, whether we would save it harmless from the rude assaults of infidel liberality, or protect it from the mischievous contact of indifference, enthusiasm, and cant.

The learned author of the *Sermons* before us "has studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The doctrines of the gospel have been faithfully expounded, and its precepts impressively enforced. With apostolical "plainness of speech" the venerable Prelate has united an awful solemnity of style, which bespeaks a heart thoroughly imbued with the feelings of a Christian, and alive to the

measureless responsibility of his office. The uncompromising spirit of a Christian warrior, encouraging his followers to the battle of the cross, hath taught him to assume the attitude of one, who would summon men to "*endure hardness, as good soldiers of Jesus Christ ;*" yet his most zealous exhortations are but "the words of soberness and truth;" and the spirit of benevolence and love with which they are uttered, makes an indelible impression upon our hearts. "*Quanta illæfuit gravitas! Quanta in oratione majestas! ut facile DUCEM, non comitem diceres.*"*

The volume, which we have thus introduced to our readers, contains twenty-two sermons, upon the following topics:—1. A Godly Disposition necessary to the hearing of the Word. 2. Infidelity caused by Ignorance and Ungodliness. 3. The Mysteriousness of some parts of a Divine Revelation no ground of Objection. 4. The Help of the Spirit. 5. The Gifts of the Spirit. 6. The Creation. 7. The general Deluge. 8. Pharaoh's Heart hardened. 9. Choice of a Religion. 10. Dispositions for, and grounds of confidence in Prayer. 11. Humility and Contrition. 12. Christian Courage and Consistency. 13. Christian Improvement. 14. Christian Purity. 15. Constancy in our Christian Profession. 16. The Christian interpretation of signal Calamities. 17. Penance and Penitence. 18. The good Shepherd. 19. The Cross of Christ. 20. Resurrection of the Body. 21. Athanasian Creed. 22. A Farewell Sermon.

To analyze these Sermons, in the usual space allotted to our review of single volumes, would be an almost impossible task, and, without doubt, a very fruitless undertaking. We purpose, therefore, to favour our readers with some extracts from the most interesting portions of them, by which they may learn to admire both the *matter* and the *manner* of the work upon our table. Yet, where all is so good, how shall we make partial selections? and where there seems little motive for preference, how shall we fix our choice? We will begin, ἀπ' ἀρχῆς. The *first* discourse shall have our *first* regard. The doctrine of an *assisting* and *preventing* grace has been an abundant source of heresy and dispute. Whether a man, by his own natural strength, can turn and prepare himself to faith and calling upon God; what is the efficacy of *preventing* grace; whether it ever fail of converting those to whom it is offered; and whether its recipients may finally resist it; are points about which there have been "great searchings of heart." How to solve the difficulties which embarrass our reasonings, when we attempt to reconcile the notion of preventing grace with that of free-will, has been the vain endeavour of men, who would be wise above what is written. "Our necessary ignorance of what may be

* Cic. de Amicit. 20.

termed the moving force of God's providence in the moral government of the world," should ever be weighed by those, who venture upon the delicate subject of *inceptive grace*. Dr. Blomfield has manifested his wonted talent upon this point, and shall speak for himself. Having, from John viii. 47, established the doctrine, that all who are effectually disposed to embrace the gospel, are *so* disposed by the grace of God's Holy Spirit, the Bishop writes thus :—

The fountain of living waters is set open, and *all are invited to take of them freely*. But that, which God invites and intreats all men to do, he will certainly enable them to do; and it is therefore manifest, that whosoever has heard the message of peace in the gospel, has also received the power of attending to it, whatever use he may have made of that power. As for those, who are actually members of Christ's church, I consider it certain, that every person, in covenant with God, *has grace enough given him, to incline him to pray for more*. But the grace, so given, may be rejected, or resisted, or not improved: for although it is *sufficient*, it is not *irresistible*. Those persons, who are spoken of in Scripture as *resisting* the spirit of God, can resist him only when he is present. That he comes to us in different degrees, according as we improve the opportunities which he affords, and that he abides with us, and in us, according as we strive to retain him, is evident from the different expressions used by the apostles of "*growing in grace*," "*abounding more and more*," "*adding one virtue to another*." We conclude, therefore, that God gives to all his servants what may be termed an initial, or inceptive grace, a seminal principle of good, enabling them to turn to him, and seek for a more abundant supply; and so larger and larger measures are successively vouchsafed to them, who use and improve what has already been imparted to them; . . . whereas the neglect and non-improvement of spiritual aid and influence, are the causes of their being at length wholly withdrawn."—Pp. 11, 12.

We heartily commend our author's second sermon to the study of those conceited sciolists and contemptible sophists, who think, or *pretend* to think, it a mark of *talent* to reject the gospel, and enlist themselves under the banners of some great name to support their wretched cause of infidelity and sin. We are tempted to make the following quotation, because the perusal of a recent memoir of a noble poet, by a poetical biographer, has made us acquainted with the exemplar, which, probably, suggested to our excellent author the outline of his picture.

Again then I assert, that such instances of highly gifted infidelity are no argument against the truth of our holy religion. But I will tell you what they are; and in that point of view I earnestly intreat you to consider them with seriousness, and with fear. They are sad and signal instances of that perverseness of human nature, which converts to the purposes of evil the best and noblest gifts of God. They are striking proofs of the necessary connexion between a depraved heart and a moral blindness of the understanding. They teach us, that the finest talents, far from ascertaining any man's success in his search after divine truth, may powerfully obstruct its reception, if they be previously engaged in the cause of libertinism and sensuality. Above all, they are awful warnings, which may serve to admonish us, that when man, proud and impious man, abuses, to the ends of sin, those faculties which the Almighty Source of Wisdom gave him for the instruction and improvement of mankind, he is oftentimes abandoned in judgment, to the misgovernment of his own perverted reason, and suffered to be tossed to and fro by every gust of passion,

without consistency or respect in this world, and without hope in that which is to come. A more melancholy and awful spectacle can hardly be presented to the mind than that of a reasonable being, made in the likeness of his Creator, for the purposes of God's glory and his own eternal happiness, misled by practical ungodliness, and wilful ignorance, into the mazes of unbelief; not only neglecting the revealed will of God, but ridiculing and reviling it; not only indulging, without remorse, in every sinful pleasure, which the gospel forbids, but infusing the poison of immorality into the minds of others; labouring to vitiate the source of public principle, to weaken all the ties of virtue, and to pave the way for infidelity and atheism, by familiarizing the minds of thousands to the profane and impure effusions of a perverted imagination and a corrupt heart; to see him, deriding, with bitter sarcasms, the commerce of Christian society, and the softening intercourse of domestic life; casting around him, as in sport, firebrands, arrows, and death; and exulting in the moral destruction which he has wrought.—Pp. 27—29.

Do our readers recognize the likeness? Is not the picture drawn *to the very life*? We are sure that they will forgive another extract from this masterly discourse, notwithstanding the length of the last; nor will they fail to admire the *faithful* and bold touches of the reverend limner, who thus proceeds to fill up his canvas:—

This is indeed a melancholy sight: but mark the result. The God, whom he insults, and affects to disbelieve, at length forsakes him, and gives him up to the hardness of an impenitent heart. Then conscience is utterly extinguished and put away; the *light* that is in him becomes *darkness*; he is precipitated, by a restless and insatiable love of sin, from one degree of wickedness to another; his peace of mind destroyed; and by degrees his bodily strength decayed; the respect of all good men forfeited; admiration succeeded by pity and contempt; conversion seems to be hopeless, condemnation unavoidable; and at last, perhaps, in the midst of his unholy and mischievous career, the decree of the Almighty goes forth, and the wretched man is suddenly taken away, to abide the coming of his eternal Judge.—Pp. 29, 30.

“*Quis talia fando temperet a lacrymis?*” We hasten from the melancholy picture, with regret that our limits forbid us to gratify our readers by inserting the admirable exhortation appended to it. Oh, how blest the pen which is employed in such holy ministrations! Oh, how perverted the ingenuity, which would gloss over the sickening deformities of infidel debaucheries, by juggling casuistry and false philosophy! Alas! that such a man should have so lived! Alas! alas! that he should be thus, by the officious cupidity of friends, *damned to immortality*! But we forbear. In mercy to the dead, whose memory cannot too soon perish, we forbear to remonstrate with his partial and mischievous biographer, whose talents have been lamentably abused, in an abortive attempt to “make the worse appear the better reason.” From such pestilent *lucubrations* we return with gladness to the beautiful pages of the learned and right reverend author before us, whom it is impossible to quote without approbation; and of whose many excellences, as exhibited in the volume under review, it is difficult to make an abridgment, without injustice to the comprehensive discussions and the lucid arrangement of their gifted author. Indeed, Dr. Blomfield is

most strong, where the assailants of Christianity have thought themselves most secure of victory; and most solemn and convincing, where the laugh of the scorner and the ridicule of the philosopher have boasted themselves most invincible. What taunts hath not the scoffer directed against the Trinity as incredible and incomprehensible? Yet we intréat him to listen to the wise observations of our pastor, who thus addresses himself to the subject:—

How unreasonable is it to reject any doctrine, which is revealed to us in the Christian Scriptures, only because we are unable to comprehend how it can be! The words may be plain and evident, where the doctrines which they contain are mysterious; and how much safer, and wiser, and more besitting our present condition it is, to conclude, that these truths are proposed by the author of light, to prove our humility and ready acquiescence in his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know every thing in this present life; it is not agreeable to our notions of a state of trial that we should. Many things we must at present take for granted, upon the authority of God's word; nor is this any juster ground of complaint than it is, that a child is less acquainted with the reason of things than one of maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the Scriptures are indeed, what they profess to be, the Word of God; and then takes in hand the Sacred Volume of truth with a humble and teachable mind, prepared to believe all that is therein stated, because he finds it there; and to practise all that is therein commanded, because he there discovers the sure will of God, and the motives to obedience. This it is, to receive with meekness the engrafted Word.—P. 49.

It is with unfeigned regret that we state our inability to transcribe the whole of the sermon in the volume before us, upon the "Help of the Spirit;" a fundamental doctrine of the gospel, that which none has been more grossly perverted to purposes of mischief, and delusion, and hypocrisy; as, assuredly, on the other hand, none has been more ignorantly derided by the proud advocates of the self-sufficiency of human reason.

The words, (observes our Right Reverend Prelate) in which the Apostle describes the assistance rendered by the Spirit to the faithful Christian in prayer, are exactly descriptive of the mode, in which as the Comforter, he supplies *all* the wants, and strengthens *all* the weaknesses of the believer: "*likewise also the Spirit helpeth our infirmities.*" He does not irresistibly constrain our will. He interposes not the strong arm of his almighty power to crush, or chain down our rebellious passions. He pours not an irresistible flood of light upon the eye which is closed by pride and prejudice; but *he helpeth our infirmities*. How affecting, how encouraging is this description! how conformable to that character, in which the Holy Spirit has been especially promised to Christians, the character of the Comforter! But how is it realized!—P. 65.

In these *blessed* days of latitudinarian indifference and *Popish* triumph, it is, indeed, consolatory to read the manly sentiments of Dr. Blomfield, touching the *miserable tricks*, which fools have believed and *knaves* have applauded, as if the cause of truth *now* stood in need of such absurd and questionable miracles as the Church of Rome has claimed in behalf of her ambitious hierarchy.

This spiritual juggling is still carried on, (writes his Lordship,) not only in the wilds of an ignorant and half civilized people; but in this very metropolis; in the citadel and strong-hold of the Protestant faith.' Upon looking to the present aspect of the Church, can I forbear from protesting against those gross attempts at delusion, which are now again made, with an equal mixture of impiety and folly? We protest against them, from a regard for the souls of men; . . . we protest against them, as doing an injury to the cause of true religion; for since those, who now pretend to effect these miracles, claim that supernatural character for their own works, which is claimed for the works done by Christ and his apostles, every blow which is given to the credit of one, redounds to the discredit of the other; and we know how easy and common the transition is, when a partial light all at once breaks in upon long continued darkness, from a blind uninquiring superstition, to a fixed and impregnable infidelity.—Pp. 85, 86.

Not less deserving of approbation is the following just reprehension of the doctrine of penance, which we select from the seventeenth sermon of the volume under review.

We do not persuade the members of our Church, that their peace with God is to be made on easy terms; we do not tell them that *any* kind of regret for sins, followed by confession to the priest, and by penance, performed or compounded for, will procure remission of sins; nor do we tell them, that by any act of penitence, however solemn and however sincere, they can make *satisfaction* for sins. But what we do tell them is this; that with a real contrition of heart, arising from a deep conviction of their own sinfulness, and the misery of being at enmity with God, they must set themselves to reckon up, and to confess their faults, to deprecate the just anger of God, and to supplicate for mercy and pardon: not for any worthiness in themselves, or their acts of penitence, but for the sake of him who died that sinners might be forgiven; rejoicing in the certainty of that wonderful dispensation, by which the mercy of God has been reconciled to his justice; and finding in that assurance somewhat to add seriousness to their confession, earnestness to their prayers, and confidence to their hopes.—Pp. 313, 314.

We shall be pardoned if we presume to point out *the sobriety of judgment*, which characterizes these sermons, and *the good sense*, which has enabled their learned author to steer a happy course between opposite extremes. He is every where prudent, but no where tame: always animated, yet never impetuous; sometimes indignant in lashing the pride of the scoffer, yet never uncharitable in his denunciations;—often solemn, yet never debased with affectation;—at all times warm in the expression of pious gratitude, yet never enthusiastic. In good truth, the Right Rev. Prelate wins our rivetted attention, and inspires us with awful emotions, by the *earnestness* and the *honesty* of his manner. He speaks *to our hearts*, because he speaks *from his own*. He disdains the petty tricks of bombastic declamation: he despises the miserable cant of whining hypocrisy; he does not attempt to astonish his auditors by the glare of portentous paradox; he has no "*sesquipedalities*" to enhance the reputation of his learning; he never compromises his principles to secure the applause of men. The glory of God is the object at which he aims; and the salvation of his fellow-creatures, by the cross of Jesus, is the desire of his heart. But we

are sensible that praise is worthless, with our readers, without substantial *proof* of the merits eulogized.

We have spoken of the sobriety of our author's judgment: what can be more judicious than his sentiments upon the folly of some men's notions touching the benefits of prayer? Having said that trust in God is requisite to the furtherance of our petitions, he wisely adds—

But here it is necessary to shut the door against enthusiasm. The trust in God, which ought to be felt by every one who approaches him in prayer, is surely not a persuasion that he will answer *every* petition which may be presented to him; or that he will answer *any* in the precise way in which the petitioner may think proper to point out: but a belief that he will forgive the ignorance which prays amiss, and give us those good things which we know not how to ask; while he withholds from us all that may be injurious to our final interests, however earnestly we may pray for it. But to expect that God shall determine any particular question, in answer to prayer; or that he should supply any particular want, in the mode which we ourselves desire, is to expect that he will interpose a special providence in our behalf, and submit the comprehensiveness of his wisdom to the narrowness of our limited and fallible understanding," &c. &c.—P. 177.

Of the nice discrimination with which Dr. Blomfield handles a singularly delicate topic, we have an example in the beautiful discourse, (the sixteenth in the volume), upon the Christian Interpretation of signal Calamities. The sermon was preached two days after the destruction of the Brunswick Theatre, "a catastrophe which was described, in handbills dispersed through the metropolis, as a manifestation of God's anger against theatrical amusements."* The text is Luke xiii. 4. Imagine, for a moment, what violence, on the one hand, or what culpable lenity, on the other, an ordinary writer would have exhibited on this difficult and perplexing subject; and you will at once acknowledge the wisdom displayed by the learned and pious Bishop, who thus delivers himself, in reference to the subject before him. The passage we quote is preceded by a feeling condemnation of the uncharitable judgments, which had been passed upon the awful event to which we have above alluded, and runs thus:—

To acknowledge the working of an all-wise and merciful Providence in every thing which happens, is indeed the delight, as it is the duty, of the truly religious man; but to pretend to read a judicial sentence of approval or condemnation, in every prosperous or adverse dispensation, which befalls those around us, is the part of a bold and uncharitable fanaticism, which rushes in where angels fear to tread, ascends the everlasting seat of judgment, and presumes to invest the *anathema maranatha* of human prejudice and passion with the authority of a divine decree.

Respecting the lawfulness, or unlawfulness of theatrical amusements, in a religious point of view, I am not about to deliver an opinion. Were I asked whether I think them conducive to the ends of piety and morality, I should know what to answer; although to questions, which relate to actions not expressly permitted or forbidden in the Word of God, it is no easy matter so to answer as to satisfy inquirers, who will think us needlessly and unreasonably rigid, if we answer one way; and pretend that we approve of all their excesses

* See our Number for May, 1828.

and abuse of recreation, if we answer the other way. But one thing I may, and will say; that the pursuit of pleasure is a crying sin of the age in which we live; and that we can much better spare some of the most fashionable amusements of the day, than we can dispense with a single help to piety and devotion,—a single restraint upon morality.—Pp. 292, 293.

But our contracted space forbids us to prolong our sojourning in these delightful pages. We therefore entreat our readers to consult this truly apostolical volume for themselves, conscious that we shall be found to have delivered no partial verdict, and to be strictly within the line of severest truth, when we declare, that there is not one of the sermons, in the volume thus submitted to their favour, whence we could not have made many quotations of equal, if not of greater, merit with the extracts, which we have casually offered.

The Bishop is singularly happy in his perorations: not the least important, nor the least difficult part of this species of composition. But we have no room for further observation. We thank the learned Prelate for his labours; and we hope, for the cause of unadulterated religion, and the advancement of orthodox faith, that we may soon have an opportunity of reviewing another, and yet another of his admirable productions.

ART. II.—*The Doctrine and Law of Marriage, Adultery, and Divorce: exhibiting a Theological and Practical View of the Divine Institution of Marriage; the Religious Ratification of Marriage; the Impediments which preclude and vitiate the Contract of Marriage; the Reciprocal Duties of Husbands and Wives; the Sinful and Criminal Character of Adultery; and the Difficulties which embarrass the Principle and Practice of Divorce: with an Appendix, containing an Essay on the Hellenistic and Ecclesiastical Meaning of the Word ΠΟΡΝΕΙΑ, ordinarily translated Fornication.* By HECTOR DAVIES MORGAN, M.A. of Trinity College, Oxford; Minister of Castle Hedingham, Essex; Prebendary of Brecon; and Chaplain to the Right Hon. Lord Kenyon. Oxford: Parker. London: Rivingtons. 1826. 2 vols. 8vo. pp. xii. 552 & 617. Price 1*l.* 10*s.*

OF this elaborate and learned work, equally creditable to the industry and the talent of its very respectable author, no incorrect judgment might be formed by a perusal only of the title-page. We utterly abominate the doctrines of phrenology; and we have little faith in the science of physiognomy:—at the same time, we are free to confess that the mere title and appearance of a book are, to our critical eyes, in many cases, a safe criterion of its merits, and a sure indication of its principles. Who can read the title-page of Mr. Morgan's octavos, and not see at once the ample detail, the honest simplicity, the learned research, the indefatigable patience, and the pious zeal of their

author? These, however, are not the only virtues of Mr. Morgan; and we willingly testify that his learning and his zeal are tempered with a modesty and a meekness, which might disarm the severity of criticism, and are characteristic of "*the wisdom which is from above.*"

Upon the subject of marriage, as upon most other topics which have been discussed warmly, the most contradictory hypotheses have been broached by their respective supporters. Whilst, on the one hand, it has been maintained that marriage is a *sacrament*, it has been insisted upon, on the other, that it is merely a *civil contract*; and whilst one party has zealously argued for its *indissolubility* under *any* circumstances, another sect has contended with equal zeal for the lawfulness of *divorce*, according to the mere fancy and caprice of the sated and fickle husband. Lawyers, canonists, and divines, have set the battle in array against each other, and the issue of the contest has displayed the ingenuity and the learning of the combatants in such multifold variety, that the theme might well be deemed exhausted, and incapable of further novelty or illustration. Yet Mr. Morgan has boldly taken the field, and struck out a *new* path for himself. It is the one purpose of his treatise to establish "the holiness and the indissolubility of marriage on the basis of its divine institution."

Whether adultery be *malum in se*, or *malum prohibitum*;—whether a woman may commit adultery with the consent of her husband; or, whether either of the parties united in marriage may commit adultery, with consent of the other, for the sake of children, are questions with which our author has forbore to contaminate his pages. • What is the distinction betwixt adultery occult, presumptive, interpretative, improper, single, figurative, and licit, he has wisely declined to state. Our readers will appreciate his learning and his labours on the question generally, when they learn the mass of matter, which he has collected in his inquiry; "in the prosecution of which, he first collected and weighed the several texts of Scripture, which speak of the doctrine of marriage, and proceeded to follow that doctrine *through all the relics of the three first centuries*, observing the diction as well as the opinions of the primitive writers, and taking advantage of the light of various learning which Selden and other authors have thrown upon the question." The Commentaries of Blackstone, the Parliamentary Debates, the Term Reports, and many other sources of legal information, which we cannot particularize, have been consulted with laudable diligence. Mr. Morgan has written eloquently, and with feelings at once of piety and zeal in all that he has said respecting the turpitude of adultery, and the mutual obligations of husbands and wives: and he has fixed *the divine institution* of marriage upon a basis as firm as adamant; and his illustration of the doctrine of divorce will entitle him to the first rank amongst those who have discussed the same interesting points.

The palpable disagreement between the ecclesiastical and municipal laws, in respect of the nuptial contract, is forcibly painted : and how the objections of Unitarians and Free-thinking Christians may be most easily satisfied, is a topic, upon which our author has manifested no common address and discretion. We feel, however, that Mr. Morgan had better be permitted to speak *in propria personâ*, as to the object of his valuable labours.

When there is such discrepancy between the ecclesiastical and municipal laws pervading the whole doctrine and law of marriage, it is not unnatural that the minds of men should be in doubt and perplexity on one of the most vital questions of moral duty : and for the correction of the disorder which prevails on the principle and rule of matrimony, and in the absence of more comprehensive treatises, it is proposed to collect, from the Scriptures, from the writings of primitive antiquity, and from the various authorities which throw light on the subject, a theological and practical view of the divine institution of marriage, of the religious ratification of marriage, of the impediments which preclude and vitiate the contract of marriage, of the reciprocal duties of husbands and wives, of the sinful and criminal character of adultery, and of the difficulties which embarrass the principle and practice of divorce. In this inquiry into the true doctrine of matrimony, it will be attempted to ascertain how far the tenets of the Church are true and worthy to be maintained, and in what respects the provisions of the Law are in need of revision. The appeal is confidently made to the authority of the Scriptures, on which the doctrine of the Church is founded, and with which the laws which regulate the social institutions of a Christian state ought in all things to correspond. The following passage of the Gospel of Saint Matthew compared with the parallel narrative of Saint Mark, comprehends the Christian doctrine and law of marriage, and is the basis of the proposed investigation.-- Vol. I. pp. 16, 17.

We particularly beg our readers to consult the passage of the Evangelist (Matt. xix. 3—12), to which Mr. Morgan refers ; for it is the main hinge upon which he has made his argument to turn with regard to the absolute indissolubility of the nuptial bond under any circumstances whatever. We confess ourselves unprepared to draw *that* inference from the passage just alluded to : and we are inclined to think that the question, with which the Pharisees tempted our blessed Redeemer, "Is it lawful for a man to put away his wife for EVERY CAUSE?" is the proper key to unlock his reply ; or, to write plainly, that the meaning of our Lord's answer must be gathered from the nature of the question put to him. "Is it lawful for a man to put away his wife FOR EVERY CAUSE?" To understand this query, we must remember the *facility* of divorce claimed by the Jews, among whom, besides incontinence and adultery, ugliness, or old age, or ill humour, in a wife, or mere caprice or distaste, with or without reason, in the husband, were deemed sufficient grounds for giving a bill of divorce.* The lawfulness of this dangerous laxity, is the point inquired after by the Pharisees ; and to *that* point we would confine

* Selden de Uxore Hebr. lib. iii. c. 7.

the reply of our Lord in the negative, which he gave to their question; by which he restricts the lawfulness of divorce to the single case of adultery, in accordance with the interpretation of the Mosaic ἀσχημον πρᾶγμα, by Rabbi Shammai and his followers, and in opposition to the tenets of Hillel, and his licentious partisans. We contend with the same earnestness, would we could contend with the same *talent!* as Mr. Morgan, that marriage is not merely a *civil* contract, but one of *divine institution*; yet we hesitate to draw the *indissolubility* of that contract, from the circumstance of its *divine* institution; and we are of opinion, that the very fact of its being a *CONTRACT*, with mutual stipulations, implies that such bond may be *void* when those stipulations are disregarded. Marriage was instituted by God. Very true: does it *thence* follow that it is incapable of being dissolved? We think not. “Concubitu prohibere vago, dare jura maritis,” is wisely ranked amongst the most salutary attempts of political sages; and though the multifold mischiefs of polygamy might have taught mankind the folly of such debasing practices, it needed the purifying power of Christianity to establish the rite of marriage on its proper principles, and to enforce a purer system, whereby to regulate the intercourse between the sexes. Arbitrary divorce, and libidinous polygamy, are alike destructive of conjugal love, and opposed to the great end for which the Almighty united the primeval pair in the meet alliance of holy wedlock. Still we contend that marriage, though a *religious*, is also a *civil* contract, “regulated and prescribed by law,” according to the judgment of Sir William Scott, in *Dalrymple v. Dalrymple*, “and endowed with civil consequences;” and whilst we express our unqualified reprobation of the maxim, that marriage is a *merely civil* contract, and *nothing more*, we see no reason to deny that *it is*, in *some respects*, a civil contract, and we confess ourselves unable to assent to Mr. Morgan’s doctrine, when he tells us, that “*no restriction* can be properly laid upon a divine institution without the authority of a divine revelation.”—Vol. I. p. 67. The nuptial contract, first appointed by God, and then enforced and regulated by human laws, differs undoubtedly from other contracts; for it is not, like them, dependent upon the will of the parties for its endurance, and “its rights and consequences are more lasting, more general, and more important;” and we marvel greatly at the strange judgment which Paley has given upon this important question. (Mor. Philos. Book III. chap. 7.) But we are unable to assign any reason why the marriage contract should be exempt from the control of human legislation, with the proviso, that such interference shall not be in opposition to the *revealed will* of the Most High.

It is more than time, however, that we introduce our readers to Mr. Morgan himself, by a partial analysis of his able volumes; *partial*

it must necessarily be in our limited space. The work is divided into eight chapters; and these are subdivided into sections. The first chapter—(the different doctrines of the Church and of the law of England having been powerfully illustrated in the Introduction)—treats upon the divine institution of marriage; of which we forbear to say more, than that we thank Mr. Morgan for his valuable statement; and we proceed to the second chapter, which treats of *the religious ratification* of marriage, in two sections; the first of which explains “*the expedience and antiquity*” of the religious ratification, whilst the second shows how it has ever been so ratified “*in England.*”

The first condition (of marriage) is the mutual agreement, contract, or espousals of the parties; and to this agreement must be added such a ratification as shall render the agreement irrevocable and the contract indissoluble; and the interest of the parties, the interest of the offspring, the interest of their kindred, the interest of society, all agree in requiring that the consent shall be pledged under such circumstances, that the obligation shall not be retracted. A private engagement of the parties upon arbitrary terms, which they themselves shall settle and interpret, and which they shall be at liberty to alter or rescind, is not sufficient to constitute a marriage contemplated by the light of Scripture, which insists upon the permanence of the conjugal union, and authorizes the inference of the necessity of a public ratification, in the presence of witnesses who may certify the terms of the consent, and by their testimony enforce the fulfilment of the obligation. The publicity of marriage does not infringe the simplicity of the primary institution.—Vol. I. p. 73.

Waving our opinion touching the absolute indissolubility of the nuptial bond, we agree perfectly with Mr. Morgan, upon the propriety and the necessity of the *public* solemnization of the marriage rite, for we are persuaded that *clandestinity* is, above all things, to be deprecated, and that the well-being of the community, as well as the interests of the parties, imperiously demand the most *public* ratification of this important alliance. Considering, moreover, the *divine* institution of marriage, and the *sanctity* with which it is invested in Holy Writ, and the *reverence* generally attached to it in the feelings and opinions of men; we advocate the propriety and expedience of its *religious* ratification, and we shall think ourselves indeed fallen upon evil times, should the sacerdotal benediction, in deference to the clamour of atheistical republicans, or in compliment to the *charitable designs* of freethinking Dissenters, be again, as in the days of Cromwell, severed from the ratification of marriage. We thank God, that its *religious* ratification is now *by law* necessary; and the man, who would form a contract, by which he becomes, as it were, *amalgamated* with the partner of his bed, and corporally substantive with her, without supplicating the blessing of the Almighty, has “a fond confidence in his own strength, or a very imperfect notion of the duties, the dangers, the difficulties, the anxieties, the responsibilities, and the chances of a union, which only death, he hopes, may dissolve. What the law *was*, we are neither

competent to tell, nor curious to know. The existing Marriage Act (4 Geo. IV. c. 76) is sufficient for all practical purposes; and we leave the difficult and technical arguments that have been raised with regard to the law of marriage before Lord Hardwicke's Bill, (26 Geo. II. c. 33), and the effects of that memorable measure upon the previous statutes, to the investigation of those, who have more time and talent to devote to such nice points of inquiry. "Who shall decide, when Doctors disagree?" We are bound to add, however, in justice to Mr. Morgan, that we can refer to no treatise upon the law of marriage, which displays more skill, or profounder research, than are discoverable in the pages before us; and we especially entreat our readers to peruse his valuable statements touching Unitarian marriages, of which we have heard so much in these grievous days of ecclesiastical oppression and civil misrule. Mr. Morgan is anxious for a judicious revision of our marriage ritual, "without any compromise of the ancient and universal practice of the religious ratification of marriage." The conscientious scruples of our dissenting brethren deserve respect from every man, who knows what conscience means; yet we have grave doubts, and uncomfortable misgivings of mind, about any alteration of our Liturgical services in deference to these *pretended* scruples. •

We must hasten, however, to our author's third chapter, upon the "impediments which preclude and vitiate the contract of marriage."

Restrictions upon the general freedom of marriage are agreeable to the natural sense of propriety, and have been sanctioned by the uniform practice of all nations. Reason, nature, necessity, the interests of society, the happiness of individuals, plead with concurrent voice for the establishment of some restrictions upon marriage. Proximity in respect of natural relations, and disparity in respect of religious and civil distinctions, are the two heads under which these restrictions have been generally classed. Marriages contracted in opposition to human laws are *illicit*; such as violate scriptural rules are *incestuous*. What restraints were laid upon marriages by the primitive Fathers of the Christian Church; how they were confirmed by a long succession of decrees of councils, from the Council of Arles (A. D. 314), to the Council of Orleans (A. D. 533); how the Christian emperors made the civil to confirm the ecclesiastical law upon this subject; what enactments were framed by Constantine, Valentinian, Marcian, Theodosius, Arcadius, Honorius, and Justinian; what was the marriage law of Mahomet; what were the decrees of the eastern and the western Church relative to the prohibitions of marriage; what were the proceedings of the famous Council of Trent; what it pleased the wisdom of our uxorious Henry to establish by statute touching the question before us; what are the civil disabilities, which render certain marriages, by the municipal laws of England, not voidable, but

void ; he, who wishes to learn, may profitably consult the chapter of Mr. Morgan, of which we are now writing.

The tedious prolixity of this discussion (our author observes) of incestuous and illicit marriages, admits the addition only of a very brief recapitulation ; that *in all ages, in all countries*, and under *all* dispensations of religion, various restrictions have been laid upon marriage ; that these restrictions have been carried to an extent which is not required by any moral policy, or justified by any religious authority ; and that in England these restrictions are explicit and distinct, and established upon a Scriptural foundation.—Vol. I. p. 282.

Lord Hardwicke's Act, Dr. Phillimore's speech, and the debates in the House of Lords, on the several propositions for restricting the *nullity* of marriage, and for substituting *voidability*, our limits forbid us to touch. The reciprocal duties of husbands and wives form the subject of his fourth chapter ; and the sinful and criminal character of adultery is powerfully delineated in Chapter V. We recommend the perusal of this beautiful portion of Mr. Morgan's volumes to all admirers of pure and eloquent writing, of holy and honourable feeling, with a full assurance that they will reap an abundant harvest of satisfaction and improvement ; that their virtuous purposes will be strengthened, and their evil inclinations be effectually checked, by the sound argument, the indignant reprehensions, and the beautiful pictures of domestic charity, which the master-pencil of our moralist and divine has so ably painted. The offence of adultery, than which there is no crime more detested by God, nor more mischievous to man ; the offence of adultery, comprising within itself the basest fraud and the foulest perjury ; the offence of adultery, " only less heinous than murder and idolatry ;" the offence of adultery, destructive of the peace of families, and inflicting irreparable injury upon innocent children ;—the object of which is, the dirty gratification of merely animal passion ;—the accomplishment of which is wont to be effected by fraud, treachery, and disguise ; and the end of which is infamy, wretchedness, and vulgar debauchery of mind and manners :—this loathsome crime of adultery, the mischiefs resulting from which " numbers cannot calculate, and tongue cannot describe ;"—this villanous and *swindling* iniquity is, by the law of our boasted constitution, excluded from the catalogue of crimes and misdemeanours, and held to be merely a civil injury, for which a pecuniary fine is deemed an adequate compensation!!! Who can be surprised that this practice of the English law is an occasion of censure and offence to foreigners ? Who does not wish this law to be amended ? What the amendment shall be is the important question to be solved. Shall we have a criminal process against the adulterer, instead of the civil action ? Shall the guilty delinquents be made liable to indictment ? Shall their punishment be a fine in proportion to their means, or imprisonment for a longer or

shorter period, according to the circumstances of the case? Let us hear Mr. Morgan, who is of opinion,

That among other measures a criminal proceeding should be engrafted on the civil process; that the verdict of damages should be followed up by a criminal punishment of fine and imprisonment; that the prosecution should be by indictment before the grand jury, and carried on by the injured husband, after obtaining damages in a court of record.—Vol. I. p. 514.

As for the woman, if the delicacy due to her sex forbid a parity of punishment with the man,

Might not the Lord Chancellor, or the Lord Chief Justice of the King's Bench, or "some private guardian, amenable to the courts," be appointed the official judge of her conduct? If she continued vicious, or drew impure gains from other quarters, might not the portion first awarded to her revert to her family? If there were appearances of contrition and a better behaviour, might not the judge have power to command from the husband a certain discreet addition to the allowance originally made. . . . The temporary seclusion of the woman, for a period to be limited by the aggravated or mitigated circumstances of the case, to be terminated by the consent of the husband to receive her again, might afford the best opportunities of moral inspection, and coincide with the popular opinion of the age in favour of a penitentiary discipline for the reformation of offenders. The degradation of the adulterer, under the same limitation, at the prosecution of the wife whom he has neglected, or the husband whom he has injured, to a state of infamy . . . would be a revival of the virtual excision of the offender, of the true excommunication from all virtuous and honorable society.—Vol. I. p. 518, &c.

Alas! alas! the tone of society forbids us to hope for the adoption of such salutary measures: "quid leges vanæ sine moribus proficiunt?" The partiality and inadequacy of the present laws cannot be denied; but the remedy, we fear, is distant. However, we are not the less indebted to Mr. Morgan for his endeavour to attract due attention to the important topic under discussion. So much for the doctrine and law of *marriage* and *adultery*. Come we now to our author's second volume. In the sixth chapter of his work, he treats, Sect. 1. "of the Difficulties which embarrass the principle and practice of *Divorce*;"—Sect. 2. "of the Restrictions involved in the received interpretation of the doctrine of *Divorce* for *Adultery*;"—Sect. 3. "of the Objections to the received interpretation of the clause of exception in the Law of *Divorce*," and then attempts "to recover the original and primitive signification;"—and the fourth section of this chapter details "the history of the Christian doctrine of *Divorce*;" whilst the fifth and sixth sections embrace the subjects of the English law of *Divorce*, and private acts of separation.

We utterly condemn the laxity of divorce which Milton has, with equal eloquence and sophistry, so pertinaciously advocated; and yet we are unable to digest our author's doctrines of the absolute indissolubility of marriage, and the unlawfulness of divorce. Divers nations may have framed ludicrous and inconsistent rules, devoid of

principle often, and sometimes dictated by mere caprice. Mahometan voluptuousness may degrade woman from her liability to be discharged when she ceases to be the instrument of pleasure or of profit; the hard-hearted Jew may have abused the privilege of divorce with wantonness and cruelty; the too frequent practice of divorces without sufficient cause, may undoubtedly relax public morals, and accelerate the ruin of states; the continued union of the parents is, indeed, the best means of securing the education of a godly seed; and the severance of the nuptial tie is ever to be contemplated with sorrow; yet that divorce is lawful *in foro conscientie*, and, in some cases, necessary for the good of society and the happiness of individuals, we see no reason to doubt, from anything that has been stated in the ingenious and learned argument of the excellent minister of Castle Hedingham. We would restrict divorce, as it is restricted by our Lord, to the single case of adultery; not that adultery itself is a virtual dissolution of the bond of marriage, and equivalent to an act of divorce; but that such an enormous violation of the marital contract should empower the injured party, by due process of law, to seek release from the connubial agreement. We do not mean that divorce should be the *unavoidable* and “*necessary* consequence” of adultery (for we would leave it to the election of the injured party to seek or to decline that remedy); and we are little anxious to contend that divorce is the proper *punishment* of adultery, being quite willing to visit the base delinquent with *any* penal infliction, which the legislature in its wisdom may be pleased to appoint. Nor, indeed, would we sanction the notion, that simple adultery, *without due consideration of the circumstances of the case*, should be pleadable as an imperative ground for divorce; nothing could be more baneful than such a law; for if divorces were allowed, on the mere confession of the parties, to depend upon a matter within the power of either, they would become alarmingly frequent, and the nuptial tie would be weak as the fragile withes, which Samson snapt asunder when he arose from his sleep. And, therefore, we would have each case depend upon its own merits, upon the circumstances under which the act was committed, and the justice of the claims of the party challenging redress. This, in fact, is the state of the law now; and we doubt whether the *principle* can be altered for the better, though the *grievous expense* attendant upon an application to the House of Lords amounts to a denial of justice, and demonstrates the necessity of establishing some more accessible tribunal for the adjustment of appeals connected with adultery and divorce.

On this one point we differ from Mr. Morgan, though the learning and research with which he has fortified his position, made us hesitate in coming to a conclusion against him. His simplicity (we use the word in no bad sense), his earnestness, his pious pertinacity,

remind us strongly of our old friend, Dr. Primrose, sometime Vicar of Wakefield, "that courageous monogamist," and "glorious pillar of unshaken orthodoxy," whom the pen of Goldsmith has rendered so dear to us all. We are persuaded, however, that our author's erudition, and, above all, his critical knowledge of Greek, would have surprised the good old vicar, to whom we have taken the liberty to allude. Mr. Morgan must rank high as a scholar in the estimation of every man, who shall possess the ability and the patience to read his elaborate and learned Appendix, touching the meaning of the word *πορνεία*; the heads of which investigation are,

That *μοιχεία* means adultery, and is distinguished from *πορνεία*, and neither included under *πορνεία*, nor synonymous with it; that the ecclesiastical etymology of *πορνεία* implies the notion of *apostasy* or idolatry, which is recognized by the Lexicons, and confirmed by the constant usage of the Septuagint and Hellenistic writers, who apply the word in this predominating sense to the peculiar desecration of the heathen priesthood, and to the marriage with the Gentiles, in which the Jew apostatized from his family and his God. There is no clear and unexceptionable example of the use of the word in the Old or in the New Testament to denote adultery; it is not ordinarily to be interpreted even of simple fornication; but it is in continual use to signify apostasy and the several acts of apostasy, and there are indisputable examples of its appropriation to marriage out of the *peculium*, which was a principal act of apostasy and alienation from God.—Vol. II. pp. 98, 99.

We must own that the sense of *idolatrous apostasy*, for which Mr. Morgan so learnedly contends, does not seem to us to be the original meaning of *πορνεία*; and we are rejoiced to find him stating, with his wonted modesty, "that it is not presumed that the proposed exposition has been established beyond controversy or exception." (Appendix, p. 444.) We will not say, with the learned Spencer, "*Liquidius nihil est, quam quod adulterium iis in locis Matt. v. 32. xix. 9, nomine πορνείας continetur*;"* but we must assume the privilege of demanding more unexceptionable proof of the propriety of the new, ere we surrender the almost universal and very ancient interpretation, which has been affixed to the word under discussion. The erudition, however, displayed in the investigation, and the labour of examining, throughout, the writings of Josephus, and the early Fathers, to determine their acceptance of the word, entitles Mr. M. to most unreserved commendation.

The seventh chapter of Mr. Morgan's work shews "the practical results of the admission of marriage to be a merely civil contract;" whilst the eighth and last treats of "the law of rape, seduction, and bastardy."

We earnestly hope that some amendment may take place with regard to Scotch marriages, for nothing is more unseemly or more deplorable than the anomaly of what are called Gretna-Green mar-

* De Reg. Hebr. lib. ii. cap. 1. sect. 2.

riages; and we should boldly recommend the jurisdiction of the Scottish courts, in respect of foreign marriages, to be totally abolished. The evils of the law of bastardy, in its principle, its operation, and its effects, cry loudly for restraint. What shall be said of a law which fixes the maintenance of an illegitimate child upon rate-ridden and unoffending persons, in whose parish such child shall happen to be resident, it having been born in an extra-parochial place, and gives no authority to make the means of the father, however competent and proved, available to the support of the offspring of his illicit amours? But, for these points, *non est hic locus*.

We take our leave of Mr. Morgan, with great respect for his talents, and sincere admiration of his learning. We have experienced no ordinary gratification in the perusal of his labours; and we recommend his elaborate volumes, as comprising a candid and impartial consideration of a subject, which is surrounded with so many difficulties, and liable to so many misconstructions; "the ignorance and mistake of which hath heaped up one huge half of all the misery that hath been since Adam!"*

Some explanation may, perhaps, be required for so late a notice of the work, which has been published nearly four years. Our attention was casually directed to it a few months since, and we were struck with the unmerited silence of the Reviews in its behalf. The only critique upon it, which has fallen in our way, is wholly unworthy of the work, and written in a spirit not very creditable to the reviewer. We determined, therefore, to direct the public attention toward Mr. Morgan's labours, and we trust that they will meet with the reward which they so amply deserve.

ART. III.—*The Clergyman's Obligations considered: as to the celebration of Divine Worship, Ministration of the Sacraments, Instruction of the Poor, Preaching and other official Duties; and as to his personal Character and Conduct, his Occupations, Amusements, and Intercourse with others; with particular reference to the Ordination Vow.* By RICHARD MANT, D. D. M. R. I. A. Bishop of Down and Connor. Oxford: Parker. London: Rivingtons. Pp. xxvi. 397. 1830. Price 6s. 6d.

THERE cannot be a more salutary exercise for the conscientious minister of God's word, than frequent and serious meditation upon his ordination vow. The Prelates of our Church, most eminent for the primitive simplicity of their lives, their pious zeal in the maintenance of true religion, and their earnest endeavour in perfecting the

* Milton's Doctrine and Discipline of Divorce, restored to the good of both sexes. Fel. edit. p. 277.

pastoral character of their Clergy, have been especially anxious in directing attention to this important duty. With this view they have not failed to recommend the regular periodical perusal of the Ordination Services; and the episcopal addresses not unfrequently contain most excellent rules for the profitable prosecution of the solemn task. Among other works of this nature, Bishop Burnet's "Pastoral Care," Archbishop Secker's "Instructions to Candidates for Orders," Bishop Wilson's "Parochialia," and Bishop Taylor's "Rules and Advices to his Clergy," are especially worthy of the attentive consideration of every one who is intrusted with the cure of souls. In many respects, however, these admirable treatises are now comparatively out of date; and the change which has taken place in the minds and disposition of men since the period of their publication, may well be deemed a sufficient excuse for a "renewed exhibition of truths substantially the same," in a form more congenial with the spirit of the present times, adapted to contemporaneous circumstances, and written in the style of modern composition.

Under an impression of the usefulness of a work of this nature, particularly to the younger members of the Clerical profession, Bishop Mant has collected into a small volume the substance of several charges, originally delivered at his Episcopal visitations to the dioceses over which he has been called to preside. His labours, originally intended for the more immediate benefit of his exclusive charge, have thus been accommodated to the general use of the Clergy of the united Churches. In order to adapt them throughout to such a use, the excellent author has omitted all observations of a local or occasional nature, and substituted more lengthened discussions of important subjects only casually alluded to, together with observations on a variety of topics altogether unnoticed, in his Charges. A more useful and comprehensive digest of the public and private duties of a Clergyman could not easily have been supplied; and we are truly grateful to the Bishop of Down and Connor for his invaluable publication. The celebration of Divine Worship, in its relation both to the minister and people; the administration of the Sacraments; the catechizing of children; the education and religious improvement of the poor; the subject of authorized Psalmody; the Rubrical and Canonical injunctions, and the duty of submission to ecclesiastical superiors, the offices of Baptism and Churching of Women; together with directions respecting preaching, the Visitation of the Sick, and the personal conduct of the Clergy, in their private occupations, their amusements and social intercourse, come successively under consideration, and are treated with a soberness of judgment, a perspicuity of argument, and a persuasiveness of manner, which cannot fail to produce conviction, attention, and defence.

In proof of the value of the Treatise, the contents of which we have thus summarily noticed, we have only to subjoin a few extracts, which will be amply sufficient to induce a desire on the part of our readers to be intimately acquainted with a work of such deep and important interest. On the subject of *Baptism*, we have the following judicious observations :—

A disposition sometimes prevails among the members of our congregations, to procure the baptism of their children *at home*, in accommodation to their own personal ease, or humour, or convenience. And if baptism were nothing more than a civil ceremony; of no other use, than, as some persons may vainly imagine, to be made subservient to the worldly interests of the baptized; it might be regarded and treated accordingly. But is it, indeed, no more than this? Is it not rather a most holy religious office? And if so, where can it be so properly administered, as in places peculiarly dedicated to the offices of religion? Is it not the end of the ordinance to admit the baptized person into the Church of Christ, and to initiate him into the privileges of it? And if so, where, with such propriety, as in the presence of a congregation, solemnly and conspicuously assembled for the public worship of God, and in evidence of their communion with the Church, of which they appear as a portion, and may be fitly considered the representative? Is it not the purport of the office, to receive from the baptized, in his own person, or in that of his sureties, a profession of Christian faith and obedience, and to confer upon him the promise of the Christian blessings? Where, then, with such propriety, as in the presence of a regular assembly of Christians, who, having been previously participators in the same ceremony, do now both witness the dedication of the newly-baptized to God, and his reception “into the body of Christ’s Church;” and are at the same time put in remembrance of their own profession made to God in their baptism, and of the duties which they then faithfully promised that they would perform, and of the covenanted blessings to which they were thereby entitled? In one word, as a well-known and useful ritualist sums up the argument, “the ordinance is certainly public—public in the nature and end of it; and, therefore, such ought the celebration of it to be.”

The Bishop proceeds to the office for the “Churching of Women:”

Most Clergymen are, in all probability, occasionally solicited to perform the office now alluded to, as well as the baptismal office, in private. It were difficult to see, how any Clergyman can comply with such solicitation, unless from indifference to his professional obligations, or from thoughtlessness at least, and inadvertence. Surely the considerate and conscientious Clergyman, when he opens his “Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the United Church of England and Ireland,” will not be satisfied with administering its rites according to any other use than that of the Church itself. When he turns to the rite in question, and remarks at the head of the office, “The Thanksgiving of Women after Childbirth, commonly called, The Churching of Women,” he will understand at once the intention of the Church, and will hesitate in committing an act of disobedience involving in it the practical solecism of churching them at home. When he reads the preparatory Rubrick, which directs, that “the woman shall come into the church, and there shall kneel down in some convenient place, and then the priest shall say” what is thereupon provided, he will not feel justified in being drawn away from the appointed scene of ministry, and celebrating the office in the woman’s chamber. When he reflects on the form, in which provision is made for her giving thanks, “in the presence of the Lord’s people, in the courts of the Lord’s house,” he will not venture to profane and nullify the language, by pronouncing it in the sequestered apartment of a private dwelling.

What, then, is the Clergyman to do? The answer appears sufficiently

obvious in this, as in all other instances of a clear prescribed duty. He is to ponder well his obligations to obey the laws of the Church; he is to examine carefully the laws relating to the matter in question; he is to make himself thereby well acquainted with his duty as a minister of the Church, and to take every seasonable opportunity for instructing and admonishing his people in what belongs to them; he is then to do what his conscience tells him that he ought to do, and leave the result to God. The probability is, that the unreasonable desires of those, by whom he may be solicited to deviate from his duty, will give way before a steady and temperate perseverance on his part in adhering to it: if not, his own conscience will be void of offence, and his heart will condemn him not.

The remarks on the Rubricks and Canons are highly interesting and valuable; but our limits do not admit of an extract. Proceeding onwards, therefore, we come to the author's opinion respecting extemporaneous preaching:

Extemporaneous preaching is not congenial to the staid character of the Anglican Church; it has been not often practised by the more eminent of her ministers; and it may be judged more suitable to the eccentric and extravagant propensities of the conventicle. Whatever advantages it may be supposed to possess, in a more easy and animated delivery, when practised by a preacher whose natural and acquired qualifications enable him to practise it with success, those advantages are greatly more than counterbalanced by the danger, which the large majority of preachers undergo, of various improprieties; such as awkward hesitations and interruptions, a mean and incongruous phraseology, incomplete sentences, inconsequent reasonings, needless repetitions and redundancies, impertinent digressions from the proper scope of the discourse, and excursions into topics whereon the preacher can expatiate with a more ready familiarity; especially by the danger of being hurried away by a momentary excitement beyond the bounds of his own sober judgment, or of failing to employ those precise terms, and convey those exact ideas to his hearer, which he would approve on deliberate reflection. Not a sentiment should be conveyed from the pulpit to the mind of the hearer, not an expression should escape the preacher's lip or fall upon the hearer's ear, which could not be justified and maintained in the seclusion of the closet, and in the soberness of private conversation. It is a memorable circumstance in the ministry of one of our most learned and eloquent divines, as related by himself, "Never durst I climb into the pulpit, to preach any sermon, whereof I had not before, in my poor and plain fashion, penned every word, in the same order, wherein I hoped to deliver it."

Supposing, then, apparent freedom from constraint, and a greater degree of liveliness in the preacher, to be an advantage attendant upon extemporaneous preaching, when practised well and successfully, I should think it dearly purchased by the evils incidental to the practice in ordinary hands. Meanwhile that advantage itself, I suppose, may be acquired sufficiently by the practice now recommended, of composing sermons with a view to their being such as may be delivered fluently from the pulpit, and of becoming familiarly acquainted with them before delivery. Thus the Clergyman will probably arrive at the good, without running the risk of the evil of extempore preaching; "in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned."

An incidental advantage which a Clergyman may regard as belonging to written sermons, is the utility of having such documents to refer to, for the satisfaction either of himself or of others. My meaning may be illustrated by an anecdote of one, who had the misfortune to incur the censure of some of his parishioners, of being not a preacher of the gospel. On one occasion, the charge was distinctly alleged against him in general terms by a person who had called upon him for some other business; when the Clergyman took advantage

of the scene of the occurrence being his own study, and addressed his accuser to the following effect. "If you think that I do not preach the gospel, you can, probably, mention some particular day in which I have thus failed in my duty. That closet contains every sermon which I have preached in the parish. Name the objectionable discourse, and it shall be immediately laid before you, word by word, as it was delivered from the pulpit. Thus you will be able to point out what you suppose to be my error; and I shall have the opportunity of considering and correcting it, if I shall be convinced that it is one, or of explaining the case to you, possibly to your satisfaction. But if, with this offer before you, you decline substantiating your charge by stating particulars, I hope you will forbear in future from laying against your minister a general accusation, so injurious to his character, and so inconsistent with his obligations." The parishioner refrained from particularising, and here the matter ended. But I have often reflected on the occurrence as an argument for written sermons, as means whereby the preacher might at any time satisfy his own mind, as well as convince gainsayers, concerning the soundness of his doctrine, as delivered in his discourses from the pulpit.—Pp. 233—237.

Our inclination would be gratified by presenting our readers with some of the Bishop's observations on the Clergyman's intercourse with his flock, and on his personal conduct and deportment: but the length to which we have ventured to extend the extracts already given, obliges us to refrain from proceeding further. We have therefore only to add, that the opinions advocated throughout the Treatise, and the directions laid down in it, cannot fail to receive the sanction of every well-thinking Clergyman; and those who dissent from the observations in some particular points, will do well to reflect seriously on the grounds of their objections, and they will probably be induced, by the sober and convincing arguments employed, to consider their clerical obligations more profitably, both in relation to themselves and their parishioners.

LITERARY REPORT.

A Sermon, preached at the re-opening of Abergavenny Church, on Sunday, September 20, 1829. By EDWARD, LORD BISHOP OF LLANDAFF. LONDON: Rivingtons. 8vo. Pp. 24.

THE re-opening of a Church, with additional accommodations for an increased and increasing population, naturally suggests itself as a happy opportunity for inculcating the principles of religious union, and for calling back to the worship of their forefathers those whom necessity had compelled to seek for that instruction in the conventicle, which had hitherto been unprovided in the Church. Such an occasion presented itself at Abergavenny, to the Bishop of the Diocese. Upon the apostolical exhortation to

spiritual unity, in 1 Cor. i. 10., the Bishop grounds a just distinction between two descriptions of Dissenters, to whom, by local circumstances, his attention was more immediately called. While he speaks with mildness, and even with esteem, of the Wesleyans, as affording spiritual consolation and instruction to hundreds unable to find it elsewhere, he does not hesitate to pass the most unequivocal censure upon those who seek to create and perpetuate separation from the National Church, by excluding from their society any that communicate with us in the blessed sacrament of the Lord's Supper.

Of such teachers it is often observable that they do not come in to supply the

defect of the regular ministry, cultivating only a waste and neglected vineyard, and bringing the tidings of the Gospel to a benighted or forgotten people. Too often is it the very reverse of all this; too often is a conscientious and zealous minister molested in his sacred duty, thwarted in the most holy exercise of his functions, and defrauded of those disciples whom he was willing and anxious to train in the right way. Where the harvest is indeed plenteous, and the labourers are few, we cannot blame the services even of those whom our Lord hath not hired. But to enter upon another man's labours—to draw away the sheep of his fold—to weaken their reverence and attachment to their appointed guide, when he is still at his post, and faithful to his charge, is conduct which stands plainly condemned in almost every page of the apostolic writings, and is one of those acts of disobedience which, although I never wish to see them punished by human laws, will doubtless incur the displeasure of Him that judgeth righteously at the last day.—P. 11.

His Lordship then proceeds to point out the admirable helps to devotion, afforded by the Liturgy and Ordinances of the Church of England, and instances, more especially, the incitement to social worship, which the introduction of Psalmody, and more especially the responses, are calculated to produce. The concluding remarks we cannot withhold from our readers :

Happy indeed is that parish in which all are able and willing to unite in public prayer, in hearing God's word read and explained, and in participation of the Holy Communion, according to the pattern left us by the earliest times, and at the hands of their Lord's appointed ministers. But where this blessing cannot be had to the degree we would earnestly desire, still let nothing be wanting on our part that may conduce towards such an union. **Charitable** and kind behaviour is due to all our neighbours, and it will tend, among other things, to disarm prejudice, and to dispose men to a candid consideration, whether they are not really pursuing a wrong course, and acting in disobedience to their Lord's will. But let not charity and liberality ever degenerate into indifference about the duties of religion. Never let it lead you to compromise your faith, or to confirm men in heresy or schism by representing that to be of little moment, which all the first teachers of Christianity inculcated in every church they founded, as most bind-

ing upon the consciences of its members.—P. 21.

After the extracts we have given, it would be superfluous to add a word in commendation of this excellent discourse. We sincerely trust that it had its due effect upon those who heard it; and that the Church at Abergavenny is filled with a devout congregation, worshipping God in the beauty of holiness.

Two Dissertations on Sacrifices: the first on all the Sacrifices of the Jews, with remarks on some of those of the Heathens: the second on the Sacrifice of Christ: in both which the general doctrine of the Christian Church on these subjects is defended against the Socinians. By WILLIAM QUTRAM, D.D. formerly Prebendary of Westminster. Translated from the original Latin, with additional Notes and Indexes by JOHN ALLEN, Author of *Modern Judaism*, &c. &c. Second Edition. London: Holdsworth and Ball. 1828. 8vo. 7p. 400. Price 9s.

MR. ALLEN has performed a very acceptable service with much judgment and careful fidelity. Amidst the fearful signs of the times, when between *no-belief* and *mis-belief*, the ark of Christ's Church seems to be assailed with no ordinary perils, it is matter of congratulation, we think, to those pious few, who would earnestly contend for the faith, to see a *second edition* of such works as the one on our table called for by the public. The partisans of Socinians being so mischievously industrious in the propagation of their pestilent heresy, it is more than time to loose the giants of orthodoxy from the fetters with which a *dead language* has so long and so injuriously bound them: and therefore we cordially thank the learned Translator of Dr. Outram's unanswerable Treatise, of which it is well said, that

Few books of doctrinal theology have obtained such concurrent testimonies of high approbation from the most competent judges among Christians of various communions; and though the same principles have been ably defended in numerous treatises, this work cannot justly be considered as at all

superseded by any other that as yet appeared.—*Translator's Preface*, p. 5.

Unquestionably there is no point more important than the one at issue between the orthodox and the disciples of Socinus and Crellius,—of Priestley and Lindsey. Atonement for sin by the sacrifice of Christ is the fundamental doctrine of Christianity. If that doctrine be proved to be erroneous, the sacrifices of the Levitical dispensation are unmeaning pieces of mummery;—there is no harmony between the law and the gospel;—the phraseology of the inspired volume is utterly unintelligible and deceitful. The utility of such translations as the one before us, is undeniable: and the talent with which Mr. Allen has executed his task, is well worthy of the transcendent excellence of the original Dissertations of Dr. Outram, of whom his able Translator has given us the following biographical notice:

The author's name was Owtram, but Latinizing it for this work, he wrote it Outramus; and this way of spelling without the termination has been so generally retained, that the Translator thought it best to conform to it. Dr. Outram was a native of Derbyshire, and born in the year 1625. He was entered of Trinity College, Cambridge, where he took his degree of B. A. and obtained a fellowship. In 1649 he took his degree of M. A., and in 1660 that of D. D. He was presented to the Rectory of St. Mary, Woolnoth, in London; afterwards, in 1669, he was collated to the Archdeaconry of Leicester; and during the following year, he was installed Prebendary of St. Peter's Church, in Westminster. In 1677, he published the work, of which the present volume is a translation. He died in 1679.—*Pref.* p. 4. *apud notas*.

Corpus Christi. Devotions, selected from the Works of the older Divines, adapted to the celebration of the Lord's Supper, according to the use of the Church of England and Ireland. London: Hamilton, Adams, and Co. Leicester: Combe. 12mo.

OF this neat little volume, affectionately dedicated to the memory of Edward Thomas Vaughan, late Vicar of St. Martin's, Leicester, it is difficult to say whether it be most indebted to the good taste of the book-binder, the

happy skill of the engraver, or the sound judgment of the compiler. They have well performed their respective parts: and, as metaphysicians have been pleased to determine that the beauty of the rose does not proceed merely from its colours or its external form, but is the compound effect of each associated with the idea of its odour, so we are inclined to pronounce of the manual before us, that its *matter* and its *manner* greatly serve to recommend it to our favourable regard. Our readers will easily appreciate its merits when they learn that this exquisite bouquet is composed of spicy flowers selected from Archbishop Leighton, Bishops Patrick, Hall, Sparrow, Andrews, Ken, Jeremy Taylor, Dean Colet, Sir Thomas More, Dean Addison, Theodore Beza, and other sources of peculiar worth. The volume consists of some *preparatory* devotions and meditations; and some *preparatory* prayers. Then follows the Holy Communion, with the Rubrics: to which are subjoined, some meditations from Bishop Wilson. The concluding portion of this little volume consists of devotions after the communion, divided into suitable meditations and prayers, which are followed by some appropriate reflections on the Eucharist, from Bishop Ken. We had almost forgotten to notice the *Introduction*, which is gathered from Archbishop Leighton, and may serve as a specimen of the manual, which reflects so much credit upon the provincial press of Mr. Combe.

When a natural eye looks upon the sacrament, to wit, of the Lord's Supper, it finds it a bare and mean kind of ceremony. Take care there be not any of you that come to it, and partake of it, with others who prize it little, have but few conceits of it, and do indeed find as little in it as you look for. But what precious consolation and grace doth a believer meet with at this banquet! How richly is the table furnished to his eye! What plentiful varieties employ his hand and taste! What abundance of rare dainties! Yet there is nothing but *one* here: but that one is all things to the believing soul: it finds His love is sweeter than the richest wine to the taste, or best odours to the smell; and that delightful word of his, "Thy sins are forgiven thee," is the only music to a distressed conscience.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. III.

FIRST CENTURY.—THE APOSTOLICAL FATHERS.

BARNABAS.

Ἦν ἀνὴρ ἀγαθός, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως.—*Act. Apost. xi. 24.*

UPON the acknowledged principle that the nearer we approach the divine fountain of revelation, our acquaintance with the doctrines and discipline of the Church of Christ, as constituted by himself and his Apostles, will be more accurate and well-defined, the Fathers of the first century after the Ascension, commonly called the APOSTOLICAL FATHERS, as being the contemporaries of the Apostles, are, of course, entitled to our first attention and regard. It is to be remarked, however, that the title of *Apostolic Fathers* has been applied in a more or less extended signification by different ecclesiastical writers. By some it has been made to include all the companions of the Apostles,—Joseph of Arimathæa, Nicodemus, Lazarus, Dionysius the Areopagite, and others mentioned by the sacred historians, none of whose writings, if they wrote at all, have come down to modern times. Others have applied to these the distinguishing and more appropriate appellation of *Apostolic Men*, confining the former designation to three individuals,—Clement of Rome, Ignatius, and Polycarp,—whose writings, still extant, have been almost unanimously received as genuine and authentic. But, besides these, there are two others,—Barnabas and Hermas,—to whom certain writings are very generally, though not universally, attributed; and who are consequently not uncommonly classed with the three already mentioned. Whether genuine or spurious, the *Epistle*, which passed under the name of the former, and the rhapsody, entitled the “*Shepherd*,” and currently assigned to the latter, are both productions of a very early date, and certainly not later than the second century. It is but reasonable, therefore, to give them the benefit of *probable* genuineness; and, upon this consideration, to follow in the paths of those who include them in the list of APOSTOLICAL FATHERS. Under this head, then, we class, in chronological order, BARNABAS, HERMAS, CLEMENT, IGNATIUS, and POLYCARP, and proceed forthwith to give a brief account of their lives, writings, and opinions.

Of the life of BARNABAS little is known beyond what is related of him in the New Testament. We learn from Acts iv. 36, that he was a *Levite*, and a native of the island of Cyprus. His name was originally *Joses*, but changed by the Apostles into *Barnabas*, which St. Luke interprets *υἱὸς παρακλήσεως*, the *Son of Consolation*. This change, it should seem, was an honourable testimony to the Christian fellowship and disinterested charity, by which he was led to dispose of his whole estate, and to lay the proceeds at the Apostles’ feet, for the consolation and support of the more necessitous brethren. Some, however, have supposed that the name was rather intended to

denote the *Son of Exhortation*, and that it was given in allusion to the earnestness and eloquent style of the Apostle's preaching. Thus Chrysostom on the Acts; Hom. XI.—Βαρνάβας δοκεῖ μοι ἀπὸ τῆς ἀρετῆς εἰληφέναι τὸ ὄνομα, ὡς πρὸς τοῦτο ἴκνυτο ὢν καὶ ἐπιτηδεύς. That παράκλησις will admit of this explanation is undoubtedly true: but it is no less so, that the other is far more natural and appropriate.

In the opinion of Clemens Alexandrinus, Barnabas was one of the seventy disciples; and he is supported in this conjecture by Eusebius, (Hist. Eccl. I. 12. II. 1.), Epiphanius, (Hær. I.), and some other writers. Bede, on the other hand, maintains that the proffer of his goods first introduced him to the Apostles. Such, indeed, seems to be the natural inference from the relation of the occurrence in the Acts, where he is spoken of simply as a *Levite*, though he would have been more honourably designated as one of the *Seventy*. It has been said also that he was educated, with St. Paul, at the feet of Gamaliel. Upon what authority this statement is founded, we have not been able to ascertain; but their close companionship in the work of the Gospel may give some colour to the notion of an early acquaintance. It was to Barnabas that Paul applied, after his conversion, to confirm him in the confidence and fellowship of the Apostles; and their joint labours were afterwards exercised in various parts of the world. Together they proceeded to Antioch, where they preached for a whole year, and taught much people (Acts xi. 26); and after discharging, for some time, a subordinate ministry, they were at length, by the imposition of hands, together admitted to the Apostolic office and dignity. At Antioch their endeavours were crowned with considerable success; and it was here that their disciples were first called CHRISTIANS. From this scene of their labours they proceeded to Cyprus, taking with them Mark, the nephew of Barnabas; from thence to Perga in Pamphylia; and, after three years of incessant toil and severe persecution, returning to Antioch, they found the Church torn by dissensions between the Jewish and Gentile converts. To settle the question in dispute, they went up, at the head of a deputation of the brethren, to the Apostolic council at Jerusalem. Soon after their return with the decree which liberated the Gentile converts from the observance of the Mosaic ritual, a circumstance occurred, which was destined, under a wise Providence, to separate Barnabas and Paul for ever. It seemed advisable to visit those Churches which they had planted in Asia some years before; whereupon a contention arose between them as to the propriety of taking Mark, who had timidly deserted them during their former journey, as their companion on the present occasion. With respect to the objections which infidels have not failed to ground upon this Apostolical dispute, this is not the place to prove their futility. Suffice it to say, that the disputants were men, and subject to the infirmities of men; and the Almighty Disposer of events was at hand to improve their weakness to the rising strength and stability of his Church. Both persisted in their determinations; and Paul proceeded with Silas into Syria and Cilicia; while Barnabas, attended by Mark, set out for the place of his nativity.

With his separation from St. Paul concludes the history of Barnabas, as related in the Acts; and all beyond is inauthentic tradition

and vague conjecture. There exists an old monkish document, referred to by Baronius, containing some marvellous stories touching the invention of his relics, and the appearance of the saint himself to Anthemius, Bishop of Salamis, which led to their discovery. Upon the same authority we are informed that he suffered martyrdom at Salamis, at the hands of certain Jews, who stoned him to death, while disputing with them in a synagogue. Whatever credit we may attach to this relation, it is more than probable that his labours, after parting from Paul, were chiefly confined to Cyprus, which was inhabited by a considerable number of Jews. (See Dion. Cass. lib. lxxviii.) It has been said, however, though with little probability, that he travelled into Italy, and preached at Rome even before St. Peter; and the foundation of the Church at Milan has also been assigned to him. If, however, he quitted Cyprus at all, Asia Minor or Egypt was the farthest limit of his travels. There is a tradition that he consecrated his nephew, St. Mark, first Bishop of Alexandria.

Of the writings which have been ascribed to Barnabas, the *Catholic Epistle* is the only one to which he has the slightest claim. By some indeed he has been regarded as the author of the *Epistle to the Hebrews*. Tertullian (de Pudicit. c. 20.) quotes him positively as the writer of it; and Jerome leaves the claim to it unsettled between Barnabas, Puke, Clement, and St. Paul. It should seem that the omission of the true author's name at the head of the *Epistle* gave rise to the doubt which prevailed on the subject. An *Apocryphal Gospel* has also been attributed to Barnabas; but the most cursory inspection of its contents is sufficient to satisfy the reader, that it is spurious. Whether the *Epistle* which bears his name was really written by him, may fairly be doubted; and yet, at the same time, it has never been satisfactorily proved to be a forgery. Pearson, Cave, Du Pin, Hammond, Voss, Bull, Wake, and Lardner, contend strongly for its genuineness; and though Cotelierius had his doubts respecting it, he does not hesitate to ascribe it to a contemporary of the Apostle's, and one of the same name. The testimony of antiquity is decidedly in favour of its genuineness. It is quoted, and expressly ascribed to the "Apostle Barnabas," by Clemens Alexandrinus, who himself wrote before the close of the second century. Origen (c. Cels. lib. i. p. 49.) refers to it under the title of the *Catholic Epistle of Barnabas*. Eusebius in one place (Hist. Eccl. VI. 14.) places it in connexion with the "Epistle of Jude and the other Catholic Epistles," among the Canonical Scriptures; though in another place, (Hist. Eccl. III. 25.) he speaks of it as *spurious*; meaning perhaps, *contradicted*. Jerome (de Vir. Ill. c. 6.) classes it among the Apocryphal Scriptures; but ascribes it to the authorship of Barnabas. On the other hand there is no express testimony of the ancients, which attributes it to any other writer; nor are the internal arguments alleged against it sufficient in themselves to prove it spurious. It has been urged that if Barnabas were really the author of it, it would have been received as canonical; and that the fanciful and allegorical interpretations of Scripture with which it abounds could not have proceeded from the pen of an inspired Apostle. Now both these objections clearly assume, that Barnabas must necessarily have written under the

influence of inspiration. It would clearly be irrelevant in this place to enter into the question respecting the formation of the Scripture Canon, which was doubtless conducted under adequate means for a work of such importance: but it by no means follows that the work of every Apostolic writer necessarily came within the limits of canonical authority. If, however, allegorical interpretations of Scripture are to be received as evidence against the genuineness of the Catholic Epistle, the same objection will apply against the Epistle of Clement, which is universally received; and indeed against almost every extant writing of primitive antiquity. At the same time it must be acknowledged, that the manifest marks of interpolation, and the diversity of style in several parts of the Epistle, seem to indicate a composition founded upon one of Barnabas, rather than a genuine production of Barnabas himself.

Whether genuine or spurious, however, the Epistle is unquestionably of very early date. It is quoted by Clement in the second century: and it bears internal marks of being written shortly after the destruction of Jerusalem. In c. 16. speaking of the Jews, the writer says; *εὐὰ γὰρ τὸ πολεμεῖν αὐτοὺς καθέρθη ὑπὸ τῶν ἐχθρῶν*. And in c. 4. *Adhuc et illud intelligite, cum videritis tanta signa, et monstra in populo Judeorum, et sic illos derelinquit Dominus; &c.* A comparison of these two passages clearly intimates that the city had been but recently destroyed; and the afflictions alluded to were probably those which immediately followed that calamitous event. Hence Mill (Proleg. N. T. 114.) fixes its date to the year 70, and Lardner to the year 71 or 72. Moreover, a perusal of the Epistle gives the reader an idea of an author who had himself conversed with the Apostles, rather than of one who had merely read their writings. There are many passages similar in substance to others which occur in St. Paul's Epistles; but they seem to be rather the original sentiments of one writing in the same mind and for the same purpose, as that Apostle, than express quotations from him. We meet also with a precept in ch. 4. said to have been delivered by our blessed Lord, which is not to be found in any of the Gospels: "*Sicut dicit filius Dei; Resistamus omni iniquitate, et odio habeamus eam.*" This is clearly analogous to the passage in Acts xx. 35. and amounts to a fair presumption that the writer had either conversed with Christ himself, or had received the precept from some of his constant followers.

The entire Epistle has not come down to us in the Greek, the four first chapters and part of the fifth being lost: but there is a Latin translation which has preserved the whole of it. It consists of two parts: the first, doctrinal; the second, practical. It was addressed, as some suppose, to the Jews; or, according to others, to Christians generally; with nearly the same design as that of St. Paul in his Epistle to the Galatians. The first part comprises seventeen chapters; the second part contains four; in all twenty-one. We subjoin a brief abstract of its contents:—

CHAP. I. The Preface.

II. III. The abolition of legal Sacrifices, and the introduction of Gospel Righteousness.

- CHAP. IV. Expositions of the Prophecies in Dan. vii. ix.
 V. VI. Prophecies respecting Christ's Sufferings.
 VII. VIII. The *Scape-goat*, and *Red-heifer*, types of Christ.
 IX. Circumcision abolished, and superseded by the circumcision of the heart.
 X. The Mosaic distinction of clean and unclean beasts spiritually applied.
 XI. XII. Baptism, and the Cross of Christ, figuratively represented under the Law.
 XIII. XIV. The promise of God included Gentiles as well as Jews, and was fulfilled in Jesus Christ.
 XV. The Jewish Sabbath, a figure of a more glorious Sabbath.
 XVI. The Temple, a type of the spiritual Temple of God.
 XVII. Conclusion of the Doctrinal part.
 XVIII. Exordium.
 XIX. The way of Light: a summary of Christian duty.
 XX. The way of Darkness: a description of those who will not attain to the kingdom of God.
 XXI. Concluding exhortations to a good Life, in order to a blessed Immortality.

As a specimen of the writer's manner, we give the 20th chapter at length in the original; selecting it rather than the 19th, simply because it is shorter.

Ἦ δὲ τοῦ μέλαρος ὁδὸς ἐστὶ σκολιὰ, καὶ κατάραις μεστή. Ἐστὶ γὰρ ὁδὸς τοῦ θανάτου αἰώνιου μετὰ τιμωρίας· ἐν ᾗ ἐστὶ τὰ ἀπολοῦντα τὴν ψυχὴν αὐτῶν, εἰδωλολατρεία, θρασύτης, ὕψος δυνάμεως, ὑποκρισις, δειπλοκαρδία, μοιχεία, φόρος, ἄρπαγὴ, ὑπερηφανία, παρίβρισις, ἰόλος, κακία, αὐθαγεία, φαρμακεία, μαγεία, πλεονεξία, ἀφοβία Θεοῦ. Διώκεται τῶν ἀγαθῶν, μισοῦντες ἀλήθειαν, ἀγαπῶντες,* οὐ γινώσκοντες μισθὸν δικαιοσύνης, οὐ κολλῶμενοι ἀγαθῷ, οὐ κρίσει δικαίᾳ, χῆρᾳ καὶ ὀρφανῷ, προσέχοντες, ἀγρυπνοῦντες οὐκ εἰς φόβον Θεοῦ, ἀλλ' ἐπὶ τὰ πονηρὰ· ὧν μακρὰν καὶ πόρρω, πρὸν τῆς καὶ ὑπομοιγῆ· ἀγαπῶντες μάταια, ἰώσκοντες ἀνταπόδομα, οὐκ ἐλεοῦντες πτωχόν, οὐ ποιοῦντες ἐπὶ τῷ καταπονουμένῳ, εὐχερεῖς ἐν καταλαλίᾳ, οὐ γινώσκοντες τὸν ποιήσαντα αὐτοὺς, φορεῖς τέκνων, φορεῖς πλάσματος Θεοῦ, ἀποστρεφόμενοι τὸν ἐντέλλοντα, καταπονοῦντες τὸν ἐλεηθῆτα, πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί, πανταμάρτητοι.

In point of doctrine we have several express testimonies, in the course of the Epistle, to the divinity of Christ: from which we select the following, as including an evident allusion to the doctrine of the Trinity. The words of Genesis are quoted as spoken by the Father to the Son:—

*"Et ad hoc Dominus sustinuit pati pro anima nostra, cum sit orbis terrarum Dominus: cui dicit die ante constitutionem sæculi: 'Faciamus hominem ad imaginem et similitudinem nostram.'" C.*5. p. 60.*

Other illustrations of the doctrines and discipline of Christianity will strike the reader as he proceeds. The simple citation which we have made will suffice to prove, that, however incorrect some of his interpretations of Scripture may be, this writer was rigidly orthodox in the fundamentally Christian doctrine of the Divinity of Christ.

* There is some inaccuracy here. Either ψεῦδος, or some such word, has been lost; or we should read ἀγαπῶντες, and join μισοῦντες ἀλήθειαν ἀγαπῶντας.

It only remains to point out the best editions of the Father, of whom we have been speaking. That, from which our extracts are taken, forms part of a work entitled "*SS. Patrum qui temporibus Apostolicis floruerunt, Barnabæ, Clementis, Hermæ, Ignatii, Polycarpi opera editæ et inedita, &c.*" Edited by J. B. Cotelerius, and revised by J. Le Clerc. Antwerp. 1698. 2 vols. folio. An improved edition was published at Amsterdam, in 1724. Besides this work, however, there are, "*Patrum App. Barnabæ et Hermæ Opera.*" Oxon. 1685. 18mo.--"*Ignatii et Barnabæ Epistolæ, cum Nolis J. Vossii.*" Amst. 1646. 4to. We would also direct the student's attention to Archbishop Wake's admirable translation of the *Genuine Epistles of the Apostolical Fathers.*

ON PREDESTINATION.

It is well known, that both Calvin and Arminius have founded their respective doctrines of Predestination upon the common interpretation of the 28th, 29th, and 30th verses of the 8th chapter of the Epistle to the Romans. A close examination of this passage will shew, how little occasion the original text of Scripture has given for the violent controversies upon these points, which have agitated the Protestant Churches ever since the Reformation. It is not my intention to dwell, either upon the incorrectness of the received interpretation, or upon the errors into which these great Divines and their followers have been led by it. The best way of refuting error is to establish the truth; for when once the truth concerning any subject is firmly established, all the errors concerning it, which before prevailed, will at once give way. I will therefore apply myself, without further preface, to the consideration of the passage, as it stands in the original.

28. Οἶσμεν ἔξ, ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. 29. "Ὅτι οὗς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. 30. Οὗς ἔξ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὗς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὗς ἔξ ἐδικαίωσε, τούτους καὶ ἐδόξασε. "28. We know that all things work together for good to those who are called according to the purpose (or predetermined plan) of God, who love God: 29. That those whom he predetermined, he also previously set apart to be conformed to the likeness of his Son, that he might be the first-born among many brethren. 30. But those whom he previously set apart, he also called: and those whom he called, he also justified: and those whom he justified, he also glorified."

Ver. 29. The Apostle uses the word *πρόεγνω* in reference to the word *πρόθεσις* in the former versè. The verb *γινώσκω* is used in this sense by Herodotus, Book V. cap. 22. *Πρὸς δὲ, καὶ οἱ τὸν ἐν Ὀλυμπῇ ἐέποντες ἀγῶνα Ἑλλήνων οὕτω ἔγνωσαν εἶναι.*

I render the word *προώρισε*, he previously set apart. This is obviously more literal than the common translation, the word "destinate" signifying to connect, or bind together, as with cords; as in the following passage. "*His quum Funes, qui Antennas ad Malos destinabant,*

comprehensi adductique erant, navigio remis incitato, prærumpebantur." *Cæsar de Bell. Gall. lib. iii. cap. 14.* Our Translators are however justified in the use of the word "predestinate" by the language of the following parable. "The kingdom of heaven is like unto a net (σάγηνη) cast into the sea, and gathering together fish of every kind. Which, when it was full, having drawn it upon the shore, and set it down, they gathered the good into vessels, but cast the bad away." *Matt. xiii. 47.*

He set them apart to be conformed to the likeness of his Son. How? By being buried with him by baptism into death. "Know ye not," says the Apostle, "that as many as are baptized into Jesus Christ are baptized into his death? For we are buried with him by baptism into death, that, like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—*Rom vi. 3—5.* And in the Epistle to the Galatians, St. Paul thus speaks to all the members of that Church collectively: "Ye are *all* the children of God through the faith which is in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ." From these passages taken together, it appears that the predestination spoken of in the New Testament, refers to the admission of Christians into the visible Church and kingdom of Christ; and not to their final entrance on the full possession of the glory, which is hereafter to be revealed.

Ver. 30. "Whom he previously set apart, them he also called, &c." In this passage is a metaphor drawn from the way, in which the Romans formed their legions from the inhabitants of the provinces, or conquered countries. There were commonly attached to the Roman legions bodies of auxiliary troops, which were considered as belonging to the provinces, where they were raised; while the legions themselves were considered as exclusively Roman. In the earlier times of the Republic, they were entirely formed from the inhabitants of the city of Rome. The way, in which the levy was then made, was this. After the appointment of the consuls and military tribunes, the consuls issued out an edict appointing a day, in which all persons of proper age for military service were to appear before the capitol. The people being come together, and the consuls, who presided in the assembly, having taken their seat, in the first place the tribunes were formed into four separate companies, according to the number of the legions, which they designed to make up, which was usually four. After this, every tribe being called out by lot, was ordered to divide into their proper centuries; and out of each century were soldiers *cited by name*, with respect had to their estate and class; for which purpose there were tables ready at hand, in which the name, age, and wealth of every person were described. Four men; as much alike in all circumstances as could be pitched upon, being presented out of the century, first the tribunes of the first legion chose one (λαμβάνουσι πρῶτοι τὴν ΕΚΑΟΙΤΗΝ οἱ τοῦ πρώτου στρατοπέδου, *Polybius, Book VI. cap. 18*), then the tribunes of the second legion another, the tribunes of the third legion a third man, and the remaining person fell to the tribunes of the fourth. Then four more were drawn out; and now the right of choosing first belonged to the tribunes of the second legion; and so

they went on choosing in turns (καὶ αἰεὶ κατὰ λόγον οὕτως ἐκ περιόδου τῆς ΕΚΛΟΓΗΣ γενομένης. Polyb. *ibid.*), till they had enlisted the number which they wanted. When they had thus been cited, or *called* by name, and chosen or *elected* by the tribunes, the listing oath (*sacramentum*) was administered to them.

In process of time, when the greater part of the citizens residing in the city of Rome became disqualified by their circumstances, or occupations, for a military life, they had recourse to the practice of raising the legions from among the inhabitants of the conquered countries. Of this practice Julius Cæsar gives us an instance, *Lib. II. de Bell. Gall. cap. 2.*—"Iis nunciis literisque commotus Cæsar duas legiones in citeriore Galliâ novas conscripsit, &c." These provincial recruits being thus called and elected, and thereby separated from the body of their own countrymen, on taking the listing oath immediately became Roman citizens. They were thus gratuitously justified from the charge of enmity against the Roman state, under which they had previously laboured; the Romans ruling the inhabitants of the provinces with a jealous policy, and regarding them as disaffected subjects, who were only prevented by their fears and their weakness from breaking out into open rebellion. It may here be necessary to observe, that justification is a forensic term. The expression of a just or righteous man, as it was used in the Roman law, denotes, not one who positively does good, but one who abstains from doing injury to others. This distinction between the terms "just" and "good" is marked by St. Paul, in the 5th chapter of the Epistle to the Romans. "Scarcely for a righteous (or just) man will one die: yet, peradventure, for a good man some would even dare to die." Hence, when any person was charged with a crime, he was considered as placed by that charge among the unjust, and was to be justified by the event of his trial. If he was acquitted, he was of course justified, that is, replaced among the just; if he was found guilty, he remained to be justified, that is, to be rendered incapable of doing injury by being executed. In this sense the term justified is now used in countries which are governed by laws founded on the Roman; in Scotland, for instance, and in the Italian states. * Thus we find St. Paul also saying, "He, who has died, has been justified from transgression." *Rom. vi. 7.* To return, then, to the subject; the provincial recruit, having been set apart from his people, and called to serve in the Roman legions, was gratuitously cleared from the charge of enmity to the Roman state, under which he had previously laboured, and was glorified by his admission to the privileges of a Roman citizen.

Hence it plainly appears, that the meaning of the passage before us is this: that God has predetermined and set apart a certain number from the body of mankind to be partakers of the Gospel covenant, and, to that end, has called them to be conformed to the likeness of his Son by being buried with him by baptism into death; that those who are thus baptized into Christ, are justified through the merits of his death, both from their original sin, and from the actual transgressions which they have committed; and that they are glorified by being made partakers of all the blessings and privileges, which he has purchased by his death and sufferings.

That the term "elect" is applied in Scripture to all who are admitted by baptism into the Christian covenant, and not exclusively to those who shall finally be approved at the day of judgment, clearly appears from the nature of God's covenant with Abraham, according to the view of it which is given in Scripture. In the book of Revelations, we find the Church of God represented under the type of a woman giving birth to a man child, who is to rule the nations with a rod of iron, and who was caught up unto God, and to his throne. In agreement with this representation, Christ was born of the seed of Abraham, and was formally admitted by circumcision to be a partaker of the covenant which God had made with Abraham, and which in fact was only the Gospel covenant under another form. The account given of the revelation of that covenant in the 17th chapter of Genesis, if properly considered, will throw much light upon the subject. He had been before told, that in him should all the families of the earth be blessed. On this occasion the Lord said unto him, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee: every man child among you shall be circumcised; and it shall be a token of the covenant betwixt me and you: and my covenant shall be in your flesh for an everlasting covenant." Thus was circumcision appointed to be the door of admission into the covenant made with Abraham: and in the use of this ordinance all the posterity of Israel, and such of the Gentiles as embraced their religion, were elected, or, in the phraseology now used among us, enlisted into the armies of the living God. We find Israel so called by David, when he said, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" We find them so called by our Lord himself, when he appeared to Joshua near Jericho. "Joshua said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as Captain of the Host of the Lord am I now come." In agreement with this view of the subject, the name of Abraham, which was given to him because he was to be the father of many nations, literally translated, signifies, I will elect a multitude. אברהם.

But when Christ, the promised seed of Abraham, in whom all the families of the earth were to be blessed, came into the world, the covenant of Abraham was through him extended to the Gentiles, as St. Paul tells us, Galatians iii. 13, 14. "Christ has redeemed us from the curse of the law, being made a curse for us, . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ." The rite of circumcision then ceased to be a sacrament, and baptism was appointed instead of it to be the sacrament of admission

into the covenant. "Ye are all," says St. Paul, "the children of God, through the faith which is in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Upon the whole, then, we may safely conclude, that in the term "elect," as it is used in Scripture, are included all who in baptism are admitted into the visible Church and kingdom of Christ, and enlisted under his banner to fight manfully against sin, the world, and the devil, the common enemies of his glory, and of their own salvation. By this election, or enlistment, they are made partakers of the covenant of Abraham, and consequently of the privileges of that covenant which have been purchased by the death of Christ. They are thereby separated from the heathen world, as the fish in the parable above-mentioned, are separated from the other fish in the sea by the cords of the net. Those who faithfully improve their privileges in this life will continue in the company of Abraham, and in the Church of Christ, to all eternity. On the contrary, they who neglect or refuse to improve their privileges, and thus to make their *calling and election* sure, will, immediately on their departure out of this life, be separated from the family of Abraham, and cast into outer darkness. Between them and the company of Abraham, a great and impassable gulf will then be placed. When the net of Predestination is full, the good will be gathered into vessels, but the bad will be cast away. At the last day, when the trumpet shall sound, and the dead shall be raised, the Son of Man will send his angels, who shall gather out of his kingdom all things that offend, and those that commit iniquity, and shall cast them into a furnace of fire. Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth.

There are, indeed, a number of passages, which, according to the common interpretation of them, directly contradict this view of the subject. Let us now examine some of them.

John vi. 37, 39. "All that my Father giveth me, shall come unto me," &c. Most readers have imagined the word "all," to refer to persons. This is manifestly an error. The word in the original is a neutral adjective. The passage runs thus: — *ΠΑΝ, ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἦξει· καὶ τὸν ἐρχόμενον πρὸς με, οὐ μὴ ἐκβάλω ἔξω. Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα ΠΑΝ, ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.* "The whole of what my Father giveth me, (that is, the whole treasure of blessings, which my Father has placed at my disposal as King of Zion, for the behoof of my people,) shall come unto me; and him that cometh unto me (that is, for a portion of these blessings) I will in no wise cast out.—This is the will of my Father that sent me, that, with respect to the whole of what he has given me, I should lose nothing out of it, but should raise it up at the last day." The meaning of what our Lord here says, is this:—That of the blessings, which he bestows upon us, and which he requires us to improve to

his glory and to our own spiritual advantage, none shall be lost. If we faithfully improve them, he will raise them up again at the last day; that is, he will bring them again into life and action, by raising our dead bodies, and joining them again to our souls: but if we do not improve them, when he comes to reckon with us, they will be taken from us, and given to those who have faithfully improved what was allotted to them; even as the talent, which the unprofitable servant had buried in the earth, was taken from him, and given to the servant who had ten talents.

The same error has been made with respect to the second verse of the 17th chapter. Καθώς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα ΠΑΝ, ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. "As thou hast given him power over all flesh, that the whole of what thou hast given him might give to them eternal life."

Acts ii. 47. "And the Lord added to the Church daily such as should be saved."—A manifest perversion of the passage! The original says literally, The Lord added daily to the Church, τοὺς σωζομένους, the persons who were getting saved. Like the three thousand mentioned in a preceding verse, they followed the direction of the Apostle Peter, and were baptized in the name of Jesus Christ for the remission of sins.

Acts xiii. 48. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained unto eternal life believed." Καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. "As many as had been ranked, or embodied into eternal life, believed." St. Luke here uses the same military metaphor, which, as I before observed, is used by the Apostle to the Romans, (chap. viii. 30). In baptism they had been ranked under the banner of Christ. They had been baptized into the body of Christ, and thus had been embodied into eternal life. "Jesus saith unto her, I am the resurrection and the life." John xi. 25. "God hath given to us eternal life, and this life is in his Son." 1 John v. 11.

Jude 4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation." Περεισέδυσαν γάρ τινες ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα. "For there have crept in certain men, who have been long enrolled (or have long ago enrolled themselves) into this condemnation." The word is used in this sense by Plutarch, in the life of Camillus. Προέγραψε στρατιᾶς κατάλογον. The pluperfect passive is also used in an active sense by St. Luke (Acts xx. 13). "And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so he had appointed, minding himself to go on foot." Οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς περὶεῖν. The expression in Jude, therefore, implies, that the persons of whom he speaks, had willingly and knowingly turned the grace of God into lasciviousness; and thus deliberately plunging into wickedness with their eyes open, had involved themselves in this condemnation.

THEOLOGICAL STUDIES.

No. III. DR. OWEN'S LIST.

THE following list is extracted from a small pamphlet, written by H. Owen, M. D., entitled "Directions for Young Students in Divinity, with regard to those attainments which are necessary to qualify them for Holy Orders." London: Rivingtons, 1773.

The "Directions" were chiefly intended for those who might not have the advantage of a University education, and therefore mention several of the classics which of course we purposely omit.

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| The Great Importance of a Religious Life. | Gastrell's Christian Institutes. |
| Nelson's Practice of True Devotion, and his Companion for the Festivals, &c. | Bishop Pearson on the Creed. |
| Scougal's Life of God in the Soul of Man. | Archbishop Wake on the Church Catechism. |
| The Whole Duty of Man. | Archbishop Secker's Catechetical Lectures. |
| Taylor's Holy Living and Dying. | Burnet on XXXIX Articles. |
| Scott's Christian Life. | Welchman ditto. |
| Law's Serious Call to a Devout and Holy Life. | Bishop Wilkins on Natural Religion. |
| Watts' Short View of the Whole Scripture History. | Wollaston ditto. |
| Lowth's Directions for the Profitable Reading of the Holy Scriptures. | Clarke on the Being and Attributes of God. |
| Watts' Harmony of all the Religions which God ever prescribed. | Grotius on the Truth of the Christian Religion, with Le Clerc's Notes. |
| Shuckford's Connection. | Jenkins on the Reasonableness of Christianity. |
| Prideaux's Connection, | Stillingfleet's Origines Sacre. |
| or, | Boyle's Lectures. |
| Bedford's Chronology. | Leland's View of Deistical Writers. |
| Grotius' Commentaries. | Bishop Gibson's Pastoral Letters. |
| Le Clerc's ditto. | Burnet's Abridgment of his History of the Reformation. |
| Patrick's ditto. | Dr. Trapp's Discourses against Popery |
| Lowth's ditto. | Hooker's Ecclesiastical Polity. |
| Well's Geography. | London Cases, 3 vols. octavo, |
| Leusden's Compendium, | or, |
| or, | The Abridgment, by Dr. Bennett. |
| Pasor's Lexicon. | Archbishop Tillotson's Sermons. |
| Macknight's Harmony. | Archbishop Sharp's ditto. |
| Lord Barrington's Miscellanea Sacra. | Bishop Atterbury's ditto. |
| Dr. Benson's History of the Plantation of Christianity. | Bishop Sherlock's ditto. |
| Biscoe's Boyle's Lectures. | Archbishop Secker's ditto. |
| Hammond on the New Testament. | Christian Eloquence in Theory and Practice. |
| Whitby ditto. | Archbishop of Cambray's Dialogues on Eloquence. |
| Clarke's Paraphrase. | Burnet's Pastoral Care.—Ch. IX. |
| Pyle's ditto. | Comber's Companion to the Temple. |
| Doddridge's ditto. | Wheatly's Illustration of the Common Prayer. |
| Percy's Key to the New Testament. | Archbishop Hort's Charge, delivered to the Clergy of the Diocese of Tuam in the year 1742. |
| Wells' Treatise of Divine Laws and Covenants. | |

For the particular purpose to which the above works are respectively applicable the pamphlet itself must be perused.

No. IV. BISHOP BARRINGTON'S LIST.

1. FOR DEACON'S ORDERS.

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| Bishop Bull's Companion to Holy Orders. | Grotius de Veritate Rel. Christ. |
| Wheatly on the Common Prayer. | Bishop Gibson's Pastoral Letters. |
| Welchman on the Articles. | Bishop Percy's Key to New Testament. |
| Bishop Stillingfleet's Vindication of the Holy Trinity. | Bishop Gray's Key to the Old Testament. |
| | Greek Testament. |

2. FOR PRIEST'S ORDERS.

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| Hooker's Ecclesiastical Polity. Book 5. | Bishop Pearson on the Creed. |
| Bishop Burnet on the Articles. | Bishop Wilkins on Natural Religion. |
| Bishop Stillingfleet's Origines Sacrae. | Collyer's Sacred Interpreter. |
| | Greek Testament. |

3. PROFESSIONAL STUDY.

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| Mason on Self Knowledge. | Bishop Bull's Works. |
| The Great Importance of a Religious Life. | Waterland's History of the Athanasian Creed. |
| Doddridge's Rise and Progress of Religion in the Soul. | Burgh's Scriptural Confutation. |
| Scott's Christian Life. | Burgh's Inquiry into the Doctrine of the Three First Centuries respecting the Trinity. |
| Doddridge's Family Expositor. | Encheiridion Theologicum. Oxford, 5 vols. 12mo. |
| Doddridge's Lectures. | Butler's Analogy. |
| Mosheim's Ecclesiastical History, by Dr. Maclean. | Michaelis on the New Testament. |
| Hooker's Ecclesiastical Polity. | |
| Bishop Burnet's Pastoral Care. | |

PSALM CXIV.

WHEN happy Judah, all her sorrows o'er,
 Threw her last glance along the Egyptian shore.
 And proudly smiling o'er her broken chain,
 Raised her free head to life and hope again,
 Weak tho' she seemed, the mighty Lord of day
 Dwelt in her tents and beamed around her way.
 In that triumphant hour, the parting sea
 Rolled back its conquered waves and turned to flee,
 While Jordan paused to gaze on either side,
 And in his wonder quite forgot his tide.
 Then quaked the hills in more than mortal dread,
 And conscious Sinai bowed his trembling head.*
 What ailed thee, Ocean, that thy waters gave
 So free a passage thro' their greedy wave?
 Say, Jordan, why thy restless billows slept?
 Why shook the hills and all the mountains leapt?
 Well might ye tremble, when before ye stood
 The Lord of every land and every flood!
 The God of Jacob! whose almighty sway
 Makes rocks to flow and mountains melt away.

E. B.

* And haughty Sion bowed his marble head.—Herber's Palestine.

TERROT AND TODD.

MR. EDITOR, — Mr. Todd has done me the honour to quote a passage from my Introduction to the Epistle to the Romans, in a note at p. 78. of his republication of Sermons, by Sharp and Manning, on Faith and Justification. Unfortunately, however, by an error either of Mr. Todd or his printer, the passage is totally misrepresented. Towards the conclusion of the extract, Mr. Todd quotes me, as saying: "And the reason for this difference is clear. St. Paul is arguing against Jews, who believed they could be justified by faith, independent of works of evangelical obedience, that is, independent of holiness in heart and life. Thus each apostle," &c. The passage in my Introduction, p. 42, is as follows:—"And the reason for this difference is clear. St. Paul is arguing against Jews who believed they could be justified by [works of obedience to the moral law done in their own strength; while St. James is arguing against erring Christians, who believed they could be justified by] faith, independent of works of evangelical obedience, that is, independent of holiness in heart and life. Thus each apostle," &c.

You will readily see, that by the omission of the words which I have included between brackets, the sense of the passage is totally destroyed. Should this correction reach Mr. Todd, I hope he will understand, that I charge him only with an oversight in copying or in correcting the press; and that I by no means suspect him of imagining that the passage, as he quotes it, is either true or intelligible.

I am, Sir, your obedient Servant,
C. H. TERROT.

MR. TERROT'S PARAPHRASE, &c. OF THE EPISTLE TO THE ROMANS.

MR. EDITOR,—I have lately read, in your number for August last, the review of Mr. Terrot's Paraphrase of St. Paul's Epistle to the Romans, and Mr. Terrot's observations on Romans viii. 1, 2.

The reviewer observes, on Mr. Terrot's remark on ch. v. 15, that " 'As in Adam all die, even so in Christ shall all be made alive,' must refer to spiritual death, because it is plain matter of fact that Christ has not delivered us from temporal." And again he states, "And we are certain that the sacrifice of Christ exerts all its efficacy upon spiritual life."

It appears to me very far from being a plain matter of fact, that Christ has not delivered us from temporal death, and far from certain that the sacrifice of Christ exerts *all* its efficacy upon spiritual life. It appears to me, on the contrary, to be the doctrine of St. Paul, that Christ has delivered us from temporal death, as well as from spiritual death, and consequently, that the efficacy of Christ's sacrifice extends not only to spiritual life—a new birth unto righteousness,—but also to temporal life—a resurrection of the body from the dead.

1 Cor. xv. 21: the apostle says, "For since by man came death, by man came also the resurrection of the dead;" and then follow the

words above quoted ; “ for as in Adam all die, even so in Christ shall all be made alive.” It seems to me impossible not to conclude* that the words, “ even so in Christ shall all be made alive,” have reference to the words in the previous verse, “ by man came also the resurrection of the dead ;” and that the resurrection of the dead, in this verse, means the resurrection of the body, is plain from the entire argument, the beginning of which is, “ Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?” And the conclusion is an answer to objectors against the doctrine as a thing impossible. “ But some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened except it die,” &c. The adoption of this part of chapter xv. in the burial service, speaks the sense in which our church receives it.

“ As in Adam all die, even so in Christ shall all be made alive”—alive from the dead, of course : but on what ground does the reviewer confine it to a spiritual death ? To me, I confess, the words appear to have no reference at all to a spiritual death ; but at all events it is impossible to dispute that temporal death was as certain an effect of Adam’s transgression, as spiritual death was. And that our resurrection from temporal death is by Christ, the apostle seems in this place as clearly to aver, as in others, that our spiritual life is through him.

Whether verses 15 and 17 of this chapter (ch. v.) may support Mr. Terrot’s conclusion, that *death eternal* formed no part of the penalty of the fall upon Adam’s posterity or not ; I think it is plain, from the history, that it formed no part of the punishment threatened Adam on disobedience ; death is all that is threatened : and in all likelihood, as it appears to me, but for Christ’s intercession and sacrifice, which have respect to the beginning of the world, the race of man had become extinguished in our first parents’ death.

I wish to add a word or two on Mr. Terrot’s paraphrase and observations on Rom. viii. 1, 2. It would have been well, I think, to have avoided all dispute on the subject of baptismal regeneration in this passage ; for the apostle’s argument does not rest here on having been baptized into Christ, but upon such as had embraced Christianity, walking as Christians ought to walk. Doubtless “ those who are in Christ Jesus” had been “ united to Christ in baptism,” for every Christian was baptized ; but nothing in the argument turns on baptism, but on “ walking not after the flesh, but after the Spirit.” It is not, there is no condemnation to them who have been baptized ; but to them who, having been so, walk not after the flesh, but after the Spirit. By some the words, “ they who walk not after the flesh but after the Spirit,” are considered as descriptive of those “ who are in Christ Jesus,” considering none others to be in Christ Jesus but such as walk so. If this be the true construction, the expression, “ they who are in Christ Jesus,” does not embrace all who are baptized, for many who are baptized walk not so. Neither taking the words as Mr. Terrot renders them, do they embrace all who are baptized. The verse in which these words occur, whatever sense may be put upon them, evidently refers to such Christians only as walk agreeably to their profession.

I cannot agree with Mr. Terrot, that the "*being dead unto sin*," in the 11th verse of chap. vi. refers to the baptismal death. "Therefore (ver. 4.) we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." *Should* walk in newness of life; that is our duty, which the rite of baptism in one part of it typified. Verse 11: "Likewise reckon ye also yourselves to be dead indeed unto sin;" consider, ye have in baptism professed to be so. Verse 12: "Let not sin therefore reign in your mortal body;" walk according to your profession in baptism. I should rather say the words refer to an actual death unto sin in the habitual *practice* of a holy life, than to the baptismal death. Mr. Terrot, on chap. vi. 3, states, that "we have been baptized into his death," means to profess an imitation of his death for sin, by our death to sin. The being dead, indeed, unto sin, in ver. 11, seems the putting of this profession into actual practice.

I differ from Mr. Terrot in his construction of verses 4 and 6, ch. vii. Verse 4. is, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ:"—it is not said, by baptism, but by the body of Christ. The law, in every sense in which it is dead or abrogated, is so through Christ. Baptism represents a death unto sin, not the abrogation of the law. The law is not dead by being merged in baptism, but by being nailed to the cross of Christ. Cōl. ii. 14. Verse 6, in the received translation is, "But now we are delivered from the law, that being dead wherewith we were held." Mr. Terrot renders it, "being delivered from the law by dying"—by dying in baptism. The words, "that being dead," according to the common Greek version, refer to the law; νόμον ἀποθανόντος. Mr. Terrot approves of ἀποθανόντες, and this is the reading of several editors. The reading in this case is, "being dead (to that, understood), in which," &c. . But the common reading is much more agreeable to the simile between the authority of the law and the authority of the husband. The wife is freed, by the death of the husband; so the man by the death of the law. The wife is not freed by her own death, so as to be at liberty to unite herself to another husband; so not the man by his death, but by the abrogation of the law under which he was held.

U. Y.

As we have already communicated to the public our views of Mr. Terrot's work, we are by no means obliged to retrace that ground. But as our correspondent has chosen to attack our criticism, we shall not shrink from the defensive. That part of his letter which refers not to us we leave in the hands of Mr. Terrot himself.

We had said in our review, "it is plain matter of fact, that Christ has not delivered us from temporal death." This our correspondent denies. It is evident that this disagreement proceeds from a dissimilar use of the phrase "temporal death;" as, if our correspondent had used it in our sense, he would have entertained no doubt of our proposition. "It is appointed unto all men once to die." This is all we meant when we made the affirmation which U. Y. so vehe-

mently and so elaborately combats. And this is not only the assertion of Scripture, but of history and of experience.

What U. Y. means by "temporal death," we cannot easily discover; but he seems to think it can scarcely co-exist with a resurrection from the dead. We, for our part, if there were no resurrection from the dead, should rather consider death as eternal than as temporal. U. Y. also calls a resurrection of the body from the dead "*temporal* life;" which our Lord calls "*eternal* life."

We conceive, therefore, that it is not ourselves who are to be censured for a false assertion, but U. Y. for perversion of language. We must, therefore, take the liberty to inform him, that the word *temporal* has reference to *time*, and not to *matter*, as he appears to conceive. We are agreed with him, that Christ has *ultimately* delivered us from death, both of body and soul; and he will readily agree with us, that the penalty of temporal death, *properly so called*, has not been remitted; but that dust we are, and unto dust we shall return.

CHURCH ARCHITECTURE.

Bristol, Dec. 1829.

MR. EDITOR,—It must be productive of great satisfaction and joy to the friends of our venerable Church, and to the admirers of ecclesiastical architecture, to perceive a very manifest and considerable improvement taking place in the attention paid to those monuments of the taste and pious munificence of our forefathers—our *parish churches*, which have suffered so much through an unworthy parsimony. Under this impression, and being of opinion that so good a work may be promoted by giving, through your valuable pages, extended circulation to what has been effected in this way in various parts of the kingdom, it appears to me that the tribute of respect paid in the following remarks to the parties alluded to is not more than they deserve, and will contribute to that end.

The preservers or restorers of sacred architecture certainly have a claim to our warmest gratitude: and I feel assured that it is not more just than it is politic to make public and honourable mention of their good deeds, and to hold them up for the imitation of future times. I am therefore induced to lay before your readers a short notice of some improvements which have taken place in the immediate neighbourhood of this large city; and, among many other instances which might be named, it gives me pleasure to bring forward the improved state of the parish churches of Portbury, Tickenham, and Portishead, in the diocese of Bath and Wells. In the two former parishes, the inhabitants have received the kind assistance of James Adam Gordon, Esq. of Naish House; and in the latter parish, now coming considerably into notice, the parishioners have been aided by the very ample and munificent benefactions of the corporation of this city, who have given every support to the restorations lately adopted in its beautiful church, and have displayed a most praiseworthy example in their desire to provide accommodation, in this and other churches situated on their property, for the benefit of the increasing popu-

lation more immediately connected with them. The repairs of the church at Portishead have also been considerably assisted by the liberality of the above-mentioned James Adam Gordon, Esq. the Lord of the Manor of that parish, as well as of Portbury; a gentleman of great taste and classical attainments, eminently skilled in the early English architecture; a most generous promoter of every judicious plan for the restorations of the ecclesiastical beauties of the churches with which he is connected, and who, in addition to the other services he has rendered, recently presented to that church a fine-toned organ, built by a first-rate London artist. This church contains also two oak chairs of peculiar beauty, well worthy the attention of the antiquary, formed at the expense of the Rev. John Noble Shipton, B. D. of Balliol College, Oxford, who has been many years resident in that parish, and a great benefactor to its church, from the materials of the elegantly carved skreen which once separated the church from the chancel, the production of an age long since passed away, but which was taken down and thrown by as lumber upwards of half a century ago. These have lately been presented to the Church, no expense having been spared in their formation, and are placed on each side of the altar.

The venerable buildings above described are well worthy the inspection of every admirer of ecclesiastical architecture: may they long remain the ornaments of the county in which they are situated, a county eminently distinguished by the elegance and beauty of its sacred edifices; and it is to be hoped that they will never want those who have the ability and the will to come forward in their behalf. Be it remembered also that the zeal shewn on such occasions will ever be creditable to the parties concerned, and highly advantageous to the community. Most sincerely is it to be wished that we had many more such friends as those alluded to; but we will hope the number is increasing; at least it is certain, that in the present day there are appearances of a revival of church architecture, and that our times have displayed some bright examples of liberality in this way.

B. C.

SURNAMES OF BISHOPS.

MR. EDITOR,—Allow me, through the medium of your pages, to suggest the propriety of specifying the *surnames* of the Bishops of our church in the title-pages of their works.

The practice of designating them merely by their *Christian* names, with the names of their dioceses, is attended with great inconvenience to most persons. And I cannot see that even the Clergy are bound always to know who is bishop of every diocese, even at the present time, much less who *was* bishop a hundred, fifty, or even five years ago. Yet we have not only Charges, and other works, now published for the *first* time with this sort of title (as, for instance, “Some Account of the Writings and Opinions of Justin Martyr, by John, Bishop of Lincoln”), but repeated editions of *old* works in the same way (as, for instance, “An Exposition of the Thirty-Nine Articles,

by Gilbert, Bishop of Sarum," and "An Exposition on the Creed, by John, Lord Bishop of Chester"), without any intimation who the authors were, or when they lived.

I have now before me Jones on the Canon of the New Testament, in the Index to which, under the letter C, I find, "Canterbury, present Archbishop of, denominates," &c. The book was printed in 1798, without a hint that it had ever appeared before. (Archbishop Wake, the prelate referred to, died, I believe, before 1740.)

I venture to suggest the propriety of departing from a custom which gives needless trouble to most persons, at the same time that it savours somewhat of affectation.

I am, Sir, your obedient servant,

M.

MARK IX. 49.

MR. EDITOR,—I beg to offer to you the following observations, in explanation of that *obscure and much canvassed* text, Mark ix. 49—"For every one shall be salted with fire, and every sacrifice shall be salted with salt."*

The first point to be considered in every obscure passage of Scripture is, how would it be understood by those to whom it was addressed? Now, here, our Lord was speaking to Jews, and makes use of an illustration taken from a well-known ordinance of their ceremonial law, Levit. ii. 13—"Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." It is a well-known and remarkable fact, that the same custom was practised by heathen nations, of salting every offering of flesh before it was consumed on the altar, Plin. Nat. Hist. xxxi. 7. "Maxime in sacris intelligitur autoritas quando nulla conficiuntur sine mola salsa." Hor. Od. iii. 23, 20, Sat. ii. 3. Now, this custom was, no doubt, intended to imply, that nothing was fit to be offered to God until it had undergone a previous process of *purification*. For it is certain, that a notion commonly prevailed, (whether derived from this custom, or whether the custom itself were founded on the older established opinion) that salt was emblematical of purity and holiness. And therefore, by *salting* the sacrifices, it was understood that they were *purified*. This, Maimonides says, was the purpose for which salt was necessary; and he gives us the opinion prevalent amongst the Jews. The disciples, therefore, would naturally understand the metaphor of "being salted," especially, when spoken in reference to sacrifices, to mean "being purified." And with regard to the expression of being salted *by fire*, we know how commonly the writers of the New Testament use the metaphor of a *fire*, to express the severe trials and persecutions by which the faith of the early Christians was proved and purified. 1 Cor. iii. 13-15; 1 Pet. iv. 12; *ibid.* i. 7; Jude v. 23.* So that the disciples

* Ignatius, v. 28, says that tribulation is necessary for the children of God. "At igniti, apti sint ad convivium regis." Theophylact, quoting the passage of St. Mark, πᾶς γὰρ πυρὶ ἀλιθῆσεται, interprets it πᾶς τις ΔΟΚΙΜΑΣΘΗΣΕΤΑΙ.

would understand the whole expression to mean,—“Every one shall be tried and purified in the fiery trial of temptation, before he can be presented unto God, as perfect in Christ Jesus, as every burnt sacrifice under the law is purified with salt before it is offered on the altar to God.”

Let us now see how this is connected with our Lord's foregoing observations. The conversation arose from a circumstance recorded in the thirty-third verse, (which should be borne in mind during the whole of the remaining part of the chapter,) namely, a dispute amongst the disciples, “which of them should be the greatest,” in the expected kingdom of their Lord. Our Saviour evidently designs to check their ambitious and selfish desires, and to give them juster notions of what they would be called to as his disciples. “He set a child in the midst,” as an example of docility and simple-mindedness, v. 36. He checked the jealous spirit of John, which had led him to forbid one whom he had seen casting out devils in his Master's name, v. 38. And then he went on to teach them, v. 43, that in His kingdom, so far from being at liberty to contend for worldly preeminence, they must hold themselves in readiness to give up every worldly possession if their duty to him required the sacrifice; that if any thing as valuable as a hand, or a foot, or an eye, were a cause of offence to them, they must “cut it off, and cast it from them;” because it would be better to make any sacrifice, than to be cast into hell, “where their worm dieth not, and their fire is not quenched,” v. 48. And then follows the passage in question, which, in the sense that I have put upon it, keeps up the connexion of the discourse, and is prophetic of the severe trials to which the sincerity and constancy of the first believers would be put, before they should be counted worthy to enter upon their reward. Perhaps it may be considered as bearing reference more immediately to the Apostles, as preachers of the Gospel, in which character our Lord seems to be speaking of them in v. 42; and to which he again alludes in v. 50. And we may continue the paraphrase thus: “Salt is good, but if the salt have lost its savour, wherewith will ye season it?”—I send you to purify and save mankind; see then the necessity of being yourselves pure and holy, in principle and conduct; for if you, who are to preach the Gospel to others, be yourselves corrupted by carnal motives, and distracted by selfish disputes, how mischievous will be the result, both to yourselves, and to the cause you serve! Therefore, “have salt in yourselves, and have peace one with another;” have the seasoning grace of true religious principle, and labour to convert the world in mutual concord, and unite with one another.*

“ , , I am, sir, your obedient servant,
G. B.

* See our Number for February, 1829, p. 118.

CHURCH SOCIETIES.

Mr. Editor,—I am desirous, through the medium of your excellent miscellany, of calling the attention of Churchmen to a point which appears to me of far greater consequence than common practice seems to consider it.

The insufficiently supported state of the Society for the Propagation of the Gospel in Foreign Parts has been frequently adverted to; not, perhaps, so much as the subject deserves. But there is another Society, which, I hesitate not to say, is more important still: one, too, which we in England are still more bound to patronize, because its objects are so perfectly domestic. Need I specify the Society for Promoting Christian Knowledge?—a Society which, perhaps, has achieved a greater amount of good than any community which has ever existed. An apathy, in itself inexplicable, but fearfully harmonizing with other signs of the times, never inquires how it comes to pass that some of the provincial reports of this Society exhibit district funds in a state of rapid decay; much less is any measure advanced, at all calculated to arrest this tremendous evil.

The Christian Knowledge Society has never paraded its claims; no platforms, no speeches; none of the tinsel and jingle of cant. Quiet and dignified, its reports have attested to its patrons the vast aggregate of good which it has wrought; while every parish pastor who has employed its varied means of edification, has had cheering testimony of its blessed power, and thanked the Divine mercy for its existence. A lending library, under its patronage, and by its munificence, was established in a parish of which I was formerly curate; and in one year I had the satisfaction to see, in a very rude community, many, in consequence, learn to read; and many, who could read, become intelligently religious characters. And shall this noble reservoir of “living waters” be allowed to expend itself without any effort to meet the exhaustion?

To discover the cause of a disease is, generally, some approach to a remedy. Now I think I can allege at least a concurrent cause in the present case. The Church Missionary Society has, beyond all question, greatly injured the Society for the Propagation of the Gospel. I believe that the Bible Society has had a similar effect on the Society for Promoting Christian Knowledge. Not that the Bible Society deserves the reprehension which justly attaches to the self-styled *Church Missionaries*. The objects of the Bible Society are avowedly distinct from those of the Christian Knowledge Society; while the designs of the Church Missionaries are avowedly the same as those of the corresponding institution in our Church. Still the two former Societies frequently clash in a manner very injurious to that which it is the duty of every churchman to prefer.

That such is his duty may, I think, be easily proved. I now set aside all dark doings about the Apocrypha,—all salaries of *honorary* secretaries, &c. &c., all incumbrances, in short, which have never clogged the free and honourable course of the Church Society in the century of its noble career. I will suppose the Bible Society freer from imputation than its own reports exhibit it; I will suppose it faithfully to execute the objects which it professes,—the circulation

of the Bible without note or comment, ORAL or otherwise. Even then, with the Churchman it ought to rank below the Christian Knowledge Society. They that are of the household of faith have claims above those of the heathen; our own communion above the rest of our countrymen. Now the Christian Knowledge Society circulates not only the Bible, in the languages spoken in these islands, (and that ON LOWER TERMS than the Bible Society), but the Prayer-book also, and a vast number of the most useful familiar tracts. It also founds parochial libraries;—institutions of the most beneficial description. All this the Bible Society *cannot* do: its exclusive nature may very well adapt it to general patronage; but its claims to the particular patronage of the Church must be far less than those of a Society which can effect so wide a range of beneficence. I reside at present in a parish which has its “Bible Association,”—a thing by no means wanted on the spot, since almost every cottage is provided with a Bible. The villagers are constantly making application to the Secretary of that Society to furnish them *Prayer-books*; which, (by what rule I know not) he is *forbidden*, as he states, to supply, even from the resources of the Christian Knowledge Society. What churchman can doubt that a similar Association, in connexion with the Christian Knowledge Society, would be productive of incomparably greater advantage?

Now, Mr. Editor, the point I here wish to press, is this. Are there any churchmen contributing to the *Bible Society*, and not to the *Church Society*? I believe there are few. If these few be *genuine* churchmen, they are so, because, without passing any judgment on other men, they believe church principles to be the *best* principles; and if they be genuine Christians, they will consider their own population before the heathen. They will, therefore, for these reasons, see the propriety of transferring their subscriptions to the *Church Society*. But there are many churchmen who subscribe to both; and to such I would say, the inadequacy of the resources of that establishment which has the stronger claims on you for its important undertakings is obvious; the PROSPERITY of the other is abundant. Transfer therefore your subscription to those funds where your exertions will be turned to so much better account.

But I by no means charge our defective support on the encroachments of the Bible Society. There may be other causes. It is time they should be investigated.* Meanwhile, all honest and zealous churchmen should rally in support of the Christian Knowledge Society. District Societies should be formed; new subscriptions made, where none exist already. I shall be happy to hear what the lapse of another month may produce from your correspondents, either in the way of elucidation or direct remedy. I, for my own part, shall be ready to contribute my humble assistance in any way which may be least ineffectual. The past achievements of the Society ought to be known, and the indifference of this *liberal* age (wo worth the word!) met by a manly remonstrance; it would be at least putting to trial the boasted liberality of our days, and would either procure us friends, or discover our enemies:—perhaps both.

A REAL CHURCHMAN.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

SERVITUDE PREVIOUS TO MARRIAGE.

Gen. xxix. 18.—“ And Jacob loved Rachel; and said, I will serve thee seven years for Rachel, thy younger daughter.”

THE inhabitants of Haouran, to the east of Jordan, earn their living very hardly. I once met with a young man, who had served eight years for his food only; at the expiration of that period, he obtained in marriage the daughter of his master, for whom he would, otherwise, have had to pay seven or eight hundred piastres. When I saw him, he had been married three years; but he complained bitterly of his father-in-law, who continued to require of him the performances of the most servile offices, without paying him any thing; and thus prevented him from setting up for his family.—*Burckhardt's Travels in the Holy Land*, p. 297.

THE UNITY OF THE GOD OF THE UNIVERSE, AND WORSHIP OFFERED ON HIGH PLACES.

Gen xxxi. 54.—“ Then Jacob offered sacrifice upon the mount.”

Isaiah ii. 3.—“ And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”

The acknowledgment of one supreme Deity, omnipotent and universal, appears to prevail in the most remote parts of the interior of Africa, from the following anecdote of Selym of Assouan, in Mackrizi's History and Description of Egypt, written in the beginning of the fifteenth century:—“ Selym adds, that he had seen a man in the audience chamber of the chief of Mokra, and had asked him about his country; he replied, that it was three months' journey from the Nile.” When questioned about his religion, he said, “ My God and thy God, and the God of the universe, and of men, is all one.” When asked where God lived, he answered, in heaven, and again declared the unity of the Almighty. He related, that when the rains tarried, or plagues and pestilence visited them or their cattle, they *ascended the mountain* to pray to the Almighty, &c.—*Burckhardt's Travels*, p. 501.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Huntingdon District Committee.

At the General Annual Meeting of this Committee, held at the Shire Hall, Huntingdon, on Friday, January 15, 1830, the Rev. E. Maltby, D.D. in the chair, a statement of the receipts and payments, during the last year, having been previously audited, was laid before the members present, of which this is a summary.

	£.	s.	d.
Receipts	101	10	3
Payments	70	10	6
Balance in hand ..	£30	19	9

After which it was resolved, “ That in consideration of this balance, the sum of 25*l.* be remitted to the Trea-

surers of the Parent Society, as a Donation from this Committee, in addition to 12*l.* 8*s.* 2*d.*, the difference of price of books, &c. sold to non-members of the Parent Society, as required by Rule VIII. for the Regulation of District Committees."

The Rev. H. Parsons having expressed his wish to resign the office of Assistant-Secretary, on account of his removal to a greater distance from Huntingdon, it was resolved, "That the thanks of the Committee be given to Mr. Parsons, for his valuable ser-

vices; and that the Rev. H. Margetts, Vicar of St. Mary's, Huntingdon, be elected Assistant-Secretary in his stead.

The following books and tracts have been issued from this Depository, from the first institution, in January, 1812, to December 31, 1829; viz. Bibles, 1760; Testaments, 2484; Common Prayers, 6172; other bound books and tracts, 22,312.

EDWARD EDWARDS, } Secretaries.
H. MARGETTS, }
Huntingdon, Feb. 11, 1830.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Barbados.

SEND you the account of our first Chapel; two others, larger, are nearly finished, and the ground for three more offered. A like spirit is, I trust, rising; and that already shewn in the erection of these Chapels most encouraging.

On Tuesday, the 15th instant, St. Mark's Chapel, in the parish of St. John, was consecrated. This is the second building which has been erected in this island for the purpose of public worship, and consecrated by the Lord Bishop, since his Lordship's arrival in this Diocese. The idea of building a Chapel in that vicinity (near Consetts') having been suggested, for the first time, on the 10th of September, a site for the projected edifice was immediately offered by Forster Clarke, Esq., on part of the lands of the "Society for the Propagation of the Gospel in Foreign Parts." The most remarkable circumstances connected with the erection of this Chapel are, first, the very short time in which it has been completed—exactly ten weeks from the day on which the first stone was laid, namely, the 5th of October; and, secondly, the very moderate sum which has been expended on it, being not quite 300*l.* currency. Many peculiarly favourable circumstances, however, have concurred to lessen the expenses, and to facilitate the work.

Much praise is due to all those immediately concerned in the erection of the Chapel, particularly to Joseph Connell, Esq., to whose indefatigable zeal, and unremitted personal attention, it is principally owing that this very neat structure has been completed with such despatch, and for so small a sum. The Chapel is 50 feet long, 25 feet wide, and 12½ feet high in the exterior dimensions, and is capable of accommodating 230 persons. His Excellency the Governor was present on the occasion; and, after the ceremony of consecration was concluded, visited Codrington College, in company with the Bishop, and, having inspected it, passed on to the Society's Chapel on the hill. The children of the Sunday and daily Schools, amounting to 101, with all the grown people on the Society's estates, lined the way from the brow of the hill to the Chapel and the School. His Excellency and the Bishop then proceeded to visit the Chaplain's Lodge, and the Codrington Foundation School. The party dined at the Society's estate. The weather was remarkably fine and pleasant, and every thing singularly well arranged and executed; and it may be reasonably hoped, that St. Mark's Chapel will prove a blessing to the neighbourhood.

NATIONAL SOCIETY.

St. Martin's Vestry Room, February 3,
1830.

UNIONS. — Holmfirth, Yorkshire;
North Leach, Gloucestershire; Sidbury,
Devonshire; and Thornton, Yorkshire.

GRANTS. — Rochester, Derbyshire,
conditional, 100*l.*; Clerkenwell, Mid-

dlesex, additional, 200*l.*; Wigan, Lan-
cashire, additional, 50*l.*; Shirenewton,
Monmouthshire, additional, 30*l.*; Rich-
mond, Yorkshire, 30*l.*; North Leach,
Gloucestershire, 80*l.*; Stone, Stafford-
shire, conditional, 150*l.*; and Sidbury,
Devonshire, conditional, 150*l.*

CLERGY MUTUAL ASSURANCE.

WE are requested to inform our
readers, that the Directors of the
Clergy Mutual Assurance Society, are
about to publish a prospectus of their
intentions and designs, in such a form

as will serve to point out, in a clear
and popular manner, the advantage
that are likely to result to the Clergy
at large from the formation of such
a Society.

POLITICAL RETROSPECT.

DOMESTIC.—The King's health is
much improved.

According to His Majesty's com-
mand, both Houses of Parliament
assembled on the 4th of February,
for the despatch of public business,
when the session was opened, as
usual, by the King's speech. In this
document (generally considered as the
epitome of the affairs of the state,
which will engage the attention of the
Houses,) his Majesty assures his
Lords and Commons of the friendly
feelings of foreign powers towards this
country; notices the conclusion of
a treaty of peace between Russia and
the Porte; declares that his endeav-
ours to accomplish the remaining
objects of the Treaty of the 6th of
July, 1827, have been unremitting,
and anticipates an early communi-
cation of the measures determined on,
for the arrangement of the affairs of
Greece; announces his inability to
effect a reconciliation between the
Princes of the House of Braganza,
and that he remains undetermined as
to the propriety of recognizing the

usurper, by renewing his diplomatic
relations with Don Miguel; assures
the Commons, that every attention
shall be paid to economy, and that a
considerable reduction will be made
in the public expenditure, without di-
minishing the efficiency of our naval
and military establishments; admits
the deficiencies of the revenue; pro-
poses the adoption of new regulations
for facilitating the administration of
justice, and improving the practice of
the courts; asserts the increase of the
export of our manufactured goods;
laments that distress should prevail
among the agricultural and manufac-
turing classes in some parts of the
kingdom; and concludes, by express-
ing his confidence in their concurrence
in every measure calculated to main-
tain the credit of the government.

The Address, as usual, was moved;
it met with a strong opposition, par-
ticularly in the lower house; and on
the principle, that the distress of the
country is not partial, but universal;
but it was carried by a majority of 62
in the Peers, and 85 in the Commons.

Bills of a beneficial tendency have since been introduced, for the future regulation of the Court of Chancery; and Committees, both of Lords and Commoners, have been named, to inquire into the expediency of renewing the East India Company's Charter.

With respect to the Church Establishment, we can assert confidently, that the present Government is determined to protect it against all attempts to diminish her property or influence, and that the Ecclesiastical Commission is intended to give strength to the Church, by rendering the Ecclesiastical Courts less objectionable, and not to undermine it, by proposing dangerous innovations.

IRELAND.—The recently contested election of a member, to represent in Parliament the county of Limerick, has renewed the scenes of disorder and tumult which were exhibited at the election for the county of Clare last year. Mr. Dawson, the liberal member, who supported the papistical measures of the last session, did not, by that step, receive the grateful support of the Popish party; whose priests instigated their wretched slaves to every act of violence, to prevent his return, and carry that of Colonel O'Grady. The voters for the former had no personal safety, but in the protection of the police, supported by the military; and, in some cases, that was not sufficient to preserve them from severe bodily injury. Finally, Mr. Dawson withdrew from the contest, intending, as his friends state, to petition the House of Commons against the election of his opponent.

FRANCE.—The administration of France has so far consolidated its strength, as no longer to furnish apprehensions of any immediate change. The measures now most under contemplation, are the reduction of the national debt, the improvement of the navy, and the extension of national education. A reduction of five per cent. stock, to four per cent. is anticipated. Confidential communications are required periodically, from the commanders of every vessel in the King's navy, to the Minister of Marine, on the character, ability, and conduct of the officers of his ship,

that the Sovereign may know in whom to confide—an excellent regulation, if faithfully applied, and judiciously acted upon. The preparations making at Toulon, for the more closely investing Algiers, are carrying forward with great activity.

PORTUGAL.—The Empress Queen, to whom so many of the calamities of Portugal may be justly attributed, expired at Lisbon, on the 7th of December; of water in the chest. Don Miguel's attempt to raise money, by loan, in Holland, has completely failed. The Marquis de Chaves, who led the party of Don Miguel against the Constitutionalists, has fallen under the distrust, and consequent displeasure of his master, to avoid whose frenzy, he retired into the province of Tras os Montes, the scene of his former exploits, but where he has been pursued and taken prisoner.

Throughout the Peninsula, the weather has been severe in the extreme, and the injuries sustained by the husbandmen unprecedented. The destruction of cattle by the cold has been great, and the olives have received so much damage, that the crops are despaired of for more than the ensuing year. Even in the mild climate of Andalusia, severe frost has been experienced. The Tagus has been frozen, and the mortality among the inhabitants has been so great, as almost to resemble a pestilence.

GERMANY.—The Duke of Brunswick has quitted his duchy and gone to Paris, taking with him all the treasures of his state, and sundry valuables deposited in the public treasury, on account of their rarity or worth. He is not expected to return. A report has been circulated, but we know not on what authority, that the states of Brunswick Wolfenbittel will be incorporated with the kingdom of Hanover.

Vienna has afforded a new proof of the intolerant spirit of Popery, and the rebellious temper of its ministers, when the opportunity of displaying it offers. Many of our readers know that when a member of the imperial family dies, the Convent of the Capuchins, at Vienna, preserves the body; the Chapel of Loretta, in the

Augustine Convent, the heart; and the Cathedral of St. Stephen, the bowels of the deceased. The Archduchess, who was a Protestant, lately died, esteemed and beloved by all her august relatives. The Emperor, whose attachment to the Roman Pontiff none can doubt, issued the usual orders for her interment. The priests of the two last-mentioned places positively refused to receive their portions of the corpse. The Capuchins of the former determined not to bear the remains of a deceased Protestant to the vault. The imperative command of the Emperor alone opened the way, and the beloved Archduchess, whose husband had been the military saviour of his country, was conveyed to her final resting-place by her own domestics. Some Protestant Clergymen, who had gained admittance to view the solemnity, were forcibly expelled by these Capuchins from their holy precincts.

EASTERN EUROPE.—The intercourse of the ministers of Russia and the Porte, is frequent, with every external demonstration of friendship, and a happy issue of their negotiations. The government of the Czar is very active in raising the military establishment of his empire to its full quota, and replenishing the arsenals. The Sultan is equally indefatigable in recruiting his army, which he has already raised to 100,000 infantry, and 30,000 cavalry. These are disciplined upon the European model, and he frequently inspects the drilling of them in person. The resources of his remaining dominions are applied to the improvement of his military establishment, with all the authority of a despot, and the energy which he so greatly possesses. It marks the influence he has attained over his superstitious subjects, no less than it does his own taste, that he has dared and effected the introduction of the Italian opera into his capital.

GREECE.—The interests of Greece continue to engage the attention of the Cabinets of the great Powers, and they are probably yet far from any final arrangement. Several particulars have transpired of great importance, and calculated to give general satisfaction. The territory of this new state is not to be limited to the Morea, but will extend so far beyond as to comprise most of the ancient Grecian republics within its boundary. Perhaps Candia may form a part of it. No particular form of government will be imposed on this people. The powers interested in their welfare will only suggest to the national Congress, for their adoption or rejection, such measures as they may think advisable. The same moderation will be preserved in the nomination of their future Chief. The frequent intercourse which has taken place between Prince Leopold of Saxe Cobourg, and the ministers of these powers, has revived the idea that the former is to be the Sovereign of Greece.

AMERICA.—*United States.*—The financial report presented to Congress, is of the most favourable description. It states the last year's revenue to have been 30,571,666 dollars. The expenditure, 26,161,595 dollars, leaving a clear surplus revenue of nearly four millions and a half of dollars. The sinking fund more than twelve millions; and the whole of the public debts, forty-eight and a half millions of dollars, which that sinking fund will entirely discharge in less than six years.

BRAZILS.—The new Empress, (daughter of the celebrated Eugene Beauharnois, whose fidelity was so nobly proved, at a period when self-interest was evidently the ruling principle) has arrived at Rio Janeiro; and her inauguration as Empress of the Brazils, has been marked by the institution of a new order of knighthood—that of the Rose.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCH.

THE first stone of a new Church, dedicated to St. Thomas, has been laid at Brampton Moor, near Chesterfield, Derbyshire, intended as a Chapel of Ease to the parishes of Chesterfield and Brampton.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Baines, Edward.....	Domestic Chapl. to the Earl of Buchan.
Black, Robert	Morning Preach. at the National Society's Chapel, Ely Place, London.
Bleack, William.....	Chapl. to Froxfield Hospital, Wilts.
Cape, William	Head Mast. of Gram. School at Peterborough.
Churton, Edward	Head Mast. of Hackney Church-of-England School.
Perkins, R. B.	Head Mast. of Gram. School at Aylesbury, Bucks.
Stratton, George W.....	Domestic Chapl. to the Right Hon. Harriet, Dowager Countess of Massereene.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>	
Barlow, John	Little Bowden, R.	Northam.	Peterbory	Rev. J. Barlow	
Bennett, J. T.	Minor Can. in Cath. Ch. of St. Paul, London	London		Dean & Chapter	
Bleack, William ..	Huish, R.	Wilts	Sarum	{ Trustees of Froxfield Hospital	
Dealtry, W. D. D.	{ Chanc. of the Diocese of Winchester	Winchester		Bp. of Winchester	
	{ and Clapham, R.	Surrey	Winchest.	Bowyer Atkins, Esq.	
	{ and Watton, R.	Herts	Lincoln	Samuel Smith, Esq.	
	{ to Preb. in Cath. Church of Winchester	Winchester		Bp. of Winchester	
De Brett, H. S. ..	Broughton, R.	Lincoln	Lincoln	{ Mrs. De Brett, by her Trustee	
Edwards, James ..	Newington, R.	Oxford	Oxford	Abp. of Canterbury	
Farwell, William ..	St. Martin, R.	Cornwall	Exeter	{ Countess of Sandwich & Earl of Darlington	
Fisher, R. W.	New Hulton, P. C.	Westm.	Chester	V. of Kendall	
Haden, A. Bunn	Brewood, V.	Stafford	Lichfield	Dean of Lichfield	
	{ with Featherstone, C.				
	{ Elmc, V.	Camb. }	Ely	R. of Elmc	
Jackson, Jeremiah	{ with Emmeth, V.	Norfolk }			
	{ to Preb. in Coll. Church of Brecon	Brecon		Bp. of St. David's	
James, Charles....	Evenload, R.	Worcester	Worcester	Mrs. A. James	
James, Josiah	Eyton, C.	Hereford	Hereford		
James, Thomas ..	{ Llandefally, V.	Brecon	St. David's	G. P. Watkins	
	{ with Crickadarn, C.				
Jelf, Richard W...	Can. of Christ Church, Oxford				
Moore, J. C.	Measham, P. C.	Derby	Lichfield	W. Wollaston, Esq.	
Moule, Horatio ..	Box, V.	Wilts	Sarum		
Paulet, Lord C. ..	{ Wellesbourne, V.	Warwick	Worcester	Lord Chancellor	
	{ with Walton Deville, R.				
	{ Preb. in Cath. Church of Chichester				
Rose, Hugh Jaques	{ and Horsham, V.	Sussex	Chichester.	Abp. of Canterb.	
	{ to Bocking, Dean.	Essex	Cant.		
	{ and Hadleigh, R.	Suffolk }			
	Templer, John....	West Ogwell, R.	Devon		Exeter	P. J. Taylor, Esq.
Trist, Samuel P. J.	Ve. yan, V.	Cornwall	Exeter	D. & C. of Exeter	
Vaughan, W.....	{ Astley, C.	Salop	Hereford	{ P.C. of St. Mary, Salop & W. E. Owen, Esq.	
	{ to Pontesbury, 3d port. R.				
Walpole, Thomas	{ Beechamwell, St. John, R.	Norfolk	Norwich	J. Motteux, Esq.	
	{ ————— St. Mary, R.				
Williams, John ..	{ Llanfaes, C.	Anglesea	Bangor	W. Bulkeley, Esq.	
	{ and Penmon, C.				

CLERGYMEN DECEASED.

On Monday, February 1, at the Vicarage House, St. Margaret's, in Leicester, after a very short illness, in the sixty-ninth year of his age, the Rev. Thomas Burnaby, A. M. Vicar of that parish, Rector of Misterton, one of the senior acting magistrates, and one of the oldest incumbents in the county, having been inducted into Misterton, in March, 1786. He was the eldest son of the Rev. Robert Burnaby, LL.B. who was Vicar of St. Margaret's, Rector of Wanlip, and Prebendary of Lincoln, by Katherine, only child of Thomas Jee, Esq. of Leicester. He was of Clare Hall, in the University of Cambridge, B. A. 1784, M. A. 1787; and was chosen a Dixie Fellow of Emmanuel College, in August, 1789. He married Lucy, fourth daughter of Richard Dyott, Esq. of Freeford, in the county of Stafford, by Katherine, only daughter of Thomas Herrick, Esq. second brother of the late William Herrick, Esq. of Bean Manor Park, and has left a disconsolate widow and ten children to lament their irreparable loss. In 1795, when the county was in a most disturbed state, an alarming riot broke out at Barrow-upon-Soar, in this county; accompanying the Leicester troops of Yeomanry-Cavalry, the subject of this memorial, by his firmness as a magistrate, aided by the good conduct of the Yeomanry, was mainly instrumental in quelling the disturbance. For this service he publicly received the thanks of Government, through the Judges, at the following assizes. He was the fondest and best of husbands, the kindest and most affectionate of fathers, whose greatest happiness was in the bosom of his family. Those who knew him best, esteemed him most. Totally free from hypocrisy or guile, he endeavoured to do his duty to God and man. Could apparent health and strength have ensured continuance on earth, it might have been looked for in him; but at the close of a day spent in the utmost cheerfulness and vigour, he was, in less than half an hour after lying down upon his pillow, summoned to resign his life into the hands of him who gave it.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Freeman, J. Stuart.	Chalfont, St. Peter's, V.	Bucks	Lincoln	St. John's Coll. Oxf.
Hay, T. D. D. ..	Canon of Christ Church	Oxford	Norwich	Bishop of Norwich { Chanc. of Duchy of Lancaster Bp. of Winchester
	and Belton, R.	Suffolk		
	and North Repps, R.	Norfolk		
Iremonger, L. ..	{ Preb. in Cath. Church of & Goodworth Clatford, V. and Wherwell, Preb. sin. }	Winchester	Winchest.	J. Iremonger, Esq.
Kemble, Nash	Little Parndon, R.	Essex	London	W. Smith, Esq.
Morgan, William .	{ Preb. in Cath. Church of St. David's and Lampeter, R. & Llandwy Welfey, V. with Crinow, C. Almeley, V. }	Cardig.	St. David's	Bp. of St. David's Lord Chancellor Bp. of Hereford
		Pemb.		
		Hereford	Hereford	
Owen, William ..	{ and Ryme, R. . . Archdeacon of Oxford and Canon in Cath. Church of Oxford and Preb. in Cath. Church of Sarum and Chilbolton, R. and Newington, R. }	Dorset	{ P. of D. } { of Sarum }	The King, as Prince of Wales Bishop of Oxford
Pett, Phineas, D. D.		Hants	Winchest.	Bp. of Winchester
Reynolds, T.	Little Bowden, R.	Northam.	Peterboro'	Mr. & Mrs. Brockett
Tanner, Thomas ..	Colchester, Holy Trin. R.	Essex	London	Balliol Coll. Oxford
Valpy, E. J. W. .	{ Norwich, St. Simon, and St. Jude, R. }	Norfolk	Norwich	Bishop of Norwich
	& Stangford Dingley, R.			
Williams, David..	{ Wigmore, V. with Leinthal Starks, C. }	Hereford	Hereford	Bishop of Hereford

<i>Name.</i>	<i>Residence or Appointment.</i>
Glover, Bright	Jersey.
Mildmay, Charles St. John .	Boulogne.
Prince, Thomas, D. D.	Alt. Morning Preacher at Oxford Chapel, London, and Fell. of Wadham Coll. Oxford.
Scott, Allriet	Leiston, Suffolk.
Wingfield, Edward John ..	Student of Christ Church, Oxford.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

James Adey Ogle, M. D. F. R. S. of Trinity Coll. has been unanimously elected, in Convocation, to the Clinical Professorship, on the Foundation of the late Lord Litchfield, vacant by the death of Dr. Bourne.

Rev. George Morris, M. A. Scholar of Corpus Christi, has been nominated a Master of the Schools in the room of the Rev. Robert Eden.

William Rosser Williams, Esq. M. A. and Michel Fellow of Queen's Coll. has been unanimously elected, in Convocation, to the Vinerian Fellowship, vacant by the marriage of the Hon. Philip Henry Abbott.

Messrs. George Cox and Thomas Broadley Fooks, Scholars of New Coll. have been admitted Fellows of that Society; and Mr. Robert Jackson has been admitted Scholar of the same.

At a Convocation, holden for the purpose of electing a Scholar on Mr. Viner's Foundation, in the room of Mr. Williams, lately elected a Fellow on the same Foundation, the numbers at the close were—

For Mr. Giles, Scholar of Corpus....	94
For Mr. Whatley, Michel Exhibitioner of Queen's	76
For Mr. Ormerod, Hulme's Exhibitioner of Brasenose.....	36

Messrs. George Clark and Henry Barry Donville, Commoners of University Coll. have been admitted Scholars on Sir Simon Bennet's Foundation in that Society.

DEGREES CONFERRED.

BACHELOR IN CIVIL LAW,

(By commutation.)

Charles Barker, Trinity Coll.

MASTERS OF ARTS.

Rev. H. W. Maddock, Fell. of Brasen. Coll.

Rev. George Landon, Worcester Coll.

Rev. Thomas L. Wheeler, Schol. of Worc.

GRACES.

The following Graces have passed the Senate:—

To affix the university seal to a letter of thanks to the Hon. East India Company, for a valuable collection of dried plants, presented by them to the Botanical Museum.

To appoint Professor Henslow Pro-
 Proctor, in the room of Mr. Dawes, who
 has resigned from ill health.

To affix the seal to petitions to both

Rev. H. Spencer Markham, Christ Church.
 Rev. Philip Henry Nind, Christ Church.
 Rev. Thomas Dawson Hudson, Exeter Coll.
 Rev. Robert Isham, Brasenose Coll.
 Rev. Charles Woods, Pembroke Coll.
 Lawrence Eberall Judge, New Coll.
 Rev. John Atkins, Worcester Coll.
 Rev. John Poulett M'Ghic, Queen's Coll.
 E. Dawson Legh, Balliol Coll. Grand Comp.
 Robert Evans, Fell. of Jesus Coll.
 Rev. Charles Williams, Fell. of Jesus Coll.
 Rev. Isaac Smith Litchfield, Trinity Coll.

BACHELORS OF ARTS.

John T. Ord, Exeter Coll. Grand Comp.
 Charles R. Carter Petley, St. John's Coll.
 Henry E. Knatchbull, Schol. of Wadham.
 Robert Morris, Christ Ch. Grand Comp.
 William Cooper, Lincoln Coll.
 Christopher Richardson, Exeter Coll.
 Thomas F. H. Bridge, Christ Church.
 Charles P. Eden, Oriel Coll.
 Daniel Vawdrey, Brasenose Coll.
 Thomas Need, University Coll.
 George Neale Barrow, University Coll.
 Sidney Godolphin Osborne, Brasen. Coll.
 James Arthur Dunnage, Brasenose Coll.
 G. Robertson Edwards, Brasenose Coll.
 Thomas Freeman, Brasenose Coll.
 Henry Sims, Exhibitioner of Pembroke Coll.
 Edmund May, Worcester Coll.
 William John Phillpotts, Oriel Coll.
 Edward Parker, Oriel Coll.
 Edward Ashe, Balliol Coll.
 John Smith, Queen's Coll.
 George Philips, Queen's Coll.
 Edward Hussey, Christ Ch. Grand Comp.
 Salisbury Humphreys, Brasenose Coll.
 Arthur George Palk, Christ Church.
 Horatio Samuel Fletcher, Queen's Coll.
 John Bugden, Trinity Coll.
 John Reed Munn, Worcester Coll.

Thomas Paddon, Esq., sometime Fell.
 of Caius Coll. Camb. has been admitted,
ad eundem, of this University.

CAMBRIDGE.

Houses of Parliament, against the following clause in an Act of the session of Parliament, of the seventh and eighth of his present Majesty, entitled, "An Act to amend the Acts for building and promoting the building of additional Churches in populous parishes:—

"And be it further enacted, that when any person or persons shall, to the satisfaction of the said Commissioners, endow any Chapel, built, or hereafter to be built, by such person or persons, with some per-

manent provision in land or monies in the funds exclusively, or in addition to the pew-rents or other profits arising from the said Chapel, such endowment to be settled and assured as the said Commissioners shall authorise and direct, it shall be lawful for the said Commissioners to declare that the right of nominating a Minister to the said Chapel, shall for ever thereafter be in the person or persons building and endowing the said Chapel, his, her, or their heirs and assigns, or in such person or persons as he, she, or they shall appoint, and notwithstanding no compensation or endowment may be made to or for the benefit of the Minister of the Church of the parish within which such Chapel may be built."

PRIZES.

The late Dr. Smith's annual Prizes, of £25l. each, to the two best proficient in Mathematics and Natural Philosophy among the Commencing Bachelors of Arts, have been adjudged to Mr. Steventon, of Corpus Christi Coll., and Mr. Heaviside, of Sidney Coll., the third and second Wranglers.

The Norrisian Prize for the year 1829, has been adjudged to William Selwyn,

Esq. B. A. Fell. of St. John's Coll. for his Essay on the following subject.—"The Doctrine of Types, and its Influence on the interpretation of the New Testament."

DEGREES CONFERRED.

HONORARY MASTERS OF ARTS.

The Marquis of Douro, Trinity Coll.
Hon. Gerard Wellesley, Trinity Coll.
John Thomas Wharton, Trinity Coll.

DOCTOR IN PHYSIC.

William Joseph Bayne, Trinity Coll.

BACHELOR IN DIVINITY.

Rev. E. Swanton Bunting, Fell. of Clare H.

MASTERS OF ARTS.

Rev. Samuel T. Townsend, Trinity Coll.
Henniker Peregrine Roberts, Magd. Coll.
Rev. W. Truemanheere, Pembroke Coll.

BACHELORS IN CIVIL LAW.

Rev. Harry A. Small, Downing Coll.
Rev. John Buck, Queen's Coll.

BACHELORS OF ARTS.

Inigo William Jones, Trinity Coll.
Edmund Carrington, St. John's Coll.
Frederic Charles Crick, St. John's Coll.
John Meadows Rodwell, Caius Coll.
Robert Jackson, Emmanuel Coll.

BACHELORS' COMMENCEMENT PAPER.—January 23, 1830.

Those gentlemen whose names are preceded by an asterisk have one or more terms to keep previous to being admitted to their degrees, although they passed their examination in the following order of arrangement.

WRANGLERS.

Whitley, Joh.	Kuhff, Cath.	Raimbach, Sid.	Baily, Clare
Heaviside, Sid.	Robins, Magd.	Buston, Emm.	Burton, Joh.
Steventon, C.C.	Molyneux, Clare	Tate, Trin.	Banks, Joh.
Pritchard, Joh.	Walsh, C.C.	Chapman, C.C.	Donnington, Joh.
Rangleley, Qu.	W. hall, Emm.	Mann, Trin.	Hebert, Trin.
Pullen, C.C.	Unquhart, Magd.	Jackson, Cai.	Gibson, Trin.
Herbert, Joh.	Pousooby, Trin.	Heath, Trin.	Powell, Chr.
Walker, Trin.	Walker, Joh.	Maynard, Cai.	Foster, Tr. H.
Birkbeck, Trin.	Pearson, Trin.	Taylor, Trin.	Wall, Cai.
Dalton, Qu.	Steel, Trin.	Tucker, Pet.	Yardley, Magd.

SENIOR OPTIMES.

Myers, Trin.	Cook, Trin.	Dalton, Pemb.	Wilkinson, Trin.
Gibson, Chr.	*Sanders, Trin.	Mosley, Trin.	Merivale, Joh.
Snow, Joh.	Hobson, Joh.	Hoare, Trin.	U. Smith, Trin.
Dowell, Pet.	England, Pemb.	Harrington, Chr.	Hilton, Trin.
Jadis, C.C.	Wordsworth, Trin.	Clarke, Joh.	Lister, Cath.
Fletcher, Pet.	Jay, Cai.	J. Smith, Trin.	Todd, Trin.
Hodgkinson, Joh.	Lawes, Joh.	Edkins, Trin.	Cosway, Qu.
Bird, } Joh.	Simpson, Cath.	Wood, Trin.	Humfrey, Down
Desborough, } Em.	Fawcett, Pet.	Watkins, Emm.	

JUNIOR OPTIMES.

Frere, Trin.	*Dolling, Trin.	Armytage, Joh.	Coates, Jes.
Hill, Joh.	Ingram, Jes.	Foster, Magd.	Carter, Qu.
Burcham, Trin.	Roberts, Trin.	Sunderland, Cai.	Prior, Qu.
Thomas, Joh.	Drake, Clare	Marsh, Joh.	Dwyer, C.C.
Cory, Pet.	Pickering, Trin.	Hore, Qu.	Reade, Joh.

Hill, Clare † *King, Cath. | *Rodwell, Cai.

ÆGROT.

Brown, Joh. | *Crick, Joh. | *Jackson, Emm. | Travis, Trin.

Evbank, Chr.	Rees,* Joh.	Arnold, } Qu.	Boyer, } Emm.
Orde, Qu.	Francis, Joh.	*Frazier, } Pet.	*Dudley, } Cath.
Elliott, C.C.	Evans, C.C.	*Evans, } Qu.	Feilde, } Pet.
*Brown, } Qu.	Greenwood, } Jev.	Gambier, } Trin.	Blathwayte, } C.C.
Illingworth, } Trin.	Woodward, } Trin.	Babington, } Joh.	Riehardson, } Trin.
Arkwright, Trin.	Herbert, } Cai.	Black, } Trin.	Hovenden, Trin.
Thomas, Trin.	Hewson, } Joh.	T. Wilson, } Trin.	Downe, C.C.
Brogden, Trin.	*Izon, Pemb.	*Darby, Pet.	Winthrop, Joh.
Moody, Joh.	Jackson, Chr.	Bagshawe, } C.C.	Hervey, Joh.
Ramshay, Trin.	Freeman, C.C.	Robinson, } Jes.	Gaskin, C.C.
Carey, Trin.	Brown, Enm.	Hall, Chr.	Hose, Qu.
Gardner, Joh.	Hall, Clare	Hanford, } C.C.	Fitzroy, Magd.
*Carrow, Trin.	Duncan, Trin.	Layng, } Sid.	Simpson, Chr.
J. Wilson, Trin.	Holroyd, Chr.	Millett, } C.C.	D. Cooper, Trin.
*Hill, Clare	Newall, Qu.	Hookins, Tr. H.	Langton, Mag.
Whiting, Chr.	*Sanders, Qu.	*Powell, Trin.	Stocker, Qu.
Johnson, Cath.	Johns, Joh.	*Liardett, Qu.	*Carrington, } Joh.
*Walker, Tr. II.	Wells, C.C.	*Bealby, } Cath.	Shackelford, } Qu.
*Barker, } Jes.	*Hon.A.Phipps, Tr.	Kirkpatrick, } Pet.	Jackson, Qu.
*Sunderland, } Trin.	Terry, Joh.	Fawcett, } Chr.	Jackson, Mag.
Farr, Joh.	Stainforth, Qu.	Le Gros, } Down	*S. Longhurst, } Qu.
Skipper, Emm.	Leighton, Trin.	Fitzgerald, } Trin.	*Sheild, } Joh.
Dainty, Cath.	Fosbrooke, } Cla.	Straghan, } Cath.	*Wright, Qu.
Davies, Sid.	Green, } C.C.	Barnes, } Pemb.	*Tomkins, Cath.
Nevile, Trin.	Green, Qu.	*Marsh, } Qu.	Codrington, Joh.
Jonas, Clare	Vanghan, Cai.	Rokeby, Down	Dacey, Cath.
Thorpe, Jes.	Davies, Trin.	Barton, } C.C.	Uthwatt, Joh.
Colley, Joh.	Rhodes, } Trin.	*Coney, } Clare	Barnard, Emm.
Harvey, Pet.	Rodgers, } Trin.	*Perry, } Trin.	Cattley, Qu.
Morgan, Joh.	Rose, } Joh.	Thorpe, } Cath.	Norris, Qu.
*E.N.Cooper, } Tr.	Buller, } Tr.	C. Smith, Trin.	*Briggs, Qu.
Evans, } Joh.	Colquhoun, } Tr.	Carter, Chr.	
Weigall, Qu.	Roberts, } C.C.	Ravenhill, Trin.	
Ramsay, Clare	Bland, Cai.	Day, C.C.	
*Ld.A.Hervey, Trin.	Bass, Trin.	*West, Jes.	*Atkinson, Joh.
Borton, Cai.	Hcath, } C.C.	*Biscoe, } Qu.	Burton, Trin.
Birnie, } Trin.	*Sandys, } Qu.	Pinney, } Trin.	Choppin, Joh.
Whitmore, } Chr.	Beckwith, } Jes.	*Wilmer, } Chr.	Hunter, Trin.
*Leah, Qu.	Smith, } Chr.	Walton, Pemb.	*Parkinson, Jes.
Corles, Trin.	Wright, Pemb.	*Waller, Qu.	*Paul, Qu.
Eley, Pet.	Crofts, } Cath.	Drawbridge, Qu.	Wade, Jes.
Lewis,* Magd.	Lockwood, } Magd.	*Nunn, Jes.	*Wharton, Trin.

ÆGROT.

Buckston, Trin.	Quayle, Trin.	Richardson, Joh.	Trimmer, Magd.
	Walford, Trin.		

Previously examined, and now admitted.

Wood, Qu.	Robinson, Chr.	Calvert, Qu.	Reid, Trin.
	Upjohn, Qu.		

George Thackeray, Esq., Fellow of King's College, was admitted to the degree of Bachelor of Arts at the same time.

NOTICES TO CORRESPONDENTS.

The Pamphlet of Dr. Wotton, to which we referred in our last Number, is entitled, "Some Thoughts concerning a proper Method of studying Divinity." It is published by Parker, Oxford; and Rivingtons, London.

We have received several communications on the subject of "Disembodied Spirits," which must stand over for the present.

The Remarks on the advice offered to Pope Julius III. will appear shortly.

"G. B." "G. R." and "E. B." are under consideration. The lines of "C. W.'s" fair friend are pretty withal, but do not meet our views.

The tract on the "Rubrick" will be continued in our next, and concluded in the following Number.

An article on "Mr. Dale's Lectures" is unavoidably postponed.

Dr. Milner's "End of Religious Controversy" was answered by Dr. Grier, in one vol. 8vo. and published by Cadell.

* These gentlemen, and those in brackets, were equal.

THE
CHRISTIAN
REMEMBRANCE.

APRIL, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Death-bed Scenes and Pastoral Conversations.* By the late JOHN WARTON, D.D. Edited by his Sons. Second Edition. In 6 Vols. 12mo. Price 18s. Vols. V. & VI. London: Murray. 1829.

THE four antecedent volumes of this excellent work were reviewed in our pages some two years since.* We endeavoured at that time to award them the ample meed of praise, which their various merits so loudly demanded at our hands; and we rejoice at finding them upon the list of the books of the Society for Promoting Christian Knowledge; for we can point out no volumes which contain more valuable matter in a more attractive dress than the posthumous publication of Dr. Warton, to which we have again the agreeable province of inviting the attention of our readers. If our former report have induced any of them to purchase the four volumes, we can assure them that the fifth and sixth (now on our table) are equally deserving of their perusal, being of equal merit with their admirable predecessors.

We confess, indeed, that we had some misgivings of mind, when we first saw these new volumes; because we are sensible that an author, whose popularity and success have been deservedly great, can encounter no rival more perilous to his fair fame than HIMSELF; and that, where the expectations of the public have been unusually raised by previous performances, it is amongst the most arduous of attempts to endeavour to satisfy their judgment: nor do we forget the danger of diminishing the sale, and of detracting, by consequence, from the usefulness of a work, by adding to its original contents. With regard to the pages before us, however, our fears are dissipated, and our expectations completely fulfilled. The reputation of Dr. Warton will still be unsullied; and his sons, ("pater, et juvenes patre digni," †)

* See Christian Remembrancer, June, 1828.

† Horat. Ars Poet. 21.

in their publication of these additional volumes, have graced his temples with an additional wreath. Indeed, there is an important topic, that never fails to attract the attention of the minister of God in his parochial visitations, and is beset with peculiar difficulties, which was but cursorily glanced at in the antecedent volumes of our pious author, and might have challenged a detailed consideration. *That* deficiency is now supplied, and "THE EUCHARIST" very justly forms one half of the last volume of "*Death-bed Scenes, and Pastoral Conversations.*"

The Editors have told us, in their preface, "That several persons have expressed a curiosity to know what guarantee they have for the *truth* and *accuracy* of the stories;"—that "some persons have declared them to be *entirely fictitious*;" and that "even eminent Clergymen, speaking of them in the most courteous terms, are reported to have said, that *they themselves have not been so fortunate as to meet with any such cases in the course of their own experience.*" (Preface, p. 67.) We are free to acknowledge, that we are altogether indifferent as to the *truth* and *accuracy* of the little histories before us; and that we are at a loss to understand how the intrinsic usefulness of these volumes can be affected by such considerations. Whether the stories be founded on fact, or have sprung from the fertile invention of their author, is a point which we will not assume the province of deciding, because we deem it to be a question of no importance whatever, neither touching the talent of the author, nor connected even remotely with the beneficial effects to be anticipated from the general perusal of a work so *true to nature*, so interesting in its anecdotes, so orthodox in its principles, so devout in its spirit, so happy in its execution, and so replete with instruction upon subjects, in comparison with which all other knowledge is but foolishness and vanity.

The two volumes now on our table contain three chapters, subdivided into sections, the leading topics of which may best be learnt by an inspection of the table of contents, which runs thus :

Contents of the FIFTH VOLUME. Chap. I. Mr. Marsden.—Obduracy. Chap. II. Jacob Brockbourn.—Warnings. VOL. VI. Chap. II. Jacob Brockbourn.—Warnings. Chap. III. Thomas and Margaret Turner.—The Eucharist.

The fate of Mr. Marsden is the melancholy picture of a hardened sot. His profligate habits had brought him to the brink of the grave; yet he refused to listen to pastoral exhortation: and, having associated with infidel devotees in all their vulgar debaucheries, he literally "lived without God in the world." Having one day detected his daughter reading the Bible, he is said to have "snatched it out of her hands with great violence, and to have thrown it into the fire." "*Radicalism and irreligion*" had transformed this unhappy

sensualist into a brute. From *such* a one his spiritual pastor could expect no welcome reception : accordingly we find Dr. Warton most uncourtously assailed upon his first visit by the sick man.

The issue of our pastor's conversations with this obdurate sinner, though they were conducted with imperturbable patience, and renewed ever and anon at the most likely intervals, was eminently unsuccessful.

But it will be the duty of those, (adds our humble divine,) for whom these dialogues are principally written, to learn something from my failures, as they may do from my successes.—Vol. V. p. 30.

The second chapter of this volume, entitled "Warnings," contains the histories of Jacob Brockbourn, (the murderer of his wife,) Mrs. Martin, Mrs. Hudson, the Souths, the White family, the Hodges family, and of many others, with whom our venerable minister came in contact in the course of his official circuit through his extensive parish. They are admirably sketched, and manifest, in a striking light, the versatility of the Rector's talent, the promptness of his judgment, and the measureless advantages accruing to the souls, committed to the charge of clerical inspection, from the assiduous visitation of the sick. The minister, who contents himself with the weekly performance of the public services of the church, and thinks his obligations discharged by the casual fulfilment of what are called the *occasional* duties of a parish,—(the baptizing of infants, the marrying of adults, and the burial of the dead,) miserably underrates his opportunities for usefulness, and omits "*one huge half*" of the ministrations which his flock will justly challenge at his hands. It is not merely for these *perfunctory* services that he is furnished with the means of living generally in the precincts of his parish ; nor will the two-edged sword of the word of God, however skilfully used, be a thousandth part so efficacious from the reading-desk or the pulpit, as when displayed in the chambers of the sick ; and the most honied words, and the most persuasive arguments, and the most awful menaces, and the most precious promises of the Gospel, will prove powerless and ineffectual, when delivered in the church, in comparison with the wonderful energy with which they are driven home to the bosoms of men in their retirement. It is especially in the hour of sorrow and disease, that the minister of Heaven may hope for a beneficial exercise of his office, when the weakened body, and the wounded soul of his patients, weaned as they *then* are from the vanities of the world, and alarmed as they are sometimes, under such medicinal visitations at the approach of death, make them anxious to listen to the words of life, and to thirst after the waters of immortality. It is in these moments of solitude and soberness, that the visit of the

clergyman is, for the most part, hailed with satisfaction, and acknowledged with heart-felt gratitude; and the anxiety with which his repeated attendance will generally be craved as the most coveted favour, at the same time that it is one of the most delightful encouragements to a pastor in his painful diligence, is the pledge and earnest of his success. We confidently assure our younger brethren in the church, that *above all other ministrations, the visitation of the sick is the strongest bond of endearment between a shepherd and his flock*, from the due performance of which blessed task, he may reap a more abundant harvest of good, than from the fulfilment of any other duty whatever. True, he will often have his heart wounded with scenes of complicated distress;—true, the wretched huts of the poor may often offend his sensibility;—true, the pestilential stench of the pauper's crowded hole, (by courtesy, called a chamber,)—here a *reeking* cradle,—there a dying mother,—may wound his olfactory faculties almost to suffocation; and want, and wailing, and wretchedness, may appal his nerves, and shock his sympathies even to tears; yet, let him be persuaded to persevere in his offices of charity;—yet, let him be persuaded to persist in his vocation of piety,—and these *offences* shall gradually lose their character; and the balm which he pours into the festering sores of the stricken penitent, shall exert its healing powers upon *his own* heart; and the fervent prayer which he offers to Him, in whose hands are the issues of life and death, in behalf of his troubled patient, “shall return into his own bosom;” and the rich requital of his services of mercy, in the benefit accomplished, in the testimony of an approving conscience, and in the humble anticipation of that happy address, —“Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,” will compensate him a thousand-fold for the difficulties to which he may have been summoned, and for the sacrifice of ease and pleasure which necessarily attaches to that minister of religion, whose daily vocation it is to visit the abodes of sickness, poverty, and death. How to perform these offices with wisdom, the pages of Dr. Warton will sufficiently instruct us; and, therefore, we recommend them to the perusal of our clerical brethren with undiminished approbation. But we must *prove* our eulogy to be *deserved*; and we, therefore, select some passages to show our readers what is the character of the present volumes.

There is no topic which requires more delicacy or nicer judgment, in these days of wide-spreading schism, when party-zeal is made to supply the place of true religion, and vulgar abuse of the Established Church, with malevolent contempt of her ministers, is the theme of a licentious press, which perpetually panders to the evil passions of a discontented populace, than the subject of ecclesiastical

discipline, and the duty of church communion. Ignorance and empiricism are praised at the expense of common honesty; and fluent nonsense from the lips of an uneducated mechanic, is preferred to the words of soberness and truth, which the regular clergy are wont to offer from their treasuries of sacred learning. Doubtless, the Almighty

—may bless any means, even the most unlikely; but observe—when he has ordained means of a certain kind, and ministers also for the practice and furtherance of those means, have we any right to expect his blessing upon other means, which *we* choose for ourselves? Is it not very perverse and very preposterous in *us*, who wish to be saved, to neglect the means which God himself has appointed? And in doing so, and choosing others for ourselves, do we not act as if we did not believe God, or as if we knew better than he did? Consider, then, whether you think that God is likely to be pleased with such conduct, and to bless it; or, on the contrary, whether he is not more likely to desert you altogether, and to give you up to be deluded and deceived by any false pretenders to the knowledge of his ways. . . . I am quite sure that nothing can be better than to stick fast to the church. Whilst you are there you will be safe; and you will know what you are about; and you will always hear the same doctrines. If you wander from it, it is most likely that you will go astray; and that you will never know where you are; and that the doctrines will vary according to the knowledge and temper of the preacher.—Vol. V. p. 145, &c.

The readers of the Christian Remembrancer will neither expect nor ask for a *detailed* review of the pages thus introduced to their notice, after the ample account of the preceding volumes to which we have referred in the beginning of the present article; yet, as we have made particular mention of the *Eucharist*, we feel ourselves bound to give some extracts, by way of sample, from that part of the work.

The Doctor found the same backwardness in his parishioners to partake of the Lord's Supper, and the same excuses urged for the fatal neglect, and the same misconception of the nature of that holy rite, as are every where prevalent and manifest. In the conversations which he held with them, at various times, and under a vast variety of circumstances, we see the same sound judgment, the same quickness in replying to objections, and the same irresistible earnestness of manner, which uniformly characterize him in his intercourse with his people. That any thing *new* should be advanced upon the common theme of the Lord's Supper, when such an infinite multiplicity of tracts upon it, and discourses, and essays, and sheets, have been so widely dispersed, and are so generally known, it would be something worse than folly to expect. And yet, we know not that we have seen the following point urged by any writer, (and certainly not so well urged,) before Dr. Warton. Having demonstrated that the reception of this sacrament is not an *optional* thing, so that men may neglect it with impunity; but that it imperatively binds *all* those who hope to profit by Christ's death; and that such persons as will not preserve the appointed memorial of his sacrifice, "will come afterwards

with a very bad grace," to ask for the benefits resulting thence ; and having insisted moreover upon the fact, "that wherever the Christian was settled, the ceremony of the Lord's Supper was ordained also, and enjoined upon all Christians alike ;"—our venerable pastor thus shews to Mrs. Turner the *importance* of the ceremony :—

St. Paul was not present, when our blessed Lord instituted the holy rite ; nor did he first learn anything about it from those who were. It was made known to him by our Lord himself. . . . Now then I ask you, Mrs. Turner, *what was the use of Christ's appearing miraculously to St. Paul, to tell him all the history of the first institution of the sacrament, if it were not to be established every where, and were not besides a matter of general importance to us all ?* That the Apostle so understood it is plain by his conduct.—Vol. VI. p. 92.

We think our author singularly happy in his *familiar illustrations* of those doctrinal points, which the ignorant find it difficult to comprehend, and the fond lovers of mysticism are so apt to pervert to the delusion of *babes*, and the disgust of *men*. Take, for example, the following dialogue :—

"Do you know," I said, (the conversation is between Dr. Warton and Mr. Turner,) "how the business of our great town is mauaged?" "Yes, Sir," he answered, "it is done by a corporation." "And is not a corporation, or body corporate," I said, "a collective body of people, enjoying certain rights and privileges peculiar to themselves, and not belonging to others who are not of the same body?" He assented. "Whoever then might wish," I said, "to obtain those rights and enjoy those privileges, must be admitted a member of this body, and incorporated with it ; (such is the term,) must he not?" "He must, to be sure, Sir," was his reply. "And how is this done?" I asked. "Why, Sir," he answered, "there is an oath to be taken, I believe ; and there are rules and regulations, by which he must promise to abide ; and when this is settled, he will be on the same footing with the rest." "Very well," I said ; "and there is a head too, is there not, over the whole corporate body, to see that the rules and regulations are executed ; to watch over the general and particular interests of all the members, and to do the best that he can to enable them all to profit to the utmost by the union in which they are engaged?" "It is very true, Sir," he replied. "This then," I said, "he is bound to do, from his very situation, as head of the body ; but suppose him to be exceedingly good and wise, and powerful besides ; so good, as to be naturally inclined in the highest degree to confer upon them every possible benefit ; so wise, as to know better than all the rest of mankind what is for their real benefit, and how to effect it ; and so powerful, as to be able to accomplish, with perfect ease, all the purposes of his own wisdom and goodness ; what should you think then of such a society? Would not great numbers of persons be desirous to be incorporated in it, that they might put themselves under the protection and superintendence of such a head, and be as closely united with him as possible, in order to reap the fruits of his virtues in their own prosperity and happiness?" "There is no doubt of it, Sir," he answered. "And," I said, "if the Head should require of the members to show their disposition to union with him, and the estimation in which they hold their privileges, every now and then, by some test or symbol, would you think it strange, if they should refuse, or neglect, or not be eager to do it? Indeed, would you not call such conduct a virtual renunciation of their union, and their privileges too?"—Vol. VI. pp. 154, 155.

There is very much more in these orthodox pages in the same style of excellencce, which our space forbids us to quote. Enough has

been extracted, we think, to shew the character of the work; and to insure these additional volumes a place in every library, and upon every table, where their admirable predecessors have already secured themselves a situation. The mischief of infidel publications, and the dark designs of political incendiaries, are ably painted; and the indignant rebuke administered to the dirty reptile, who traded in *blasphemy*, and *treason*, and advocated a general disruption of the bonds of society, *by an equal division of the land*, is above all praise.

All such schemes must be unjust to a great number of persons; and are most likely to be unprofitable to the public, and may not be profitable to a single individual: but, what determines the question is, that they are not feasible; or, if you could imagine them carried into effect by violence and force of arms, they would not last; God and nature, the passions, the talents, and the habits of different men, would soon overthrow them. Assure yourselves, therefore, that there cannot be a worse enemy to the poor, than one, who recommends to them any thing else but industry, and sobriety, and frugality, and patience.—Vol. VI. pp. 236, 237.

We thus take our leave of these sensible volumes, and heartily commend them to the favour of the wise and the good.



ART. II.—*A Sermon preached in the Parish Church of St. Helen, Abingdon, on Christmas-Day, 1829, at the Appointment of the Master and Governors of Christ's Hospital, by the Rev. W. TIPTAFT, B. A. Vicar of Sutton-Courtney, Berks.* Abingdon: Payne. Oxford: Parker. Wallingford: Payne. 8vo. Pp. 25. Price 6d.

A Sermon, preached at Abingdon, on Sunday, December 27, 1829. By the Head Master of Roysse's Free Grammar School. 1830. Abingdon: Payne. Oxford: Parker. 8vo. Pp. vi. 19. Price 1s.

WE do not arrogate to ourselves the privilege of quarrelling with individuals for any peculiar sentiments they may entertain on matters of Christian faith and practice; though it is not altogether unnatural to expect, that when a party, who conscientiously adopts one system of belief, is assailed with abuse by the advocates of another and contrary system, the former should not patiently succumb to the calumnies and revilings of their opponents. With the exception, therefore, of some few cases of peculiar malevolence, it has been our wonted practice to leave to their insignificance the feeble attacks, which, every now and then, some furious zealot volunteers against the Church; contenting ourselves with the steady and consistent maintenance of those principles which are inculcated in the Scriptures, recognised in our Articles, and sanctioned by our ablest and most pious divines. In deviating from this rule in the present instance, let it not be imagined that we have been moved by any novelty in the arguments, or

solidity in the assertions, advanced by Mr. Tiptaft, which seemed to demand a formal reply. The harangue, which he has published under the title of a *Sermon*, is the veriest trash, and most bombastic nonsense, which ever proceeded from the lips of one who hoped to escape Bedlam. Nevertheless, it has excited a considerable sensation in the University of Oxford, and has called forth an answer from the pulpit in which it was delivered, as remarkable for its charitable forbearance and sound religious views, as the thing which provoked it for its virulent abuse and ignorant perversions of Scripture. Hence a borrowed importance has been attached to it, which calls for a more public exposure of the mischief it is calculated to produce.

Mr. Tiptaft is one of that benevolent class of individuals, who bring under the Calvinistic ban of reprobation nine-tenths of their fellow-creatures, while they reserve to themselves, with the most Christian humility and self-complacency, the exclusive right to an irreversible election into the kingdom of God. In the commencement of his discourse, indeed, he modestly leaves it undetermined whether he is "the servant of Christ or the servant of the devil;" but in dedicating it "to all who believe in and love the Lord Christ in Abingdon and its vicinity," he had clearly made up his mind to the former alternative. After complaining of the misrepresentations which had gone about—which misrepresentations we cannot discover in Mr. Hewlett's reply, if it be that to which he refers—he deduces the following incontrovertible inference:—"It is an evidence of the truth of the doctrine, that it is every where spoken against; if it were not so, I should know that I am not a minister of Christ, and a faithful preacher of his Gospel: '*for if I yet pleased men, I should not be the servant of Christ.*'" (Gal. i. 10.)" To the same effect, he declares the salvation of those who have the Spirit of God, in which number he confessedly includes himself, to be "*as certain as if they were in heaven,*" (p. 24.) Of course, we feel ourselves bound to receive this assurance in preference to the authority of St. Paul, who thought it necessary to be always on the watch, "lest, when he had preached to others, he himself should be a castaway." But we must turn to the sermon itself; the object of which is to substantiate the doctrine of a *partial redemption*, and to explain the manner in which the *elect* are saved. The doctrine itself is thus stated:—

We all by nature imagine that Christ died for every one in the world: but he died only for those whom God chose in him before the foundation of the world. But we must know, that which God teaches by his Holy Spirit is *true doctrine*, and not what man thinks. The word of God is our standard and our guide, and whoever speaks not according to that word, believe him not, for there is no light in him. Now Isaiah, (chap. liii.) where he is speaking so plainly of Christ, saith; "he shall see his seed;"—he shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; and he bare

the sin of *many*." The prophet Isaiah, therefore, very clearly shows that Christ came to save a *peculiar* people. And Christ saith, in the 10th chapter of St. John, "I am the good shepherd: the good shepherd giveth his life for the *sheep*." And in the same chapter he saith to some of the Jews, "But ye *believe not*, because ye are not of my sheep, as I said unto you." This very plainly shows that he did not give his life for *them*.—Pp. 8, 9.

This very plainly shows no such thing. In order to make out his case, this *elect* preacher has jumbled together a couple of texts, which, viewed in connexion with the whole discourse from which they are selected, would prove the very reverse of the doctrine in favour of which they are produced. Supposing, however, that they stood in St. John's Gospel, as closely united as in Mr. T.'s sermon, what do they prove? Not that Christ did not die for them, but that *they did not believe*, because they were not of his sheep. In the same way, the seventeenth Article is quoted piecemeal, for the purpose of stealing a verdict from the Church of *guilty* against itself. Our readers will scarcely expect us to confute the absurd positions which are here set forth. If they wish for a concise and perfect verification of the doctrine, as established in the Scriptures, we refer to the sermon of Mr. Hewlett, head master of Abingdon School. Suffice it for us to remark, that the Gospel expressly declares, that Christ "gave himself a ransom *for all*," (1 Tim. ii. 6), and that he is "the propitiation for our sins, and not for ours only, but for the sins of the *whole world*." (1 John ii. 2.) Come we now to the *manner* in which the happy few are *called* by Christ, and assured of salvation:—

If they have been Pharisees, their eyes are open to see the *pride* and *hypocrisy* of their religion, and they confess that "all their righteousnesses are as filthy rags:" if they have been notorious sinners, they think that the Lord never came to seek such vile wretches as they are; thus troubled and distressed, they hear the gospel, which is "glad tidings of good things" to those who feel themselves lost sinners. They hear Christ set forth in all his fulness and in all his glory; they hear, that the more vile they are in their own sight, the more precious they are in Christ's; they hear, if they will go to Christ *naked*, he will clothe them; if they will go unto him *hungry*, he will feed them; and if they will go unto him *thirsty*, he will give them of the living waters, so that they shall not thirst again. They are unwilling to go to Christ, because they have nothing to offer him; they hear with joy, that the Lord will accept nothing from men, but the sacrifices of broken and contrite hearts. Thus the Lord *generally* calls *his people*; he takes from them every thing in which they trusted for salvation, and then they are obliged to fly to the refuge set before them in the gospel; they *believe in Christ*, and he is made unto them "wisdom, righteousness, sanctification, and redemption."—P. 14.

Again:—

I am thoroughly convinced that you, in your *present state*, *hate* to hear the *gospel*; your minds rise in rebellion against God's sovereignty, and you disbelieve his word of truth; yet you cannot understand it, for it is *foolishness to you*, and whilst you remain in your present state you will fight against Christ and his true Church; and if the Lord should not convert you, you will hate him

and his gospel to the day of your death. Now I well know, that you would rather hear any other doctrine than the true gospel. *The truth as it is in Jesus* must offend you. You love to have ministers to feed your pride, and flatter your vanity, by preaching to you *reformation* instead of *regeneration*, *free will* instead of *free grace*, the *righteousness of man* instead of the *imputed righteousness of Christ*. You do not like to hear the law preached *faithfully*, for that condemns you; you do not like to hear the gospel preached *faithfully*, for that offends you; but you delight to have the law and the gospel mixed, which spoils both, and only makes men *rest contentedly* in a *fatal security*. You cannot be saved by your own righteousness, for "then Christ is dead in vain." So you must be saved either by Christ's righteousness, or your *own righteousness* and Christ's mixed. Consider whether your pride is great enough to make you think, that your own "righteousnesses, which are as filthy rags," will be required to adorn the wedding garment prepared by Christ himself. You may be ready to say to me, that Christ told the young man, who asked him, "what good thing shall I do that I may have eternal life?"—"If thou wilt enter into life, keep the commandments." Here Christ brought him to the law, that he might be *condemned*.—Pp. 17, 18.

Once more :—

Do you like to hear of election and free grace? or do you like to hear ministers humble God by making him man's equal, so that man may make conditions with him in this manner? That man is to do all the good he can, by attending church and the sacrament, giving alms, and being just in his dealings, and by leading a good moral life; and God on his part must grant heaven on such terms? This is the vain religion of millions, (a mere mercenary bargain for heaven,) who serve God from a slavish fear of hell, as a hard task-master. This is what man calls a *reasonable* religion, which thousands of strict professors will advocate.—P. 19.

We take for just as much as it is worth, the charitable insinuation, that those ministers, who hesitate to tell their *faithful* followers that they are as safe as if they were in heaven, and who are elsewhere distinguished from "the true ministers of Christ," "feed their pride, and flatter their vanity." We leave it to the *naked*, the *hungry*, and the *thirsty*, to consider whether it is likely that Christ will *clothe* them, *feed* them, and *give* them drink, if they are "unwilling" to go to him. We will abstain also from examining the strength of the argument by which it is made out, that our Lord brought the young ruler to the law, that he might be condemned, taking it for granted that he is not conscious of the impiety of charging the Saviour with offering conditions of salvation, which it is impossible for a man to accept. But what are we to make of the assertion, that for a man to do all he can, by attending Church and the sacrament, giving alms, and, in a word, by endeavouring, through the grace of God, to be a good Christian, is "vain religion," and a "mercenary bargain" with the Almighty? To be sure, this is all in good keeping with the delightful tidings, that "if the Lord required even a single good thought of us, we should certainly be damned." (P. 22.) It is not, however, so easily reconciled with the express promise of our Lord, that for

every idle word, and, of course, for every evil thought, he will bring us into judgment.

We really have no patience to proceed farther with such offensive perversions of the Scripture, supported by garbled citations from the Articles, and by texts from different parts of the Bible, tacked together without the slightest connexion, or the most distant attention to the context. Mr. T. sets out with a challenge to his hearers "to compare with the Word of God whatever he may say," (p. 2); let them take him at his word, and we venture to say, that none, but those who are as mad as himself, will be easily led to adopt his notions. It is but justice to Mr. Parker, the Oxford bookseller, to state, that his name was inserted in the title-page without his permission, and that he would never have sanctioned the publication, directly or indirectly, of such profane blasphemy.

ART. III.—*A Practical Treatise on Ecclesiastical and Civil Dilapidations, Re-instatements, Waste, &c.: with an Appendix, containing Cases decided, Precedents of Notices to repair, Examples of Valuations, Surveys, Estimates, &c.* By JAMES ELMES, M. R. I. A. Architect and Civil Engineer, Surveyor of the Port of London; Author of *Architectural Jurisprudence, Memoirs of Sir Christopher Wren, and several other works.* Third Edition, considerably enlarged. London: Brooke. 1829. 8vo. Pp. xxiv. 288. cxxii. Price 18s.

WE beg leave to apologise to Mr. Elmes for our tardy notice of his excellent treatise. The gratifying fact of its having already reached a *third edition*, speaks more eloquently than we can do in its praise. The author has executed his design with great judgment; and the *whole* of his work is deserving of approbation. Nevertheless, for obvious reasons, we would confine our remarks to the *Ecclesiastical Dilapidations*, as best suited to the character of our publication, and most interesting to the taste of the majority of our readers. We are not sure (and we make this observation as a friendly hint to Mr. Elmes, of which he may avail himself in his future editions) that the work might not be somewhat improved, by appearing in *two volumes*, with separate indexes, respectively embracing distinct topics, the one the *ecclesiastical*, the other the *civil* dilapidations. But, *verbum sat*.

The law of ecclesiastical dilapidations has been the source of much diversity of opinion among men of professional celebrity, and of expen-

sive litigation to the Clergy. To simplify that which was complex, and to illustrate that which was obscure, in our codes touching "the endowing, building, and supporting churches, and other ecclesiastical buildings," is an undertaking of much importance; and we should, indeed, become obnoxious to a charge of gross ingratitude, if we forbore to thank our "Surveyor of the Port of London" for the acceptable volume before us. Whether the law of ecclesiastical dilapidations might not be wisely revised and infinitely improved, is a question which we dismiss from our minds for the present, and confine our view, with Mr. Elmes, to the law as it is; though we must be permitted to remark, that the *unseemly* litigation, and *that* before a *lay* jury, which too often occupies the attention of our civil courts, between *spiritual* appellants, is deeply to be regretted, and forces upon the unwilling memory the appropriate rebuke of the great Apostle of the Gentiles—"I speak to your shame. Is it so, that there is not a wise man amongst you? No, not one that shall be able to judge between his brethren? *But brother goeth to law with brother, and that before the unbelievers!*"

Mr. Elmes, in the dedication of his treatise to the Bishop of Winchester, and to the rest of the enlightened Prelates and Clergy of our National Church, has truly observed, that,

A just knowledge of that part of the ecclesiastical law of this country, that was begun by the sixteen temporal and sixteen spiritual persons, under the authority of the statute of the 35th of Henry VIII. c. 16. known by the title of "*Reformatio legum ecclesiasticarum*," and confirmed by successive kings and parliaments, relating to the supporting and maintaining the edifices of the Church, is necessary to all classes, but particularly to those whose "*avocations*" (*q. vocations*) "are connected with ecclesiastical business."—*Dedication*, p. iv.

To impart such knowledge to his readers, our author has laboriously qualified himself by perusing a vast multiplicity of books relating to the subject, by accurate search in the library of the British Museum, and by availing himself of the opinions and corrections of many eminent men, both in his own, and in the legal profession, "who have confirmed the authorities of the two first editions, and have added" new matter "to the present."

The treatise contains, besides an Appendix replete with cases, and sundry forms, and judicial opinions, and episcopal commissions, and divers facultiēs, four elaborate chapters. The first upon Ecclesiastical Dilapidations; the second upon Civil Dilapidations; the third upon Fires, Party-walls, and the Building Act; and the fourth upon Waste. To afford our readers a correct idea of the volume which we are reviewing, we cannot adopt a better method than transcribing for their perusal the *hypothesis* of the first chapter from the Table of Contents.

CHAPTER I.

ECCLESIASTICAL DILAPIDATIONS.

Definition—wherein dilapidation differs from waste—species of dilapidation—ecclesiastical dilapidations—dilapidation of ecclesiastical buildings often a cause of deprivation—neglect of repairing the Church, &c.—successors defended against the dilapidations of their predecessors—permissive dilapidations—remedies against fraudulent deeds to defeat dilapidations—Ordinary may enforce repairs—suits in spiritual courts—dilapidations must be paid before legacies—power of ecclesiastical courts—Gilbert's Act—Architects making erroneous estimates—prevention of dilapidations—power of Bishops in such cases—of Archdeacons, Deans, and Chapters—how to be valued, and by whom—money recovered for, how to be expended—incumbents of churches burnt at the fire of London not liable—power of Churchwardens—opinions of various Prelates on dilapidations—Impropriators bound to repair—Prebendaries also liable—examples of remedied cases, &c. &c.—Pp. 1—79.

Ecclesiastical dilapidations are a species of waste, to which the common-law principle of waste may be said to be generally applicable, though they differ greatly “as the subject of statutory provision.” Ecclesiastical dilapidations, for which redress may be sought, either through the spiritual or temporal courts, by the successor against the predecessor if living, or if dead, against his executors, and for fraudulent deeds to defeat which the statute 1 Eliz. c. 19, has armed the successor with the same remedy against him to whom such deed is made, as if he were executor or administrator; are either *voluntary* by pulling down, or *permissive* by suffering the chancel, the parsonage-house, or other buildings thereunto belonging, to decay.

As to the neglect of reparations of the church, the church-yard, and the like, (we are quoting the words of the author before us from page 4.) the spiritual court, says Lord Coke, has undoubted cognizance thereof; and a suit may be brought therein for non-payment of a rate made by the churchwardens for that purpose.

All this is very true, as far as it goes; but *what constitutes a legal rate*, for non-payment of which the spiritual courts can supply a remedy? The churchwardens have little more than a *ministerial* power; and they are bound to have the consent of a majority of the rate-payers to sanction their measures; and *that too as soon as they first enter upon their office*. It is very difficult, therefore, to obtain a *valid* rate to REPAIR, in these days of growing schism, when hatred of the Establishment is mistaken in many cases for the love of God; and a rate to *rebuild*, where a church has fallen down, is a consummation however devoutly to be wished for, yet forbidden to our hopes. The diocese of Lincoln will furnish us with an illustration of this melancholy fact; and we take this opportunity of making an allusion to it for the purpose of expressing our anxious wish that such cases, disgraceful and deplorable, may be remedied at the suggestion of the Ecclesiastical Commissioners, to whose report we are looking with no common feelings of anticipation!

Our readers will pardon us if we refuse to give a more particular detail of the excellent treatise on our table ; for in our necessarily short abstract we could afford but little of instruction or of amusement, however we might display our legal lore by quoting the "Parergon Juris Canonici Anglicani," or the *Legatine Constitutions*,* or by a critical digest of the various statutes which bear upon the subject under discussion. Doubtless the *Provincial Constitutions* of Edmund, Archbishop of Canterbury, passed A. D. 1236, 21st Henry III., and the injunctions of Simon Mepham, who was advanced to that dignity in the reign of Edward III., and Lyndewode's *Gloss* on them, would afford us an ample field of disquisition ; but we think it better to refer those, who are desirous of instruction on these points, to the learned pages of Mr. Elmes. The cases, which our author has reported, on ecclesiastical dilapidations and waste, are well worthy of perusal as illustrative of the *principle*, which governs them. What is the constitution of the spiritual courts, before which suits for ecclesiastical dilapidations are most properly to be sued, embracing the *Archdeacon's Court*, the *Consistory Court of the Bishop*, the *Court of Arches*, (so designated from the place where it was anciently held, viz. in the church of St. Mary-le-Bow, Sancta Maria de Arcubus,) the *Court of Peculiars*, the *Prerogative Court*, the *Court of Delegates*, and the *Commission of Review*, our author has succinctly stated ; and we refer our readers to him, in the full assurance that he will satisfy all their expectations. If it be asked why the *spiritual courts*, in cases of dilapidations, are now for the most part deserted, preference being given to the *civil courts*, we think we can find an answer in the *prompt and not costly decision by a jury*, which is to be had in the one court and not in the other. Again we beg leave, with all humility, to summon the attention of the Ecclesiastical Commissioners now sitting to this fact, and we crave at their hands *the obvious remedy*.

After all the pains, however, that labour can insure, and after all the provisions which ingenuity can suggest, there will ever be many practical difficulties to surmount in assessing dilapidations, and accurately determining what belongs to the clergyman, and what to the

* "These Legatine Constitutions of our church, which have still the force of law among ecclesiastical persons and affairs, were made and published in England in the time of Otho, who was *legate* from Gregory IX., and Othobonus (afterwards Pope Adrian V.) the legate from Clement IV., A. D. 1268. These constitutions were published in Latin, under the title of 'Otho et Othobonus Papæ Legatinæ in Angliâ, eorum constitutiones Legatinæ, cum interpretatione Domini Johannis Athon.' The Commentary, Annotation, or Glosses of John Atho, is cited as of equal authority with the text, by all ecclesiastical law writers, from his time to the present. These *legatine constitutions* extended their authority equally to both provinces, having been made and acknowledged in the national synods or councils held here by the respective legates, who have given their names to them, in the reign of Henry III., about the years 1230 and 1268."—*Elmes's* note at p. 19.

freehold of the living. Upon this part of his task our author has, given us the following rules, ably abbreviated from the cases decided; and we close our notice of his valuable work by a quotation thence, which may serve as a sample of the manner in which Mr. Elmes has written upon a topic, which we doubt not will interest our clerical friends.

If a parson sows his glebe land, and dies before it be fit for reaping; and his successor is admitted, instituted and inducted before the corn is cut: it shall go to the executors or administrators of the deceased; but, they must pay tithes thereof to the successor.

Things that are affixed to the tenement, and are made parcel of the freehold, belong to the successor and not to the executors or administrators. Therefore, the glass annexed to the windows of the house, and offices, belong to the successor, and any dilapidation or defects thereunto belonging must be valued, because they are parcel of the house, and descend to the next incumbent. And although the predecessor himself shall have put them in or glazed them at his own expense, yet being parcel of the house, neither he nor his executors can take them away without danger of punishment for waste. Neither is there any material difference in law, whether the glass be annexed to the windows by nails or in any other manner; because having been once affixed to the freehold of the church it cannot be removed, but must be considered as the property of the new incumbent for his life and dilapidations thereon assessed accordingly.

The same is to be observed with regard to wainscot, for being annexed to the house, by whomsoever it may have been, even by the late incumbent himself, it is parcel of the tenement. And whether it be affixed by nails great or small, by screws, or by irons or holdfasts driven through or into the walls, posts or partitions, it is parcel of the freehold however it be affixed, and if the executors remove it they shall be punishable, for having committed waste and dilapidations.

And not only glass and wainscot, but any other such like affair affixed to the freehold, or to the ground, with mortar and stone, as *tables dormant, leads, mangers* and such like; for these belong to the freehold, and are to be left for use of the successor, and dilapidations are to be assessed thereon accordingly. So also *millstones, anvils, doors, keys, window shutters, &c.* are considered in law as parcel of the freehold and appertaining thereunto, and therefore belongs to the successor. *Pictures and glasses*, though generally speaking are not part of the freehold, yet if they are put up in the lieu of wainscot, let into and instead of a panel, or affixed where otherwise wainscot would have been put, they must go to the successor; for the law holds that the house ought not to come to the successor maimed or disfigured.

If an incumbent enter upon a parsonage-house, in which are hangings, grates, iron backs to chimneys and such like not put there by the last incumbent, but which have gone from successor to successor; the executor of the last incumbent shall not have them, but they shall continue in the nature of heir-looms: but if the last incumbent fixed them there only for his own convenience, it appears, that they are to be deemed as furniture or household goods and go to his executors.—Pp. 57, 58.

We had almost forgotten to state that Mr. Elmes has made a copious Index to his Treatise; without which, indeed, it would have lost half its value, and been a labyrinth without a clue, or a forest without a riding; in short, as a book of reference, utterly useless.

ART. IV.—*Discourses on the principal Parables of our Lord.* By the Rev. JAMES KNIGHT, A.M., Perpetual Curate of St. Paul's Church, Sheffield. Seeley and Co. 1829. pp. xxiv. 511. Price 12s.

WORKS published by subscription are generally considered as beyond the pale of public scrutiny, having become the exclusive property of those at whose charges they have been brought into existence. We do not, however, allow the justice of this exemption; for, if an author, through courtesy, is, on such account, exempt from the risk of a severe examination of his pretensions, the joint-stock company of patrons who so shelter him under the protection of their favour and encouragement, may properly be called before the bar of public censure, if they are instrumental in the dissemination of opinions at variance with received ideas, or prejudicial to the interests of society. And if, on the other hand, their patronage be praiseworthy, the object of their civilities can have nothing to fear from the impartiality of unbiassed criticism. With this excuse for the non-observance of that indifference which subscription-works usually meet with, we beg to state our opinion of the volume before us.

We are very glad to see the tastes of our present clergy, as to the style of pulpit oratory, so generally formed according to that model which the first teachers of the Gospel left on record, as the safest guide for those that should come after them. Notwithstanding the tendency of some doctrines, and the object of some teachers, of the day, to inculcate opinions more speculative than necessary; the peculiar feature of most printed discourses of the present time, is, *practical illustration* of the subjects treated. It is a good sign, and one, which, under due circumspection as to aptness of application, promises fair for the benefit of the community. We do not wish, however, to extend this judgment to every volume that comes from the press with this profession of utility; for, undoubtedly there are some which it would have been better to have left in the obscurity of that darkness in which they were composed. Had the present work been of that class, it should have shared such a lot; but it possesses claims to our respect, and it is a pleasant exercise of our privileges to declare as much.

The plan pursued by the author in the arrangement, explanation, and *improvement* (it is a *cant* word, but we like it) of the Parables, is that suggested by one of the continuators of *Poole's Annotations*. The remarks quoted from this authority, do not differ from those to be found in other writers; therefore there can be no necessity to quote them. "It has been the desire of the author to compose his *Discourses* according to the tenor of these judicious observations, which cannot, he believes, be too highly valued." If he means the

purport of those observations, we fully agree with him; but we see nothing particular in the authority itself, from whence they come. By many persons, however, and we suspect Mr. Knight not to be entirely free from this mania, a certain class of writers are looked upon as those who sit in the seat of wisdom, to the exclusion of others equally orthodox, equally sincere, but not equally enthusiastic. It must have been something of this which introduced the remark in the Preface of the volume before us, that "the circumstance of his not being aware of the existence, in print, of any series of Discourses on the Parables of our Lord, adapted to the purposes of domestic reading, induced him to accede with the greater readiness to the requests which were repeatedly made to him, to give publicity to his own." He possessed, indeed, the "Lectures on Scripture Parables," by Dr. Collyer. He probably was not aware of Mr. Bailey's "Exposition of the Parables," which excellent work was reviewed in the Christian Remembrancer, Vol. XI. p. 539; and praised for a feeling which certainly does not always seem to have actuated the present writer—a feeling of independence in the understanding of certain passages which bear a peculiar meaning in the minds of *nonconformists*, but objectionable, to say the least, in the eyes of ministers of the Church of England, who ought to *rightly divide the word of truth*. We must not, however, reject all a writer advances, because we may differ in one point. In spite, therefore, of our idea that Mr. Knight leans to the party against whom Mr. Bailey seems to have defended the language of St. Paul, we give him praise for what he has done, and proceed to show why, by quoting a few passages in illustration.

We cannot find a more pleasing instance than the following, taken from the introductory discourse upon the Nature of Parables. The text is, Matt. xiii. 3.

While we thankfully receive the general instructions of our Lord, and strive, in dependence upon divine grace, to regulate our conduct thereby; let us learn to *set a special value on the excellent and impressive illustrations which his parables afford*. Let us peruse them frequently, seriously, and attentively. Let us diligently compare them with the observations which He himself makes upon them, and also with the general tenour of his doctrine. But above all, let us frequently implore a right understanding of them: by the teaching of his Holy Spirit; that they may be conducive to the important end of making us "wise unto salvation through faith which is in Christ Jesus." This object they are admirably calculated to promote under the direction of that Spirit, and cannot therefore be too highly valued in connexion with fervent prayer for his illuminating grace.

Let us, in the next place, *admire and endeavour to imitate the wisdom of our Lord*, not only in making natural objects subservient to spiritual instruction; but in a guarded and cautious intimation of spiritual truths to those whose minds are not prepared for a full and copious development of them. This is a direction which is perhaps of equal importance both to the minister of the word, and to the private Christian. To the former it is often a matter of no small moment, that he should conciliate the minds of his hearers, in every way that is

consistent with strict fidelity, in the discharge of his ministerial functions: declaring indeed to the sinner, the awful danger to which he is exposed; but at the same time endeavouring to win him over to Christ by persuasive and affectionate arguments, such as may reach his understanding, and under the divine blessing find their way to his inmost heart,—rather than abruptly attacking his strongest prejudices, and needlessly irritating the worst passions of the soul. It may be truly said of our Saviour, that in delivering instruction to his followers, he “drew them with cords of a man, with bands of love:” and that in every successive stage of that instruction, he “spoke the word unto them, as they were able to hear it.” To the *private Christian* it is also highly important that he should follow the example of his divine master, in having respect to times and seasons, and especially to the particular circle in which he is placed. Never, indeed, should he be ashamed of his Master, or afraid to bear testimony to the importance of vital godliness: but he needs, and should therefore diligently seek, much wisdom from above, to enable him so to speak, and so to time his observations, that he may not indiscreetly injure instead of promoting the cause of his God and Saviour, and the interests of those whose salvation he has at heart.

Finally. In contemplating the parables of our Lord, let us seek and pray that we may *know more of our Lord Himself*. From Him those heavenly instructions proceed; concerning Him they frequently treat: and while they direct our attention to his character, his purposes, his kingdom, and his everlasting glory; they commend Him to our reverence, our admiration, our gratitude, and our love, as “made of God,” unto those who believe in his name, “wisdom, and righteousness, and sanctification, and redemption.” At the same time they no less clearly inform us, that if we reject Him as our Saviour, and trust to any thing instead of Him for our acceptance with God, and our admission to future glory,—He will reject us in the day when He shall come to judge the world in righteousness, and will appoint us our portion in the dismal regions of eternal death.—*1p. 12—14.*

There are numerous and very interesting specimens of the author's skill, in application of Scripture truths, which we might select; but there is something so-connected with a topic lately discussed in our work, and to be resumed by and by, that we take one of the parts of the Discourse on the Parable of Dives and Lazarus, (Luke xvi. 25) as giving a fair example of our author's manner, and of his testimony on the subject we have alluded to.

This parable teaches us, in the first place, that the *outward condition* of individuals in this world *is not the test of their real state* in the eye of Almighty God. Those who have not the fear of God before their eyes, may yet have a large share of his providential bounty, and may partake in abundance of what are commonly considered the good things of the present life. On the other hand, those who are the true children of God, may have an unusually afflicting and troublesome passage through this evil world. Such a distribution of things, especially when the prosperity of the wicked, or the distressing situation of godly characters, is remarkably conspicuous, may excite surprise, and even in some degree stagger the faith of the righteous. But such feelings ought not to exist; and when they arise, every effort should be made to restrain and suppress them without delay. In regard to temporal concerns, it is not unfrequently so ordered, that there is one event to the righteous and to the wicked. It may be the case that outward prosperity shall attend the wicked all their days upon earth;—that there shall be “no bands in their death,” and that “their strength” shall be “firm;”—that they shall not have been “in trouble as other men, neither shall have been plagued like other men.” On the other hand, it may be that the righteous shall have many sorrows; and though it

had not fallen under the particular observation of the Psalmist to see the offspring of the righteous actually begging their bread, yet it seems to be clearly intimated by our Lord in the case of Lazarus, that extreme indigence and consequent beggary, are not incompatible with the true service of God. Let not the rich man then glory in his riches, neither let the poor man despond in his poverty; but let each of them remember, and be practically influenced by the recollection, that "the same Lord over all is rich unto all that call upon him." Through the Lord Jesus Christ, not only Jew and Gentile, but rich and poor, of every nation may "have access by one Spirit unto the Father."

The parable teaches us, in the next place, that *death introduces the departing spirit, either into immediate happiness, or into immediate misery.* The dying saint is conducted by commissioned angels to the mansions of heavenly rest. In the near prospect of such a celestial convoy, and permitted perhaps in some degree to perceive beforehand the honour and happiness which are preparing for him, he may exclaim with a feeble but animating effort of remaining strength: "They are *waiting*:"—waiting to bear my spirit to Abraham's bosom—to the presence of my Saviour—to the beatific vision of my God. Knowing that such immediate felicity would be the consequence of death to the true believer, St. Paul declared the desire which he himself had to depart and be with Christ, which, in regard to the happiness of such a state, is, indeed, far better than to abide in the flesh, under the most favourable circumstances that can be conceived.

But if the righteous have thus "hope in his death," "the wicked," on the other hand, "is driven away in his wickedness," and "in hell he lifts up his eyes, being in torments." Infernal spirits may be supposed to exult in his misery, as angels in heaven rejoice in the happiness of the saint, whom they have conducted to glory and immortality. And oh! how tremendous must be the transition from a profusion of worldly wealth, and ease, and luxury, (or, indeed, from *any* earthly condition whatsoever,) to the racking agonies of damnation, and the blackness and darkness of hell!

But it is further intimated, that the state of all, on their departure from the body, as to happiness or misery, is *unalterably fixed.* An impassable gulf separates between the blissful regions of the blessed, and the dismal dungeon of the damned. Of the latter, none can pass that gulf so as to gain admittance into the realms of glory, nor can any of the former pass it for the purpose of alleviating the misery which fills the habitations of despair. How deeply affecting—how intensely appalling—is the solemn thought! How calculated to overwhelm the reflecting mind with the most serious concern as to the issue of approaching death! Oh may such concern be experienced by us all; and may it produce in us the most salutary effects! May we constantly bear it in mind, that to whatever state death shall introduce us, in that same state eternity will assuredly keep and retain us! May it then be the fervent prayer of our hearts, constantly presented at the throne of grace, that in the day of life we may be united to Christ as our Saviour;—then in the night of death he will still be with us, and through the endless ages of eternity we shall not be divided!

We learn further, that those who have been associated to the end of their course in this world, either in wickedness, or in the service of God, *will also be associated in the world which is to come;* and so associated as mutually to minister to each other's torment, or to each other's joy. Lazarus is represented as being admitted to the society of Abraham, with whom in spirit he must be supposed to have been associated before;—and if admitted to the society of Abraham, then to that of all those also who having trod in the steps of the patriarch's faith, were blessed with him in glory. Among these, it might be presumed, would be some at least with whom he had himself taken sweet counsel in the days of his mourning, and with whom he had united in the worship and service of his God and Saviour. Surely to find them waiting his arrival in the realms of bliss would increase both his own happiness and theirs! And may not the Christian, amidst the trials of this mortal state, bereaved from

time to time of such as have held conference with him in holy communion, and afforded him counsel, support, and consolation according to his need—may he not anticipate a renewal of their communion, at the end of his course? To meet them again as the sharers of his joy, as the inseparable associates with whom he is to join in the everlasting song, while they cast their crowns at the Redeemer's feet—oh how expanded the delight—how ardent the glow of reciprocal affection which such an event will produce and perpetuate! And that such an event is to be expected, may, I firmly believe, be legitimately inferred from this interesting representation.

The rich man, on the other hand, is described as fearfully apprehensive lest his five brethren should come to the same place of torment in which he was himself confined:—dreading, most probably, the mutual recriminations which, in such a case, he knew full well would be copiously vented, though only productive, to each party, of accumulated woe. On this account particularly, we may suppose him to have been so anxious that his brethren might not die in a state of impenitence and alienation from God. And can any thing more awfully aggravate our conception of the horrors of despair, than the idea of bosom friends and beloved relatives thus mutually striving to enhance each other's woe, while they are together suffering the vengeance of eternal fire? From such a state of unutterable wretchedness may the God of all grace and mercy deliver us, through the merits and satisfaction of our Lord and Saviour Jesus Christ!—Pp. 366—371.

A Sermon, on Luke xiii. 23, 24,—“Religion not speculative, but practical,”—preached at St. Mary's, Oxford, Nov. 24, 1822, is appended to these Discourses, from which we quote the following, as particularly worthy of our congratulation.

A short word of admonition to those, especially of the juvenile part of our audience, who may be future candidates for the sacred office, shall close this discourse.

There are those, perhaps, whom it might be expedient to warn against a spirit of lukewarmness and indifference in the discharge of the duties attached to the ministerial character. But there is an opposite extreme, against which our subject leads us to suggest a caveat. The days in which we live are days of zeal and energy in the cause of religion; and we sincerely rejoice that such is the case. May zeal and energy abound among us more and more! We would, however, admonish our advancing coadjutors in the work of which we feel the weight and the responsibility, to bear in mind that zeal and energy, to answer the ends for which they are designed, the glory of God and the salvation of man, must be exercised under suitable control. They must be directed by knowledge and judgment, the result of mature reflection and deliberation: they must be aided by fervent prayer for the Divine blessing: they must be adorned and beautified with the eminently Christian grace of humility. For want of an adequate ballast the gallant vessel, exposing its wide-spread canvass to the inflating breeze, is tossed upon the wave at the mercy of the winds, the sport of every blast; at length it becomes a prey to the faithless ocean:—it is lost for ever, and the crew perish, consigned to the bowels of the deep. Oh then beware of defeating the grand object that is before you, or of hazarding the immortal souls which may be committed to your charge! Remember too, that the fault of one indiscreet individual is too readily attached to a multitude. Avoid, then, all doubtful and unprofitable disputations. Be on your guard against all those refinements and subtle distinctions in the field of theological pursuit, “which minister questions rather than godly edifying which is in faith.” Let it on the contrary, be your endeavour, by your respective examples, to induce others, “whereunto they have already attained,” to “walk by the same rule, to mind the same thing.” Thus will you imperceptibly gain the respect of those who are themselves entitled to your respect; even though your sentiments on some

points of minor importance should not be entirely coincident with theirs. Thus will you best subserve the cause of religion and of God in the world; promoting, as far as in you lies, that peace which it is the will of God should prevail in the "churches of the saints." Thus preferring practical godliness, deduced from spiritual principles, to the impertinencies of empty curiosity, and to the extravagancies of daring speculation, you will, "by well-doing, put to silence the ignorance of foolish men." Thus, in short, shining as lights in the world, deriving indeed your borrowed lustre from the effused radiance of the "Sun of Righteousness," but diffusing again his reflected beams on those who are around you,—you will, as Christians and as ministers, be executing the command of our blessed Saviour, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Pp. 509—511.

Mr. Knight enjoys a popularity of no inconsiderable value in the sphere of his ministry, and we most cordially wish him that satisfaction and result which his labours merit; and which, we doubt not, will finally crown his meritorious exertions.

LITERARY REPORT.

A Guide to the Church; in several Discourses: to which are added, Two Postscripts; the first to those Members of the Church, who occasionally frequent other Places of Public Worship; the second, to the Clergy. By the Rev. CHARLES DAUBENY, late Archdeacon of Sarum. Third Edition. London: Rivingtons. Bath: Bakewell. 1830. 2 vols. 8vo. Pp. cxxx. lvii. 369; 431. xci. Price 1l. 8s.

RARELY, if ever, has the Church had to boast of a more firm and uncompromising, and, at the same time, a more mild and amiable supporter of its pure and Apostolical constitution, than the late Archdeacon Daubeny. All his unwearied exertions, his professional energies, and his published writings, were devoted to her service; and the effects produced by them were not disproportionate to his earnestness in the cause. His *principal* work, "A Guide to the Church," had been out of print for several years before his death; but his mind was so engrossed with another object of such paramount importance, that he had no leisure to devote to its republication. It originally consisted of the first volume only, which was published in 1798; the second, in which the principles maintained in the "Guide" are maintained against the objections of Sir R. Hill, Bart., being added in

1799. The intrinsic value of the work, particularly as affording the most useful information for the younger Clergy, has rendered it a *sine qua non* among orthodox Churchmen; and we hail the new edition of it, which has just appeared, with the most unqualified satisfaction. A few points, in which it differs from former editions, are thus stated in the preface:—

Many notes of reference to the text of Sacred Scripture have been introduced, and placed at the bottom of each page. The notes of reference, which stood in the text of the former editions, have been withdrawn therefrom, and also placed at the bottom of the page. Many references to the author's *Vindiciæ Ecclesiæ Anglicanæ* have been introduced, together with a few quotations from that work, it being the editor's wish to render the author *his own* commentator, as much as might be.

A Memoir of the Archdeacon is prefixed to the "Guide," written in a pleasing and unaffected style, by his son-in-law, the present editor; and an Appendix is added to the second volume, containing extracts from his diary, and several prayers composed by him on particular occasions. The reader will here find a variety of highly interesting matter, exemplifying the Christian temperament of Dr. Daubeny's character, and the fervent and consistent piety with which his conduct was invariably marked. We

offer our most unfeigned thanks to the editor, for these welcome accompaniments to one of the most useful and important works in the whole range of ecclesiastical literature.

A Sermon for the Sons of the Clergy in the Diocese of Durham, preached at St. Nicholas Church, Newcastle, Sept. 3, 1829. By WILLIAM, LORD BISHOP OF DURHAM. Oxford: Parker. London: Rivingtons. 1830. 8vo. Pp. 31.

SOUND doctrine, supported by solid argument, and conveyed in language so appropriate, that the most fastidious critic could scarce suggest the alteration of a single word, forms the characteristic excellence of all the writings of the Bishop of Durham; and the Sermon now before us is equally distinguished with his previous publications for this peculiar feature. From Matt. y. 13, 14, he proceeds, after some observations on the extraordinary progress of Christianity, and its striking adaptation for universal reception, to insist upon the duty which our Lord has inculcated upon his followers, in all times and ages of the world, to uphold his religion "*in spirit and in truth.*" With respect to the peculiar exigencies of the present day, and the special obligations which attach to the clergy and laity of our own communion, the following admirable observations must carry conviction to every reflecting mind. The importance of the subject will be an ample excuse for the length of the extract.

Here we may perceive the fallacy of two very opposite notions, entertained by different parties, hardly more at variance with each other than with Christianity itself. Sometimes it is alleged, that religion is merely a creature of the *State*, an invention of *human* policy, for the better government of mankind. Sometimes it is said to be so exclusively an affair between God and a man's own conscience, that any interference with it, on the part of the *State*, is iniquitous and oppressive. These opinions, both equally untenable, originate in a palpable misconception of the subject. It is demonstrable, that the Christian religion neither was, nor could have been, an *human* invention. The evidence of its truth, both external and internal, completely negatives the supposition. Never-

theless, it is so essentially beneficial, so absolutely necessary to the good of man, that no legislators or governors can be justified in disregarding its pretensions; when those pretensions have once been made known. *True* religion bears the stamp of Divine authority; *false* religions are the inventions of imposture or delusion. The latter no legislators can have a right to enforce; the former no earthly powers can set aside, or even neglect, with impunity. The *State*, therefore, not only has a right, but is in duty bound, to uphold it. The general good, and the good of individuals, require this; and so far from interference in this respect being oppressive or unjust, every body politic is deeply responsible for its discharge of this, the most sacred of all obligations. The contrary supposition seems to set at nought the belief of a Divine interposition in the affairs of states and kingdoms, and to forget that they are dependent on the will of Him "whose kingdom ruleth over all." To whom, indeed, can our Lord's admonitions in the text be more applicable, than to those whom the providence of God hath placed in high stations on the earth, to whom the charge of *rulers* is assigned, and whose special office it is to be "*the ministers of God for good.*" Fearful is the responsibility which every government incurs in this respect. In whatever hands the power may be placed, on the exercise of that power, with reference to this weightiest of all human concerns, may greatly depend the measure of good or evil with which the Divine Providence shall see fit to visit nations in their collective capacity, as well as the individual interests, temporal and eternal, of the millions of whom those nations are composed.

Still we are told, that "religion, even the Christian religion, is a concern of man with his Maker alone; a subject fitter for the closet than the senate; a subject, not for legislative enactments, but to be left to every man's private consideration, unbiassed by the favour or disfavour of the public voice." Indeed! how then shall either the legislative or the executive government of the country fulfil the injunction of that religion, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven?" How shall *this* precept be adequately fulfilled, if no public, no authoritative cognizance is to be taken of religious opinions? How can the light "*shine* before men," how can it "*glorify* our Father which is in heaven," if no efficient measures be adopted, to diffuse, to preserve, and to perpetuate its influence

throughout the social body? The injunction, in its full spirit and signification, seems scarcely more imperative upon individuals in their personal capacity, than it is upon the supreme powers of the State, collectively considered, so far as they are invested with means and capabilities of forwarding the same blessed purpose.—Pp. 14—17.

The venerable prelate then pours the advantages arising to the people at large from a fixed establishment, and especially from such an establishment as that of the pure and Apostolical Church of England; he recommends a perfect intercommunity of interest and of feeling between the clergy and the laity; and concludes with deducing from what has been said, a powerful motive for their united efforts in the support of that particular institution which he had undertaken to recommend.

Liberalism Unveiled; or, Strictures on Dr. Arnold's Sermons. By the Rev. H. TOWNSEND POWELL, A. M., Curate of Stretton-upon-Dunsmore, Warwickshire. London: Cochran; Cock; Wix. 8vo. 1830. Pp. 30. 1s.

IN our review of Dr. Arnold's Sermons, while we bore willing testimony to the ability of the writer, and selected some passages of peculiar beauty and excellence, we felt it our duty at the same time to protest against his lax principles of religion, and certain liberal notions which he had unfortunately espoused. From the well-timed and judicious Strictures of Mr. Powell, we subjoin the annexed summary of non-essentials in the Doctor's religious system:—

DOCTRINE.

Every form of prayer may be dispensed with, because "unity of form is false unity." (93.)

The creeds may be dispensed with, because faith, in the ecclesiastical sense of the term, means opinion, (91), and "unity of opinion is false unity." (93.)

SACRAMENTS.

Baptism may be dispensed with, because "now people are born Christians." (89.)

The Lord's Supper may be dispensed with, because not the body and blood of Christ, but his words only can supply spiritual food to the soul. (313.)

DISCIPLINE.

Church discipline may be dispensed

with, because true Christians are united, "whether they belong to the Church, or are Dissenters." (95.)

The visible church may be dispensed with, because the kingdom of God does not exist at present in that sense." (205.)

CONDUCT.

The written law of God may be dispensed with, because "when we love God really, and desire to please him, we have outgrown it, and are a law unto ourselves." (155.)

And lest there should be any other check which might interfere with perfect liberty, Dr. A. seems to have provided against all such contingencies, because "every man may think as he will, and speak as he will, and teach as he will." (118.)—Pp. 25—27.

These opinions Mr. Powell, in a note, places side by side, with sundry texts of scripture, which exhibit their heterodoxy in the most glaring light. The concluding remarks of the pamphlet it would be equally an injustice to the writer and to Dr. Arnold, to withhold.

It is not possible for a moment to entertain the thought that Dr. Arnold is infidel at heart. It would be the basest slander ever to hint at such an imputation; there is an evident character of sincerity stamped upon his whole volume; but the best of men have erred, even he who afterwards laboured more abundantly than all, while he was inflicting grievous wounds upon the Church, verily thought that he was doing God service. Though we may admire the preacher, we cannot deny the tendency of his doctrines. Indifference to religious truth must open the door to infidelity. Though we may be conscious that the preacher writes from his heart, and may even feel that some kindred chord has been awakened in our own, still he who is truly attached to the Church of England must rise from the perusal of Dr. Arnold's sermons with a feeling of the deepest regret that a Clergyman, who plainly wishes to do so much good, and who can write so beautifully, should be so infatuated by the delusive sophistry of liberalism, as to imagine that christian charity is seen in an indifference to the truth of christian doctrines; and that christian liberty absolves a minister of the Church from his solemn engagement to defer to her authority.—Pp. 29, 30.

The Expedience and Method of providing Assurances for the Poor; and of adopting the improved Constitu-

tion of Friendly Societies, &c. By H. D. MORGAN, M. A. Oxford: Parker. London: Rivingtons. 1830. 8vo. Pp. 56.

WE were happy, in our last number, to submit to the notice of our readers Mr. Morgan's laborious and learned work on "Marriage and Divorce;" and we are no less pleased in directing public attention to the little tract, just published by the same author, which stands at the head of this article. It is written in the genuine spirit of Christian philanthropy; and will serve not only as a useful guide, but as a persuasive monitor, to those who are engaged in promoting the cause of which Mr. M. is a most powerful advocate. That cause is generally allowed to be most important; and we only abstain from a more lengthened discussion of its merits on the present occasion, as we shall shortly be called to a more extended view of the subject, when the Prospectus of the "Clergy Mutual Assurance Society" is ready for circulation. We shall not then forget to do ample justice to the pamphlet before us.

Popular Lectures on Biblical Criticism and Interpretation. By W. CARPENTER. London: Tegg. 8vo. 1829. Price 12s.

THIS volume is an interesting and useful companion to Mr. Carpenter's "Scripture Natural History," noticed in our Number for April, 1828, and, like that work, adapted to "the unlearned Christian, whose wish it is to study the Bible to advantage, and to derive immediately from the fount of inspiration those rich and copious streams of the Divine beneficence and mercy which gladden the creation of God." Our Author has made ample use of the biblical works of other writers, to whom he has frequently made his acknowledgments. Those, however, who are desirous of fully investigating the literary history, criticism, and interpretation of the Bible, would do well to consult Mr. Martwell Horne's Introduction to the Critical Study and Knowledge of the Scriptures, especially the sixth (and last) edition, in which he has laboured suc-

cessfully to guard inexperienced students against the glosses of the Neologian School, and other erroneous interpretations. To the volume before us, there is appended a vocabulary of the symbolical language of Scripture, and, what is too often wanting in books—an index. The labours of Mr. Carpenter are well suited to the persons for whom he intended them; and to such we have pleasure in recommending these useful and "Popular Lectures."

A Common-place Book to the Fathers, containing a Selection of Passages, from the Primitive Writers, opposed to the Tenets of Romanism. By the Rev. W. KEARY, Rector of Nunington. London: Hurst and Co. Dublin: Curry. 1828. 8vo. pp. 232. 6s.

OUR attention was called to this little work, as likely to be serviceable in the compilation of our memoranda of the Early Fathers. It may be useful, perhaps, in directing the student to a series of passages in the Patristical writings, from Justin Martyr to Augustine, opposed to the Romish Creed; and in showing how this species of testimony on any particular doctrine, may be collected and digested in a common-place book. Beyond this, however, it has no great merit to recommend it. The papal tenets are first briefly stated, and then opposed by quotations from some of the above-mentioned writers, of whom a brief account is given in the author's Introduction. The citations are translated into English, with the authorities at the bottom of the page. We observe, however, that the translations from the Greek Fathers are all made from the Latin version; for what possible reason we are altogether at a loss to conjecture. It will be seen also, from the following list of the doctrines brought under review, that the catalogue is by no means complete: 1. Tradition; 2. Supremacy and Infallibility; 3. Transubstantiation; 4. Purgatory; 5. Invocation of Saints; 6. Image Worship; 7. Prayer in an Unknown Tongue; 8. Justification. No notice whatever occurs of the Seven Sacraments, the refusal of the cup to the laity, &c. &c. &c.

SERMON FOR GOOD FRIDAY.

JOHN XIX. 30.

It is finished.

NOTHING can have a greater tendency to awaken in our minds a feeling of pious gratitude, than those festivals which our Church has set apart in commemoration of the life, sufferings, and death of our blessed Saviour. Their recurrence at stated times reminds us of our deep obligation to the Son of God, and preserves us from forgetfulness of the mercies of his redeeming love. They are respectable, too, from their antiquity, having been observed by the members of the primitive Church; and their utility was justly estimated by the wisdom of our Reformers. Among these festivals, there is none which has a more powerful claim upon the serious attention of Christians, than the one which we this day celebrate "in remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." On this day all the types and shadows of the Mosaic dispensation received their completion; and that which had been indistinctly prefigured, was "*finished.*" No one whose understanding is unwarped by prejudice, can possibly doubt whether Jesus Christ was the person shadowed out by the Jewish sacrifices; nor can it be doubted, whether he fulfilled, in his sacred body, that which had been for ages foretold. If we consider the nature of any of those rites which were enjoined to the Israelites by the express command of God, we cannot but perceive their reference to some ulterior object. It is true, indeed, that this object was unknown to the Israelites in general, the knowledge of it being vouchsafed to very few; but in this, as well as in the other modes of revelation which the Almighty has thought proper to adopt, his wisdom is fully justified. The human mind being at that period in a corrupt and polluted state, was unable to comprehend the spiritual intent of the Levitical sacrifices; and, therefore, too often rested in the outward observance of the typical rites; and these having a powerful effect on the imagination, were better calculated to engross their attention, than the hidden mysteries which they contained. Thus, with regard to the paschal lamb, which is the most prominent type of the Saviour,—it could only be efficacious in procuring pardon for the offender, inasmuch as it was the representative of "*the Lamb slain from the foundation of the world,—the Lamb of God, which takes away the sin of the world.*" For we are assured by the best authority, that the blood of animals has no power in itself to appease the wrath of God. "It is not possible," says the author of the Epistle to the Hebrews, "that the blood of bulls and of goats should take away sins." Under the expression "*bulls and goats,*" all animals are included. If we consider any of the other sacrifices and rites, we shall find the same relation to that sacrifice, which in the fulness of time was to be offered up for the sins of the whole world. The sacrifice, then, which we this day celebrate, is the centre in which all the others met;—it is the point to which various prophecies had verged during the course of many generations. This is the day on

which the gracious purpose of God to fallen man was "*finished*," and the furiousness of his anger turned away.

The atonement of Christ, which we thus commemorate, is of the utmost importance; it is the fundamental doctrine of Christianity: for unless we hold this article of belief, the Scriptures must appear a tissue of absurdity, contradiction, and falsehood. The Levitical sacrifices must appear a system of unmeaning priestcraft, and totally irreconcilable with the Gospel. But when we admit the truth of Christ's atonement, all discrepancies vanish, and the Scriptures display a singular harmony. Then, we not only see the utility of the Jewish rites, but we also obtain a valuable proof of the good providence of God watching over the interests of his fallen creatures. The redemption of man by this atonement, is the object which the Almighty has ever had in view since the fatal transgression of the first Adam. It was the substance of the promise made to him; it was intimated to the patriarchs, and, as we have seen, was proclaimed in the law. When Adam by his disobedience had transgressed the command of God, no future obedience on his part could procure reconciliation with the God whom he had offended. Perfect obedience was his duty, and life and death depended upon it: therefore, when this was once neglected, the reward was irretrievably lost, and punishment consequently ensued. This unhappy effect of Adam's transgression was not confined to himself and his guilty partner, but was entailed upon his posterity. Mankind are equally unable to obtain pardon by obedience; they have received sin and weakness as their inheritance, and are exposed to the awful punishment attendant on it. "The wages of sin," says the apostle, "is death." There being no escape, as far as regarded themselves, nothing remained but a fearful looking forward to judgment. Such was the state of man when wisdom and mercy interposed, and devised a method of reconciliation and pardon; thus enabling the sinner to escape the visitation of Almighty wrath, without compromising the immutable justice of God. This most important deliverance was effected by the humiliation, suffering, and death of the eternal Son of God: "God having made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

If we survey the universe in which we dwell, and contemplate the various works of creation; if our thoughts soar to the starry firmament, and wander among the celestial orbs,—or if we confine them to the minutest insect which crawls,—the wisdom and goodness of the Creator are conspicuous, and we cannot but exclaim with devout admiration, that "the earth is full of the goodness of the Lord." But how much greater is the admiration which is excited by the wisdom and goodness of his redeeming love! The redemption which Christ has purchased by his death, is the redemption of the soul from eternal death;—that soul with which the whole world is unworthy to be put in competition, and which is unable, if given in exchange, to free it from the punishment it would otherwise have suffered. With what unfeigned gratitude, then, ought we to contemplate the loving-kindness of our Redeemer! With what thankfulness ought we to commemorate his mercy, in thus dying to save us; in

thus submitting to a cruel, lingering, temporal death, in order to rescue us from the bitter pains of eternal death! It was his tender compassion for our fallen estate, which induced him to intercede for us, and to "make his soul an offering for our sins," "the just for the unjust, that he might bring us to God." It was his tender love for man which caused him to become incarnate,—to pass a life of sorrow, and to be acquainted with grief. For us men, and for our salvation, he was betrayed, buffeted, mocked, and spit upon, and suffered an ignominious death. He fully knew the importance of the work in which he was engaged, and, consequently, shrunk not back from the necessary pains. Every action of his life afforded a proof of the beneficence of his nature, and displayed kindness and compassion for those who were thirsting for his blood. The bitter agony of the cross produced no change,—and in his dying moments he prayed for his unrelenting foes, saying, "Father, forgive them, for they know not what they do." Although the stubborn heart of man was unsubdued by the solemn spectacle, nature sympathized with her expiring Lord, and silently rebuked his hardened impiety: the sun withdrew his beams from beholding such a prodigy of wickedness, and the earth shook to her centre. In that awful hour, however, in which the Saviour breathed forth his spirit, he accomplished the object of his sufferings and death; he completed the plan of mercy and deliverance, and "opened the kingdom of heaven to all believers." With his last breath, he exclaimed, "*It is finished!*" then bowed his head, and gave up the ghost.

"*It is finished!*" Who that hears these thrice hallowed words can contemplate with indifference the solemnities of this day? "*It is finished!*" The great work of redemption is completed, and man, fallen man, is once more restored to the favour of his God. The middle wall of partition between Jew and Gentile is broken down, and all the world is become as one people;—subject to the laws of one common Lord, and capable of being partakers of the salvation thus procured by one Redeemer.

In celebrating the redemption of the world, by the death and passion of our Saviour Christ, we must recollect, that although this redemption is the free, unmerited gift of God, through his beloved Son, yet as it is a covenant into which he has graciously entered with his creatures, there are certain conditions to be observed by us, that we may participate in the promised blessings. The condition imposed upon Adam, in the covenant into which God entered with him, was obedience;—life was the promised reward, "This do," said the Almighty, "and thou shalt live." But the condition required of us is more suitable to fallen creatures;—life is promised to us, on the condition of faith; "Believe on the Lord Jesus Christ," said the Apostle to the Philippian jailor, "and thou shalt be saved." In order to be partakers in the salvation which, as on this day, was accomplished for us, we must "believe on the Lord Jesus Christ;" or, in other words, we must place all our hopes of acceptance with God, in the merits of his atoning blood. Faith thus becomes the connecting principle which unites the sinner to Christ, and enables him to plead in his behalf the merits of the ever-living Redeemer. Although faith is the

only mean whereby we can obtain salvation, yet obedience is equally necessary to qualify us for it. "If ye love me," says our Lord, "keep my commandments." And again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." If our faith be sincere, it will necessarily produce the fruits of obedience, because they as certainly follow a true and living faith, as the blossom is succeeded by the fruit.

Let us then, in conclusion, endeavour, with God's assistance, to bring forth fruits meet for eternal life. Let us meditate with profound humility and gratitude on the stupendous event which we this day celebrate, and let us show forth our gratitude to God our Saviour, "not only with our lips, but in our lives ;" by giving up ourselves to his service, and by walking before him in holiness and righteousness all our days." F.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. IV.

FIRST CENTURY.—THE APOSTOLICAL FATHERS.

HERMAS.

Hermas, omni simplicitate plenus, et innocentia magna.—Herm. Past. Vis. I. 2.

AMONG the persons to whom St. Paul addresses salutations at the close of the Epistle to the Romans, is HERMAS, who is generally identified with the Apostolical Father of the same name. This solitary record is all that occurs concerning him in the New Testament, from which we learn that he was in some way connected with the Church at Rome, when St. Paul's Epistle was written ; and if the work, which bears his name, was really his production, he was still at Rome when Clement was Bishop. To this work we are also indebted for the few particulars which are known of the life of its author. Before his conversion to Christianity, he seems to have possessed considerable wealth, which he dissipated in idle extravagances, (Vis. III. 6.) ; and even after his reception of the faith, he was frequently weak enough to administer to the excesses of his yet unbelieving family. (Vis. I. 2, 3.) Of the means by which his conversion was effected nothing is known ; and it was long before his own belief inspired him with resolution to restrain his wife and children from their impieties, and to persuade them to repent and believe the Gospel. He was at length, however, roused from his sinful neglect ; and though he was no less indulgent than before, he applied himself with earnest zeal to the task of their reformation, which, by the divine blessing, he was at length enabled to effect. His charities, which were before considerable, became now more extensive, and his labours were incessant in diffusing the knowledge of Christianity. The ardour and the success of his

exertions procured him many enemies among the luke-warm brethren, who shrunk from the earnestness of his exhortations, and the terror of his warnings. Still he was not to be deterred from the course which had been pointed out to him; and he ceased not, throughout his life, to exhort sinners to repent and save their souls. It seems also, that on more than one occasion, he was made a special instrument of Providence to warn the infant church of the trials which were about to come upon it, and to urge its members to be patient and persevering unto the end. The time and manner of his death are equally uncertain. It is merely stated in the Roman Martyrology, that "being illustrious for his miracles, he offered himself at last an acceptable sacrifice unto God."

The only work which goes under the name of Hermas, is entitled, "*The Shepherd*," from the circumstance that the angel, who is the principal actor in it, is represented in the pastoral habit and character. It is divided into three parts, or books, of which the first contains four visions; the second, twelve *commands*; and the last, ten *similitudes*. The Greek original is entirely lost, with the exception of a few fragments, which are preserved in the works of later writers. These, however, are sufficient to show, that the Latin translation, which we still possess, is not, as some have maintained, an imperfect analysis, but a faithful version, of the original; and, in substance, the same work as that which was known to the first Christians. Of the intrinsic merits of the work itself, the most widely different opinions have been entertained, both in ancient and modern times. While it has been greeted on the one hand by the most extravagant praises, and even read in churches as part of the canon; it has been stigmatized on the other, as a visionary and worthless production, replete with childish fancies, and heretical notions. The latter judgment is unquestionably too severe. That it contains many excellent precepts, and sound doctrinal testimonies, may readily be proved; and the passages which have been produced in favour of the Arian and Novatian heresies, being directly contradicted by others of a contrary tendency, may fairly be regarded as interpolations. The visionary character of the book is indicative of the peculiar bent of the writer's temper, but in no way detracts from the orthodoxy of his sentiments, or the honesty of his views.

Of the antiquity of "*The Shepherd*," there is earlier testimony than can be produced in favour of the *Catholic Epistle* of Barnabas. But though it is quoted by Irenæus (Hæc, IV. et ap. Euseb. H. Eccl. IV. 8.) with great respect, the learned do not agree upon the question of its genuineness. Of the moderns, Pearson, Bull, Cotelerius, Wake, and Lardner, are among the most powerful advocates in its favour; Cave and Usher entertain great doubts respecting it; and Scultetus, Daillé, and Mosheim, reject it with the most sweeping censures. In the early ages, it is quoted, as we have seen, by Irenæus; and Clemens Alexandrinus makes frequent citations from it, and sometimes expressly as the writing of Hermas mentioned by St. Paul in Rom. xvi. 14. (Strom. I. p. 311, A. 356. B. II. p. 360, D. 379. B. et alibi sæpius.) Origen, in one place, (Comm. Ep. Rom. p. 411. D.) believes it to have been written by *divine inspiration*; and, though he

is not always so positive in this opinion, does not hesitate to assign it to Hermas, as the author. St. Jerome (Cat. Script.) speaks of it as a "profitable book," and says that it was read as such in some churches; but elsewhere (Comm. in Habac. i. 14.) he condemns it as apocryphal. Tertullian, before his lapse into Montanism, entertained a great respect for it. (de Orat. 12.), though he afterwards rejected it with contempt; and Eusebius, (Ecc. Hist. III. 3.), while he rejects it from the canon, states that it was read in churches as useful to edification. These authorities are also nearly unanimous in ascribing the work to Hermas, who is mentioned by St. Paul.

In the middle ages, "The Shepherd" was generally regarded as the production of *Hermes*, brother of Pope Pius; and this supposition is reconciled with the testimonies above cited, by understanding them to refer to *Hermes*, mentioned together with Hermas, in Rom. xvi. 14. But in all the copies now extant, the name is distinctly HERMAS; and though, in some of the citations which are given in other writers, it is written *Hermes*, the various readings strongly favour the other reading. Baronius also expressly states that the brother of Pius was alive, A.D. 164; at which period, supposing him to be the same with the person mentioned in the Epistle to the Romans, he must have been at least one hundred and thirty years of age.

For ascertaining the time at which "The Shepherd" was written, there are certain internal marks in the work itself, which may be employed with tolerable exactness. It appears from the end of the Second Vision, that Clement was then Bishop of Rome; and there are several intimations that the Christians were on the eve of some impending calamity. (See Vision II. 2, 3; IV. 3). Now it will be seen hereafter that the most probable date of Clement's episcopacy lay between the years 91 and 100; so that the persecution under Domitian in the year 94, was that which the writer appears to have had in view. Those, indeed, who place Clement higher, understand the predicted trials of the destruction of Jerusalem; but the statement in Sim. IX. 16, that all the Apostles were now dead, is at variance with such an hypothesis. Indeed, the "wild beasts, the scourgings, the imprisonments, and crucifixions," to which the Christians had already been exposed, (Vision III. 2) agree so well with the persecutions under Nero, that those horrors may fairly be inferred to have passed away. Lardner refers the passages above cited to the sufferings of the Church in Trajan's reign, and conceives Hermas to have written in the year 100. This, however, was the year in which Clement died; so that the presumption is clearly in favour of Domitian's persecution. The most probable date, therefore, of the Shepherd of Hermas seems to be that which Tillemont has assigned to it, who supposes it to have been written about the year 92:

The following is a summary of the contents of the three books:—

BOOK I.—*Visions.*

1. Hermas rebuked for sinful thoughts, and neglecting to chastise his children.
2. The sin of Hermas, in not restraining his wife and children, again pointed out.

3. Of the church triumphant, and of reprobation.
4. Of impending persecutions.

BOOK II.—*Commandments.*

1. Belief in one God.
2. Against detraction; and of alms-giving.
3. Against lying and dissimulation.
4. Of divorcing an adulteress.
5. Of sadness of heart, and of patience.
6. Of the suggestions of two angels, which attend on every man.
7. Of fearing God, and resisting the devil.
8. Of eschewing evil, and doing good.
9. Of daily prayer, to be made without doubting.
10. Of grieving the Spirit of God within us.
11. Of trying spirits and prophets; and of a twofold spirit.
12. Of a twofold desire; God's commands not impossible; and the devil not to be feared by true believers.

BOOK III.—*Similitudes.*

1. As we have here no abiding city, so we should seek one to come.
2. As the elm supports the vine, so the prayers of the poor assist the rich.
3. As green trees in winter cannot be distinguished from dry, so neither can the righteous from the wicked in this world.
4. As in summer green trees are distinguished from dry, by their fruit and leaves, so in the world to come shall the righteous be known from the wicked, by their happiness.
5. Of fasting, and bodily cleanness.
6. Of voluptuous men; their death and punishment.
7. Of fruits meet for repentance.
8. Of the elect and the penitent; and the rewards apportioned to their good works.
9. Of the mysteries of the church militant and triumphant.
10. Of repentance and almsgiving.

In order to furnish the student with some idea of the nature of the work, we first select the second command of the second book. Antiochus, a monk of Palestine, who flourished about A.D. 614, has preserved a portion of the original Greek in his 29th and 98th Homilies, which we also subjoin. The Greek corresponds with that part of the Latin which is enclosed in brackets. The conclusion of the command is a good practical commentary on our Saviour's precept in Matt. v. 42.

MANDATUM II.

De fugienda obtreactione, et Eleemosyna facienda in simplicitate.

Dixit mihi: Simpliciter habere, et innocens esto; et eris sicut infans, qui nescit malitiam, quæ perdidit vitam hominum. [Primum de nullo male loquaris, neque libenter audias male loquentem. Sin vero, et tu audieris; particeps eris peccati male loquentis; et credens, tu quoque peccatum habebis; quia credidisti male loquenti de fratre tuo. Perniciosa est detractio, inconstans Daemonium est; nunquam in pace consistit; sed semper in discordiâ manet.] Contine te ab illâ, et semper pacem habe cum fratre tuo. Indue constantiam sanctam, in qua nulla sunt peccata, sed omnia leta sunt. [Et benefac de laboribus tuis. Omnibus inopibus da simpliciter, nihil dubitans cui des. Omnibus iâ. Omnibus enim Deus dari vult de suis donis.] Qui ergo accipiunt, reddent rationem Deo, quare acceperunt, et ad quid. Qui autem accipiunt flectâ necessitate, reddent rationem; qui autem dat, innocens erit. Sicut enim accepit à Domino, ministerium consummavit, [nihil dubitando cui daret, et cui non daret; et fecit hoc ministerium simpliciter gloriosè ad Deum.] Custodi ergo Mandatum hoc, sicut tibi locutus sum; ut pœnitentia tua simplex inveniat et possit domui tuæ benefieri: et cor mundum habe.

· Καλὸν οὖν ἐστίν, ἐπὶ μηδενὸς καταλαλεῖν, μηδὲ ἡδέως ἀκούειν καταλαλοῦντος. Εἰ δὲ μὴ, καὶ ὁ ἀκούων ἔνοχος ἔσται τῆς ἁμαρτίας τοῦ καταλαλοῦντος, ἔαν πιστεύσῃ τῇ καταλαλίῃ. Ὁ γὰρ πιστεύσας, ἔξει κατὰ τοῦ ἀδελφοῦ αὐτοῦ. Ὡς πόσον πονηρὰ ἐστὶν ἡ καταλαλία, ἀκατάστατον δαιμόνιον, μηδέποτε εἰρηνεύον, ἀλλὰ πάντοτε ἐν διχοστασίαις κατοικοῦν. Καλὸν οὖν ἐστίν, ἐκ τῶν ἰδίων κόπων, ὧν ὁ Θεὸς ἐπιχορηγεῖ, πᾶσιν ὑπερουμένους παρέχειν ἀπλῶς, μηδὲν διατάζοντα, τίνι δῶς, τίνι μὴ δῶς. Πᾶσι γὰρ ὁ Θεὸς εἰδοσθαὶ θέλει ἐκ τῶν ἰδίων ὀρημάτων, καὶ μὴ διακρίναι τίνι δῶς, ἢ τίνι μὴ δῶς. Ἦ γὰρ ἐιακονία αὕτη ἀπλῶς τελεσθεῖσα, ἔνδοξος ὑπάρχει παρὰ τῷ Θεῷ.

The peculiar character of the work is more distinctly marked by the following extract from the third book (Vision IX. 12), which is more particularly quoted as bearing unequivocal testimony to the pre-existence, the eternity, and consequent divinity of Christ:—

Primum omnium, Domine, inquam, hoc mihi demonstra. Petra hæc, et porta quid sunt? Audi, inquit: Petra hæc, et porta, Filius Dei est. Quoniam pacto, inquam, Domine, petra vetus est, porta autem nova? Audi, inquit, insipiens, et intellige. Filius quidem Dei omni creaturæ antiquior est, ita ut in consilio Patri suo adfuerit ad condendam creaturam. Porta autem prophetea nova est, quia in consummatione in novissimis diebus apparebit, ut qui assecuturi sunt salutem, per eam intrent in regnum Dei. Vidisti, inquit, lapides illos, qui per portam translati sunt, in structuram turris collocatos; eos verò, qui non erant translati per portam, abjectos in locum suum? Et dixi: Vidi, Domine. Sic, inquit, nemo intrabit in regnum Dei, nisi qui acceperit nomen Filii Dei. Si enim civitatem aliquam volueris intrare, et civitas illa cincta sit muro, et unam habeat tantummodò portam; numquid poteris alià intrare civitatem illam, nisi per portam quam habet? Et quoniam modo, inquam, Domine, aliter fieri potest? Sicut ergo, inquit, in illam urbem non potest intrari, quàm per portam ejus: ita nec in regnum Dei potest aliter intrari, nisi per nomen Filii ejus, qui est ei carissimus. Et dixit mihi: Vidisti turbam eorum qui ædificabant turrim illam? Vidi, inquam, Domine. Et dixit: Illi omnes Nuncii sunt dignitate venerandi. Illis igitur veluti muro cinctus est Dominus. Porta verò Filius Dei est, qui solus est accessus ad Deum. Aliter ergo nemo intrabit ad Deum, nisi per Filium ejus. Vidisti, inquit, illos sex viros, et in medio præcelsum virum illum ac magnum, qui circa turrim ambulavit, et lapides de structura reprobat? Vidi, inquam, Domine. Ille, inquit, præcelsus, Filius Dei est: et illi sex Nuncii sunt dignitate conspicui, dextra lavague eum circumstantes. Ex his, inquit, excellentibus Nunciis nemo sine eo intrabit ad Deum. Et dixit: Quicumque ergo nomen ejus non acceperit, non intrabit in regnum Dei.—(Compare John xiv. 6.)

After a declaration so completely intelligible, even in the midst of much that is visionary and hyperbolic, no great importance can be attached to those passages which have been supposed to savour of Arianism. In Sim. V. 2. also, the Son of God is introduced in the double capacity of a son and a servant, in allusion to his two natures, divine and human. The doctrine also of a *single repentance*, which is maintained in the fourth command, and said to have originated the Novatian heresy, cannot, consistently with other contexts, be understood without some limitations. It should seem that the writer's object was to enforce in strong terms the danger of frequent lapses into sin, and especially into the sin of adultery; and that in pursuing this object he has used an expression which is liable to misinterpreta-

tion. Cyprian, the great anti-Novatianist, has advanced in a tone somewhat similar; *Nulla venia ultra delinquere, postquam Deum nosse cœpisti*: meaning that men should not indulge themselves in sin, not that there was no hope of pardon from God.

It is now time to bring our observations to a close; and we shall, therefore, only refer to the opinions of Hermas respecting the efficacy of Baptism. He affirms (Vision III. 3) that *the Christian's life is, and shall be, saved by water*: and again (Com. IV. 3), that remission of sins belongs to this rite. To the same effect he observes, in Sim. IX. 16. *Antequam accipiat homo nomen Filii Dei, morti destinatus est: at ubi accepit illud sigillum, liberatur a morte, et traditur vitæ. Illud autem sigillum aqua est*; &c. Hence, he clearly looked upon baptism as a means of justification and salvation.

The *Editio Princeps* of this Father is that of H. Stephanus; printed at Paris in 1513. Subsequently his "Shepherd" has generally been published together with the *Epistle of Barnabas*; the best editions of which were enumerated at the end of our last Number.

THE RUBRICK of the CHURCH of ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D. D. of Magd. Coll. Oxon. London, 1737.

(Continued from p. 118.)

THE new moons, the same with the prime, or golden number, which fall in each year of the cycle, are not set down, according to the day of each month, in any of the large Common Prayers; neither are the calends, nones, and ides put down in the fourth column, which was the method of computation used by the old Romans and primitive Christians, instead of the days of the month; and still useful to such who read either ecclesiastical or profane history.

In the office of Baptism, at the end of one of the Collects, there is a whole word left out. For the fourth Sunday after Easter, after the Collect it is thus, 1 St. James i. 17. In the sixty-eighth Psalm, verse 4, there is *yea*, instead of *Jah*, for *Jehovah*; but that mistake must be owned to be of longer date. In the third verse of the hundred and tenth Psalm, there seems to be another mistake. "In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning."

"For at that time when thy power shall display itself, and the apostolical forces, ready for their mission, shall march out to subdue the world to thy sceptre, the several nations shall readily submit themselves to thy jurisdiction and sacred laws. His inauguration of thine being attended with as many votaries and subjects, as there are 'drops of dew in a morning upon the grass.'"—*Nicholls's Paraphrase upon the Psalms.*

"That in the day of the Messiah's power, the people should not be frightened to obedience, with thunder-claps and earthquakes, (as at Mount Sinai,) but should come and yield themselves as a free-will offering unto him; and yet their number be as great as the drops

of the dew which distil in the morning.”—*Stillingfleet's Origines Sacrae*, Book II. chap. 7, p. 141.

By these comments, should not the latter part of the verse rather run thus?—The birth of thy womb is as the dew of the morning.

The proper Psalm for the Morning Service for Good Friday, instead of the 40th, is the 60th, &c. And if the Archbishop and the Bishop of London had not lately interposed, and taken some care about these affairs, we should in a very little time have been forced to have recourse to the Scotch editions. An Oxford one was formerly very valuable, and might no doubt be so again, if the delegates of the press would but resume their power of appointing correctors of it.

A General Thanksgiving.

This is said to be composed by Bishop Saunderson. Though the particular clause in this is only ordered to be said, when any that have been prayed for desire to return praise: yet has it been used for women that come to be church'd, besides the thanksgiving after child-birth.

A Prayer of St. Chrysostom.

This prayer, as it is put up by the minister for the people, is usually read with a different, *i. e.* a lower voice, than the rest. As is the address, or the humble access to the Holy Communion:—“We do not presume,” &c.

The order for the Administration of the Lord's Supper, or Holy Communion.

As we have already seen that the morning and evening services were agreeable to divine canons, in the delivery of God's own law; so has our Church ordered every Lord's-day to be celebrated with more services, from the same law, than any of those ordinary days. “And on the Sabbath-day, two lambs of the first year, without spot, and two tenth deales of flour, for a meat-offering, mingled with oil and the drink-offering thereof.”

In choirs this service is performed at the communion table, after the playing of a voluntary, or the singing of the Trisagium, *i. e.* the “Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory.—Glory be to thee, O Lord most high.”

In parish churches it is said at the communion table too, where it can conveniently be there said after the singing of a psalm.

So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate at least some time the day before.

If this was any ways executed, the minister would not only know how to place upon the table so much bread and wine as he should think sufficient, but it would likewise prevent some open and notorious evil livers from communicating, before the congregation were satisfied of their repentance; as it might also the coming of some persons from other churches. There was not long ago, in Hants, a quack doctor and surgeon, who was frequently known to thrust himself into some neighbouring church or other, that never went to his own, nor indeed any where else, though the canon expressly says,

that none shall come from another church, and that the churchwardens shall assist the minister in making a discovery of such persons. Canon 28.

The table at the communion time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said.

By Canon 82, the table is to be covered in time of divine service, with a carpet of silk, or other decent stuff; and with a fair linen cloth at the time of the ministration of the holy sacrament. This fair white linen cloth upon the communion table is called *Palla Altaris*, as the fair linen cloth that covers the elements, when all have communicated, is called the *Corporal* or *Corporis Palla*.

And the Priest standing at the north side of the table shall say the Lord's Prayer, with the Collect following, the people kneeling.

When we were upon the Rubrick before the first Lord's Prayer, we took notice that there was such a general order there, that it might be imagined that there would be no occasion for any further directions about that; but amongst the several that we meet with afterwards, this now before us is one, and which we promised then to say something of, when we came to the service itself.

And the Priest standing at the north side of the table —

For all this plain direction, how often do we see in some of the greatest churches, nay, in some of our choirs, nay, in some Cathedral Churches, the officiating person, kneeling here, at the Collects for the King, and at the Prayer for the Church Militant here on Earth!

— shall say the Lord's Prayer, with the Collect following, the people kneeling.

From hence we here observe, that the Minister may be supposed to say the Lord's Prayer, Amen, and all by himself (the Amen not being differently printed) with the Collect following.

Then shall the Priest, turning to the people, rehearse distinctly, i. e. clearly, plainly, (or perhaps with something of a pause between them) all the Ten Commandments.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying, Let us pray.

From "standing as before," some read the Collect standing, as they rehearsed the Commandments. But if that was designed, there would nothing have been said here. Standing as before, refers to the Priest standing at the north side of the table, before he is ordered to turn to the people. When the Commandments are read by him, he directs himself to the people; when he comes to the Collects, he directs himself to the Almighty by prayer. •

After the Collect for the day, the Priest shall read the Epistle, saying, The Epistle, or if the word FOR is before it, then saying, The portion of Scripture appointed for the Epistle, is written in the — chap.

of — —, beginning at the — — verse. And the Epistle ended, he shall say, *Here endeth the Epistle, or the portion of, &c.*

What may occasion some people's still saying after it, "Glory be to thee, O Lord," &c. "Thanks be given to God," was its being ordered so in King Edward's time.

Then shall be read the Gospel (the people all standing up) saying, The Holy Gospel is written, &c. And the Gospel ended, shall be sung or said the Creed following, the people still standing as before, without saying any thing, after the Gospel is ended, as there is after the Epistle; the Gospel being supposed to be continued on in the Creed.

Then shall the Curate declare unto the people what Holidays or Fasting days are in the week following to be observed, i. e. lest the people should be for observing such days as were abrogated by law.

Some Holidays are retained in our calendar, dedicated to persons of sanctity, as days for payment of rent; or were remarkable in the course of the law, or adapted to some other secular account; but without any regard of being kept holy by the Church.

By the *Fasting days* here, are chiefly meant those in the Table of the Vigils or Fasts, and days of abstinence. Not but that Government fasts and thanksgivings are to be given notice of here; but not by *reading the proclamation*, but the minister says, By a Proclamation sent by the Bishop, as enjoined by the King and Council, I give notice, &c.

And then also, if occasion be, shall notice be given of the Communion.

The Author of a Rational Illustration of the Book of Common Prayer is of opinion, that it was the intent of the Revisers, that when there was nothing in the Sermon itself preparatory to the Communion, both this and the other Rubrick should be complied with, viz. by giving notice in this place, that there will be a Communion on such a day, and then reading the exhortation after sermon is ended. See chap. vi. sect. 8. p. 282.

If the minister that is to officiate the next Sunday be there to read the exhortation after sermon is ended, there is very little occasion of notice being given here.

If occasion be, rather signifies, that the Curate that officiates then, may be only a Deacon, or it may be a stranger, that is not to administer the Sacrament the next Sunday; and then it is most proper to have notice of the Communion given here, and the Banns of Matrimony published, and Briefs, Citations, and Excommunications read.

The Banns of Matrimony are not to be denied now, but the right time is when the persons are marrying.

It looks very likely, that whatever is ordered here, was designed to be done only on Sundays.

The obligation for the reading a whole Brief cannot be well supposed. The congregation must needs be excited to a much higher degree of charity than ordinary, to have those paragraphs read to

them that respect Quakers, or separate congregations, or by hearing a parcel of justices or commissioners' names, that are perhaps dead or else removed. The sum, with the particular circumstances of any Brief, is as much as can be fairly required.

And nothing shall be proclaimed or published in the Church, during the time of divine service, but what is prescribed in the rules of this Book, or enjoined by the King, or by the Ordinary of the place.

The use that some would make of this is, that the King, or Bishop of the diocese, may add or alter. No; the word *enjoined* only respects proclamations, or other such notices, as the alteration of the names of the King, Queen, or Royal Progeny, and hath no relation to the service, it being unlawful to make any other alteration, but by the whole Convocation and Parliament, as it is ordered in the Act of Uniformity.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion, i. e. when there is no Communion he may think it convenient to say the first, second, third, fourth, or eleventh, of these sentences.

When there is a Communion, whilst as many of these sentences are in reading as will suffice for the alms and oblations to be collected, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people.

Other devotions of the people being mentioned after alms for the poor, and alms or oblations in the following prayer; and the sentences, from the sixth to the ninth, respecting only the maintenance of ministers, and which are therefore omitted in all chapels or collegiate churches, it should seem that there was a collection designed for the use of the minister, especially where the stated incomes are not a competent maintenance.

St. Paul prescribes, and the ancient Church used to have, collections every Sunday; however, no Church should fail of a collection every Sacrament day, be there never so little collected.

— *And reverently bring it to the Priest, who shall humbly present and place it upon the table, i. e. he shall appropriate it to holy uses: as whoever gave any lands or endowments to the service of God, the tender of it was made upon the altar by the donor on his knees.*

And when there is a Communion, the Priest shall then place upon the table so much bread and wine as he shall think sufficient.

The order for their being covered, is after all have communicated. *At the time of the celebration of the Communion, the Communicants being conveniently placed for receiving of the Holy Sacrament, the Priest shall say this Exhortation.*

Whilst this Exhortation is reading in most places, the people continue kneeling, notwithstanding they have a particular instruction so

to do, at the end of what follows it: "*And make your humble confession to Almighty God, meekly kneeling upon your knees.*"

Then shall the Priest, kneeling down at the Lord's Table, and addressing himself (after silence kept for a space) with a submissive voice to the throne of grace, say in the name of all them that shall receive the Communion, this Prayer following.

When the Priest, standing before the table, has so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the Prayer of Consecration as followeth.

The word *say* is the same with *standing*, unless it is otherwise expressly ordered, as in the office of Baptism. "Then shall the Priest *say*, Let us pray." "After the two Collects, then shall the people *stand up*." So that he *stood*. After the child is received into the Church, "then shall he *said* — all kneeling;" after which, "Then shall the Priest *say*." But then it comes afterwards, "Then all *standing up*;" so that *Priest* and *people kneel*, for all the word, *say*. In the old Common Prayer Book, printed at the Restoration, it is thus: "Then the Priest standing up, shall *say*." Standing is a more proper posture as well as a more commodious one, than kneeling, at the consecration of the elements; the consecration of them being always esteemed an act of authority.

Here the Priest is to take the paten into his hands—and here to break the bread—and here to lay his hand upon all the bread, i. e. He shall take the paten into his left hand, and then break the bread there; and then only lay his hand upon the bread in any other paten. The same he is to do by the cup, holding it in his left hand, and not setting it down till the end of the Prayer.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner, i. e. that they may help the chief minister. Such communicate within the rails.

Then shall the Priest say the Lord's Prayer, the people repeating after him (instead of with him) every petition.

After shall be said as followeth. .

Though the Prayer of Oblation, by the first book of Edward VI. was placed after the Prayer of Consecration, and not as it now is after the participation, yet for the most part does it take place of the other, notwithstanding that the last, as a sacrifice of praise and thanksgiving, is more full of acknowledgments for the benefits just received, and therefore more proper to be oftener used than the other.

• *Then shall be said or sung.*

It is highly noble, that all the devout communicants should, after so spiritual a feast, pour out their souls in joint praises to God, and with the minister unite their voices in this divine hymn of "Glory be to God on high," &c.

Then the Priest, after a Collect or two (or Bishop, if he be present) shall let them depart with this Blessing.

The first of these Collects is to help our infirmities, and to direct our ways towards everlasting salvation; the second is for the protection and preservation of our souls and bodies; the next is a supplication for bringing forth the fruit of a good life; the fourth is for God's preventing grace; the fifth, for the forgiveness of our infirmities and imperfections; and the last, for God's acceptance of our prayers.

And the same may be said also as often as occasion shall serve.

As it is therefore left to the discretion of the minister to read some of these Collects after Morning or Evening Prayer, it is highly fitting that one or two of them, that were not used in the morning, should be read upon a Sunday evening, especially if there be no sermon.

And note, that every parishioner shall communicate at least three times in the year, of which Easter to be one.

There are some that look upon this no further, than that they are not required to communicate oftener: and because of the nearness of Whitsuntide to Easter, and Easter being always one of them, they do not, from that time communicate any more, till about the feast of St. Michael. The Church ordering every parishioner to communicate at least three times in the year, is far from requiring them not to communicate oftener; and wherever the Sacrament is not celebrated upon Whitsunday, there the parish do not enough consider, that they should never fail of having one upon that high day; and that it is very proper too that they should not be without one, when all the fruits of the earth have been gathered in.

And yearly at Easter, every parishioner shall reckon with the Parson, Vicar, or Curate, and pay all ecclesiastical duties.

What these accustomed dues are is matter of dispute: Bishop Stillingsfleet supposes them to be a composition for personal tithes; but Bishop Gibson's opinion is, that they were partly a composition for the holy loaf, which the holy communicants were to bring and offer.

After the divine service ended, the money given at the offertory shall be disposed to such pious and charitable uses as the Minister and Churchwardens shall think fit; wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

The Scotch Liturgy says, that "That which was offered shall be divided in the presence of the Presbyter and Churchwardens, whereof one part shall be to the use of the Presbyter, to provide him books of holy divinity; the other shall be faithfully kept, and employed on some pious and charitable uses, for the decent furnishing of the church, or the public relief of the poor." Notwithstanding the word *pious*, as well as *charitable*, yet the common way is now for the Minister and Churchwardens to dispose of the charity money to any

poor persons that are not entered upon their parish books. There are yet still some places where it is otherwise disposed of. It is said that some Colleges in Cambridge give their communion money to their charity schools, besides subscriptions. That at Nantwyck, there are forty boys taught, who are made to wear blue caps, that their behaviour may be more remarkable; and that the minister has also set up another school for thirty girls, and supports it by the offertory. At Beconsfield we reserve the greatest part of the alms every Communion, not only to put out such children to school, as very likely but for that would never have been there; but to make it likewise a sure and constant fund, for the support and comfort of all such as shall at any time be found to be under any manner of distress. And though some of the ancient people were outrageously concerned for some time, to be so arbitrarily deprived of part of their income, yet as soon as they began to feel that their friends and relations were by this means very seasonably, as well as very extraordinarily relieved, and that the same assistance would as certainly reach them, whenever they should have occasion for it; why then indeed they began too to be pretty well satisfied, that the alteration had been made for the good of them all.

(To be concluded in our next Number)

THEOLOGICAL STUDIES.

THE List of Bishop Cleaver should here have been inserted, had not its bulk, (fifty pages, independent of the addition by Mr. Dodwell,) entirely precluded it. It appears, however, to have been his Lordship's intention, to have supplied the student with a storehouse of the names of authors upon the different subjects therein mentioned, so that a selection might be made, rather than that the whole of the works recommended should be purchased. The pamphlet is published by Parker, Oxford. 8vo. 4s. 1808.

NO. V. BISHOP TOMLINE'S LIST.*

CLASS THE FIRST.

Relating to the Exposition of the Old and New Testament.

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| Bible, with Marginal References. | Home's Scripture History of the Jews. |
| Cruttwell's Concordance of Parallels. | Parkhurst's Greek Lexicon. |
| Butterworth's Concordance. | Campbell's Translation of the Gospels. |
| Patrick, Lowth, and Whitby, on the | Marsh's Michaelis. |
| Old and New Testament. | Bowyer's Conjectures on the New |
| Doddridge's Family Expositor. | Testament. |
| Pool's Synopsis. | Macknight's Harmony. |
| Collier's Sacred Interpreter. | Macknight on the Epistles. |
| Jennings's Jewish Antiquities. | Lowman on the Revelation. |
| Lowman's Rational of the Hebrew | Oliver's Scripture Lexicon. |
| Ritual. | Macbean's Dictionary of the Bible. |
| Gray's Key to the Old Testament. | |

CLASS THE SECOND.

For establishing the divine authority of the Scriptures.

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| Stillingfleet's Origines Sacrae. | Leland on the Advantage and Necessity of Revelation. |
| Clarke's Grotius. | Leland's View of Deistical Writers. |
| Clarke's Evidences of Natural and Revealed Religion. | Butler's Analogy. |
| Lardner's Works. | Campbell on Miracles. |
| Paley's Evidences. | Newton on the Prophecies. |
| Paley's Horæ Paulinæ. | Kett's History the Interpreter of Prophecy. |
| Jenkin on the Certainty and Reasonableness of Christianity. | Leland on the Divine Authority of the Old and New Testament. |

CLASS THE THIRD.

Explanatory of the doctrines and discipline of the Church of England, and the duties of its Ministers.

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| Burnet's History of the Reformation. | Wheatly on the Common Prayer. |
| Burnet's Exposition of the Thirty-Nine Articles. | Shepherd on ditto. |
| Burnet's Pastoral Care. | Wilson's Parochialia. |
| Pearson on the Creed. | Wall on Infant Baptism. |
| Nicholls on the Common Prayer. | Secker on the Catechism. |
| | Secker's Charges. |

CLASS THE FOURTH.

Miscellaneous.

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| Cudworth's Intellectual System. | Barrow's Works. |
| Hooker's Ecclesiastical Polity. | Tillotson's Works. |
| Bingham's Antiquities. | Clarke's Sermons. |
| Broughton's Dictionary of all Religions. | Sherlock's ditto. |
| Shuckford's Connexion. | Secker's ditto. |
| Prideaux's ditto. | Scott's Christian Life. |
| Echard's Ecclesiastical History. | Whole Duty of Man. |
| Mosheim's ditto. | Scholar Armed. |
| Burn's Ecclesiastical Law. | Tracts by Society for Promoting Christian Knowledge. |

*Books recommended to Candidates for Orders.**

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| Schleusner's Lexicon of the Septuagint. | Wordsworth's Ecclesiastical Biography. |
| Schleusner's Lexicon of the New Testament. | Butler's Analogy and Sermons. |
| Robinson's Theological Dictionary. | Parish Priest's Manual. |
| Horne's Introduction to the Scriptures. | Sherlock's Sermons. |
| Family Lectures. | Valpy's Greek Testament, with Annotations by Elsley and Slade. |
| Secker's Works. | Warden's System of Revealed Religion. |
| Clergyman's Assistant. | D'Oyley and Mant's Bible and Prayer Book. |
| Clergyman's Guide. | Tracts and Books from the Society for Promoting Christian Knowledge. |
| Clergyman's Instructor. | |
| Enchiridion Theologicum. | |

N^O. VI. BISHOP RYDER'S LIST.

FOR DEACON'S ORDERS.

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| The whole Bible in English, referring to the Commentaries of Patrick, Lowth, and Burkitt. | Burnet's Thirty-nine Articles. |
| The Gospels, at least, in the original language. | Wheatly on the Common Prayer. |
| Paley's Evidences. | Tomline's Elements, 1st volume. |
| Pearson on the Creed. | Burnet's Pastoral Care. |
| | Wilkes's Essay on the Conversion of Ministers. |
| | Venn's Complete Duty of Man. |

* For this additional list we are indebted to a private friend.

FOR PRIEST'S ORDERS.

(In Addition.)

The Remainder of the New Testament, in the original, with Pool's Synopsis.

Butler's Analogy, with Bishop Hallifax's Introduction.

Secker's Charges.

Burnet's History of the Reformation. Bishops Newton and Hurd on the Prophecies.

Ecclesiastical History, by Mosheim.

History of the Church of Christ, by Milner.

MILMAN'S HISTORY OF THE JEWS.

MR. EDITOR,—It has been often remarked that a treacherous friend is more dangerous than an open enemy. This sentiment has occurred to me on turning over the pages of a work in which we might naturally expect to find nothing injurious to the cause of Revelation; namely, the History of the Jews, forming a part of the Family Library, published by Murray, and attributed to the pen of a Clergyman of the Church of England, distinguished for his talents and taste. A work written in a popular style, abounding with interesting illustrations from modern travellers, and attractive from its execution, size, and cheapness, is calculated, if it contains passages of a sceptical character, to do more injury to persons whose opinions on the subject of revelation are not well matured, than those works which professedly and avowedly deny the divine origin of the Gospel. I cannot claim the credit of having discovered the injurious tendency of the work before I read some extracts from it in one or two periodical publications. The reviews to which I have alluded, have induced me to look at the work itself; and I think no one who will take the trouble to refer to the passages which I shall point out to the notice of your readers, can doubt its tendency to shake the faith of the man who is not fully persuaded of the truth of Divine Revelation from a deliberate examination of its evidences. I would first remark the *tone* and *style* of the work. The history of the Jews is essentially different from that of every other nation that ever existed. It is the history of a nation selected from the rest of mankind by the Almighty himself, as an object of his peculiar favour, to live under his special and miraculous protection, designed to preserve the knowledge of the one true God, and the purity of his worship, till he should be pleased to make a new revelation of his will, and to promulgate a new covenant of mercy for the whole race of mankind. To strip this history of its sacred character, to *change* its language, to assimilate it to the histories of other nations, is not only bad taste, but tends also to diminish, if not to counteract, the effect which naturally results from reading the sacred history in its own simple and dignified language; namely, the lively impression of an overruling Providence, carrying into execution the designs of infinite wisdom and mercy, through the instrumentality, often, of human passions and human follies.

We can scarcely fancy that we are reading the history of the chosen people of God, when we find Abraham described as "an independent Sheik or Emir," and are told that "after a residence of some years in

Charram, the *pastoral horde* divided, and Abraham set forth to establish an independent tribe in a remote region. Lot, the son of his brother Haran, *followed his fortunes*. Nehor remained with Terah his father, *the hereditary chieftain of the settlement in Charram*." But it is with *stronger* emotions that the sincere believer in Revelation reads the following passage of our historian's narrative. "This separation of Abraham, as the single stock from which a new tribe was to trace its unmingled descent, is *ascribed* to the express command of God." (p. 8.) *Why is ascribed?* Does the author doubt the truth of the Scripture narrative? Why adopt a mode of expression which Hume or Gibbon would have used, if he really believes that Moses was a true messenger of God, and a faithful historian? But this is not the only passage in which the historian adopts this equivocal mode of expression. In Gen. xii. 17, we are informed "*that the Lord plagued Pharaoh and his house with great plagues*." How is this represented by our *liberal* historian? After being told that "*Sarai was seized and carried to the harem of the sovereign*," we read, "in a short time a pestilence broke out in the royal family; the king having discovered the relationship between Abraham and Sarai, *attributed the visitation to the God of the stranger*"!! This I leave to the reader without a comment.

Again, Moses informs us, Exod. iv. 27, "*And the Lord said to Aaron, go into the wilderness to meet Moses, and he went and met him in the mount of God, and kissed him*." But, what says our historian? "Aaron his brother, who had gone forth *by divine command*, as he declared, to meet him, enters boldly into the design."—P. 67. There is an *indifference* to the truth or falsehood of the Mosaic history which *strikingly* appears in some passages. For instance, after stating different opinions respecting that signal interposition of Divine Providence, the passage of the Red Sea, he remarks, "Such is the narrative of Moses, which writers of all ages have examined, and, *according to the bias of their minds*, have acknowledged or denied the miraculous agency, increased or diminished its extent." P. 81. Again. "Still, however, wherever the passage was effected, the account can *scarcely* be made consistent with the exclusion of supernatural agency." P. 83.

These may be the remarks of a *liberal* man, but they are not, according to my view, the remarks of a Christian. Our author, sometimes, without advancing any *direct* charge against the truth of the Scripture history, throws out, in the manner so frequently resorted to by Gibbon, insinuations which lead the reader to comparisons unfavourable to the cause of Revelation. For instance, he does not declare boldly that many of the alleged acts of Sampson are as imaginary as the fabulous acts of Hercules, but he opens the way to the reader to draw this conclusion. "At this juncture, the most extraordinary of the Jewish heroes appeared: a man of prodigious physical power, which he displayed, not in any vigorous and consistent plan of defence against the enemy, but in the wildest feats of personal daring. It was his amusement to plunge headlong into peril, from which he extricated himself by his individual strength. Sampson never appears at the head of an army; his campaigns are conducted in his own single person. *As in those of the Grecian Hercules, or the Arabian Antar*, a

kind of comic vein runs through the early adventures of the stout-hearted warrior, in which love of women, of riddles, and of slaying Philistines out of pure wantonness, vie for the mastery." P. 204.

Now, Mr. Editor, what is the *character* of the passages which I have quoted? Are they the dictates of a mind *impressed* with a conviction of the *truth* and the importance of Revelation? Is it possible that the person who wrote these passages can have ever applied the energies of his mind to the *serious* consideration of that awful question, on the issue of which all our future happiness depends? And what is likely to be the effect of such a work as this on an inexperienced and uninformed mind, not prepared by sound religious instruction to neutralize the *moral poison* which it contains? What father, who was anxious that his son should be a firm and consistent believer in that religion, on which he places all his hopes of future happiness, would venture to place "The History of the Jews" in his hands? I shall endeavour, at my leisure, to send a few more remarks on the same subject.

I am, &c

A CHRISTIAN OF THE OLD SCHOOL.

Feb. 25, 1830.

SACRIFICE OF CHRIST.

Ezekiel xviii. 27, 28.—"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." And, again, ver. 30, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

Jeremiah iii. 12, 13.—"Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord."

THESE expressions are sometimes thought to militate against the doctrine of the sacrifice of Christ as necessary to procure acceptance and pardon. But the expressions of the readiness of God to pardon his repentant people, did not do away with the necessity of the sacrifices required by the law, to make atonement for their offences against it—that was still to be done. Therefore these expressions, and many like them, promising the people of Israel pardon and favour on returning to God, are not in any way inconsistent with the doctrine of the sacrifice of Christ; for, notwithstanding these expressions by the prophets and Moses, the sacrifices under the law of Moses for the transgressions of the people were nevertheless to be made.

It is oftentimes objected that the death of an innocent person should be required, in order to the pardon of sin.

It is not uncommon for persons to offer to forego, and actually to forego, advantages and pleasures, that another may receive them. Self-denial, for others' benefit, is a thing of every day; neither are there wanting instances of persons sacrificing their lives for the good of others,—of laying down their lives for their friends. Examples of this kind may be found in early history; and there are examples in

all periods, of individuals interposing their persons to save the lives of others. The Apostle, St. Paul, says, "peradventure for a good man, some would even dare to die. But God commendeth his love towards us, that while we were yet sinners, Christ died for us."

No one objects to individuals devoting their health and lives, and quitting every comfort of home to dwell among heathens, and to teach them religion, in order that they may be saved.

If we believe the Old and New Testaments, Prophets and Apostles, whom God knew would lose their lives in the service, have been sent by him to teach and to reform his people.

That men should be sent on services which peril their lives, or who will certainly be killed in them, can hardly be objected to, when so many voluntarily undertake the like services, without being expressly sent; and, withal, when the sent voluntarily accept the employment, and consider themselves highly honoured in it, which is the case with the prophets and apostles referred to.

That a person should die for the salvation of mankind, is not then an inconceivable thing; nor that he should consider himself as honoured in his office. Put the case of any individual among men, being capable, by his dying, of benefiting all his fellow-creatures, would there not be found many pressing forward to do it, and feeling highly honoured, if accepted? Without question there would be.

That Christ then should offer himself to die for the sins of mankind, if thereby their sins might be remitted, is perfectly agreeable to the natural sentiments of man. And that God should accept it, and send him into the world for that end, is but consonant with his known dealings, already referred to, of sending prophets and apostles, who willingly laid down their lives in the prosecution of their mission for the reformation of his people.

If any sacrifice were to be accepted for sin, it is evident that the sacrifice must be of an *innocent* person. The sufferings of one guilty before God, according to his desert, could not be more than enough for his own offences—any suffering beyond his deserts would be unjust.

In the acceptance of a voluntary sacrifice, there is no wrong done to the individual.

As to the necessity of a sacrifice at all, we are not competent to judge. It is manifestly just that offenders should be punished; if pardoned, on what terms it should be, is not for the offenders to propose or question. We have not the means of judging in what terms God should pardon sin; but that it should be on terms to manifest the authority of the lawgiver, and his displeasure against the breakers of his law, will seem to most men reasonable. That the sacrifice of Christ does mark the displeasure of God against sin, even whilst he pardons, is hardly questionable. And unless man could show how otherwise it could be done, just as effectually, it becomes him to be silent, independent of the impiety of questioning the proceedings of God. We see a wise end answered by the sacrifice of an innocent person, in the person of Christ, dying in order to forgiveness. But if we could perceive no wisdom or propriety, whatever, in it; to object to it would be unreasonable. To give or withhold assent to

any supposed dealing of God—not on the sufficient or insufficient evidence of its being a proceeding of God's, but according as it agrees or disagrees with our notions of propriety, is to reduce the wisdom of God to the measure of an individual's mind. And whether this be reasonable or not, might be left to the determination of almost any man.

But it follows, that if the person sacrificed were *innocent*, he could not be merely one of human race; for it will hardly be denied by any one, that if any man should say he was without sin, he would not speak the truth.

This consideration leads to the acknowledgment of a superior nature in Christ, if the truth of the doctrine of his sacrifice be admitted. And this, in itself, is a paramount objection with those who object to the doctrine. They object to the union of the supposed superior nature of Christ with the human nature of man.

Unless, however, a man be a perfect materialist, he cannot deny that what is distinct from the human body—what we call the spirit of a man—may be united to the person of a man.

Unless a man believes that the spirit of a man is annihilated when the body dies, he must admit that a spirit which is itself not mortal—I do not say *in itself* not mortal, but in point of fact not mortal with the body—may be united to what is subject to death.

*These things admitted, I do not see why it may not be admitted as conceivable, that a superior spirit to the spirit of a man may be united with the person of a man; or why it should be considered inconceivable that an immortal spirit—a spirit immortal in itself—should be united with mortal man.

Angels are in the Old Testament often represented as assuming the form and person of man. This is nothing to unbelievers in revelation; but it is worthy of consideration with those who admit the authority of Revelation, and yet question the divinity of Christ, on the ground of it being inconceivable that the divine and human nature can subsist in union.

Angels are said to rejoice over every sinner that repenteth. The Son of God cannot be supposed less interested for the human race; nor, without degrading him below the sentiments of man, can we suppose him unwilling to make any sacrifice for their salvation. And we have seen that the acceptance of such sacrifice is not opposed to the known dealings of God, for the salvation and recovery of his people.

U. Y.

MR. TERROT'S PARAPHRASE, &c. OF THE EPISTLE TO THE ROMANS.

MR. EDITOR,—U. Y. will be obliged by the insertion in the next month's Christian Remembrancer, of the following corrections of his paper, under the above title, in the Remembrancer for March.

Page 182, line 3 from the bottom, *dele* "temporal life," and read "to a resurrection," &c.

Page 183, line 25 from the top, *instead of* "death eternal" read "eternal misery."

U. Y. begs permission to add, that what he has argued against the reviewer is, not the obvious fact that "it is appointed unto all men once to die;" but the affirmation, that "as in Adam all die, even so in Christ shall all be made alive," 'must refer to spiritual death;' and the further affirmation that 'the sacrifice of Christ exerts *all* its efficacy upon spiritual life.'

U. Y. of course admits that the penalty of temporal death is not remitted. Still he thinks that from the death men die, Christ must be acknowledged to be their deliverer; inasmuch as to him they are indebted for the resurrection from the dead.

March, 1830.

PAROCHIAL CHARITIES.

MR. EDITOR,—It is very common for a sum of money to be bequeathed, so that the interest shall be annually distributed *among poor persons of the parish*. Now these terms involve questions, whether the gratuity should be confined to such poor as have a *legal settlement*, and reside in the parish; or whether other poor residents may share in it; and whether it may not even be extended to other *legal* parishioners who may reside in any neighbouring parish. I should feel exceedingly obliged for the opinion and the practice of any Clergyman, to whom these questions may have occurred; and if the Commissioners on Charities shall have given any opinion on the points, I would request to have the passage noticed.

I am, Sir, your obedient servant,

— Rectory, Devonshire, Jan. 14, 1830.

G. B.

We have not as yet been able to meet with any case in the Reports, wherein any intimation appears of the opinion of the Commissioners on the subject referred to in the letter of our correspondent, though we have a strong impression on our minds of the existence of some such cases. It has been the practice of the Commissioners, we believe, generally to recommend, that the distribution of charitable bequests, of the description alluded to by our correspondent, should be confined, as much as possible, to such poor persons in the parish to whom the bequest relates, as are not constantly or habitually relieved out of the poor-rates; the presumption being, that it was not the intention of the donors of such charities, that they should be applied for the benefit of the *parochial poor*, whose relief the law has otherwise provided for. Whether the distribution should be confined to poor persons having their legal settlement and residing within the parish, or whether other poor residents may be allowed to share in it, and whether the distribution may not even be extended to other legal parishioners residing in the neighbouring parishes, are questions which must depend very much on the terms of the donation itself; we see no reason, however, where the terms used are general, for construing them on principles applicable to settlement law; and we incline to think a bequest to poor persons of, or in any particular parish, may be properly administered for the benefit of industrious poor persons residing within the parish, whether legally

settled there or not; and, unless the terms of the bequest denote a contrary intention, we think also the benefit of it may properly be *confined* to the poor residing in such parish; it appearing to us that to extend it beyond, and to bestow it on others not resident, on the mere ground of their having a settlement in the parish, savours more of the principle of the law of settlement than was intended by the donors of these charities to govern the application of them.

SOPHISTRY.

“*Oh fortunatos nimium, sua si bona norint,
Agricolas!*”

MR. EDITOR,—In the present unparalleled state of distress, under which the lower classes are suffering, there is one argument which it strikes me might serve to lessen the load and reconcile them to their calamity, though I have not yet seen it applied by any writer to temporal affairs. It has been judiciously observed by the Rev. Daniel Wilson, and the other advocates of the late inroad on the constitution, and betrayal of the Church, that one great blessing necessarily arising from the ascendancy of Popery is, that the Protestant clergy will be forced to become so far more active and energetic as not merely to obviate the probability of any numerous defections in their flocks, but, by this compulsory increase of zeal, to work far beyond the threatened evil, and create a livelier spirit of true piety generally, and a more vital diffusion of Christianity; the few who may apostatize during the progress of these operations, while Papists and Protestants are commencing with equal industry, being, of course, considered of no account. Now, will not an analogical application of this grand discovery salve half the evils we endure? May we not confidently reconcile the peasant to his present wretchedness, since he may happily be assured that, after a year or two, his dedication of eighteen hours per diem, instead of ten, to agriculture, will place him (if he be not starved in the interim) in as good, perhaps a better, situation than before? I really do hope, Mr. Editor, as the learned writers above have not condescended to exhibit the universal excellence of their doctrines, speaking as they do in the words of comfort to the poor, as well as the pious man, that you will be good enough hereby to supply this deficiency for the consolation of hundreds, who could not conceive why the demands of Irish demagogues superseded in the last session every consideration of our own distresses, and who may now be rejoiced at learning that those distresses were purposely left unnoticed, as being in themselves sources of greater coming wealth and prosperity.

I am, Sir, your obedient humble servant, and constant subscriber,

E. B.

P.S.—I confess there is one thing puzzles me, viz., may we not, on this principle, stop our neighbour in the road and demand his purse, if we do so from the laudable motive of inducing him to “exert his energies” in repairing the loss? As, however, I am but a bad casuist, I refer the resolution of this doubt to Mr. Wilson himself.

ON THE DEATH OF MRS. RENNELL,

WIFE OF THE VERY REVEREND THE DEAN OF WINCHESTER.

DEAR is the sight to the living God,
When his sainted servants die;
Their tears on earth are recompens'd
By angels' smiles on high.

Another now hath left us here
A warning with her knell,
We, too, be ready to depart,—
How soon we cannot tell !

Another now, if faith be sure,
And virtue fair, is fled,
Where blooms in after-life anew
The spring-time of the dead.

Water'd by many a tear of thanks
Befriended widows spare,
And fann'd by every breath that wafts
The pitied orphan's prayer

And some are gone before her ; he,
In hallow'd youth who fell,
With filial ardour greets again
A mother lov'd so well.

And some yet linger on ; for age,
When earthly ties are riven,
Still closer clasps the staff of life,
Though fed by hopes of heaven.

As some worn tree, where forests stood
In triumph stands alone,
Memorial of their blighted strength,
And witness of its own.

And some are on the seas ; their flag,
The cross of peace, unfurl'd ;
A bloodless crusade, with glad news
To cheer an unknown world :

Blow, gentle gales, in pity blow,
'Ere ill their course o'ertake,
E'en now a whisper leaves the shore,
One heart at least to break.

And thou art on a longsome voyage,
Departed spirit, bound ;
Before thee joy, behind thee woe,
And gales of hope around.

But swift the breeze, and smooth the tide,
And calm the haven lie,
Nor e'er did heart, secure in Christ,
Make shipwreck of its prize.

The Lord hath taken what he gave ;
To her the days of rest
Are dear, as she was dear to us,—
For both the Lord be blest !

THE ENCYCLOPÆDIA BRITANNICA.

MR. EDITOR,—You are aware of the plan of consolidating the Encyclopædia Britannica with the Supplement, in one work. It ought to be stopped in its progress. The pure theology of the one, which was principally conducted by Bishop Gleig, can never coalesce with the corrupt philosophy of the other; and I hope that the name and merit of the original work will not be suffered to cover the wretched designs of the œconomists. μ.

OUTLINE OF A SERMON FOR PALM SUNDAY, ON THE PLAN OF THOSE IN PASTORALIA.

Subject, The occasion. *Text*, John xii. 12, 13—"On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna, blessed is the king of Israel that cometh in the name of the Lord." *Principal words*, Φοινίκων—Ὠσαννά. *Scripture proofs*, Psalm cxviii.; Matt. xxi.; Mark xi.; Luke xix. *Parallel passage*, Zech. ix. 9.

Whence this day called Palm Sunday? (Nelson and Wheatly.)

The Palm, a sign of victory, Rev. vii. 9. Hosanna, הושיענה, Save, we beseech thee.

Hence, it appears, that the believing Jews accepted Jesus as a Conqueror and a Saviour.

Whether their ideas on this subject were spiritual or not, does not appear. Their hearts appear to have been right, and their faith genuine. In this respect they are a model to us; and we have the means of knowing in what sense Jesus was a Conqueror and a Saviour; so that we may imitate their example with the very highest advantage.

Let our meditations, therefore, this day,

I. Welcome Jesus as a Conqueror, Rev. vi. 2; xix. 11, *seqq.*

1. He hath conquered the world, John xvi. 33. Let us do likewise by faith, 1 John v. 4, 5.

2. He hath conquered the devil, Gen. iii. 15; John xii. 31; xvi. 11; Col. ii. 15; Heb. ii. 14. Let us in like manner conquer him, Eph. vi. 10, *seqq.*; Rev. xii. 11.

3. He hath conquered death and hell, Isai. xxv. 8; Hos. xiii. 14; Rev. xx. 14; 2 Tim. i. 10; 1 Cor. xv. 54. Let us conquer them by the conquest of sin.

II. Receive Jesus as a Saviour.

1. He is the only Saviour, (Acts iv. 12.) So, that if we will not receive Him in this character, it will be in vain to receive any other.

2. To embrace him as a Saviour, we must be sensible of our need of salvation—our incapability of it without Him (Psal. xlix. 7—9); our sinfulness, which has made his sacrifice necessary.

The Jews received Jesus with joy, supplication, and thankfulness. With all these must we receive Him, 1 Thess. v. 16—18.

We shall then share his triumphs and his salvation, Rom. viii. 37; 2 Cor. ii. 14; Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21; xxi. 7.

Let us, then, like the Jews of the text, go forth unto him without the camp, bearing his reproach; for here we have no continuing city, but we seek one to come. By Him, therefore, let us offer the sacrifice of praise unto God continually, &c. Heb. xii. 13—15; Psal. xcvi. 1; 1 Cor. xv. 57.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Ripon and Masham District Committee.

THE First General Annual Meeting of the members of the Ripon and Masham District Committee of the Society for Promoting Christian Knowledge, was holden on Tuesday, the 26th of January, 1830, when the Rev. James Charnock, one of the Secretaries, informed the meeting, that the Committee had received, since their commencement in March, 1829, donations to the District Fund, amounting to 126*l.* 10*s.* 9*d.*; and had issued, since that period, 117 bibles, 64 testaments, 212 common prayer-books,

541 other bound books, and 1303 religious tracts, besides a considerable quantity of school cards; which they could not but consider as an auspicious beginning of their labours—a sufficient encouragement for perseverance—a pledge of its future usefulness—and the first fruits of a more abundant harvest.

N.B. The sum of 86*l.* 14*s.* 10*d.* was last year sent to the Parent Society, from this District Committee for Propagating the Gospel in Foreign Parts.

TREASURER'S ACCOUNT FOR THE YEAR 1829.

<i>Received.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>	<i>Paid.</i>	<i>£.</i>	<i>s.</i>	<i>d.</i>
For Books sold at the Depository	88	2	9	Incidental Expenses	10	4	9
Contributions	126	10	9	For Books from London	152	3	0
Benefactions to the Parent Society	2	2	0	Amount of Annual Subscriptions to the Parent Society	23	2	0
Annual Subscriptions to the Parent Society	21	0	0		185	9	9
	237	15	6	Due to the Parent Society for Books	28	10	2
In the hands of the Treasurer, after that which is now due to the Parent Society, shall have been paid.....	23	9	5	Due for Books sold to Non-Members.....	0	6	2
	£214	6	1		£214	6	1

o. ROBERT POOLE, JUN. } Secretaries.
JAMES CHARNOCK, }

NATIONAL SOCIETY.

Grants voted to Schools in Union.

THORNTON, Bradford, Yorkshire, 130*l.*; Holmfirth, Yorkshire, 200*l.*; Gatesheadfell, Durham, 50*l.*; Long Sutton, Lincolnshire, 100*l.*; Oakthorpe, Derby, 70*l.*; Eccles, Lancashire, 80*l.*;

Carleton, Monmouthshire, 100*l.*; Measham, Derby, additional, 30*l.*; Titchfield, Hants, 150*l.*; The Banks in North Meols, Cheshire, 100*l.*; and Bridgnorth, Salop, additional, 50*l.*

*St. Martin's Vestry-room,
March 3, 1830.*

A CIRCULAR FORWARDED TO THE SECRETARIES OF LOCAL SOCIETIES, IN UNION WITH THE NATIONAL SOCIETY.

*Central School, Baldwin's Gardens,
London, March 5, 1830.*

SIR,—In pursuance of the notice communicated to you on the 1st of January, an account of the National Schools is now being prepared, in order to its publication in the spring; and I shall feel obliged by your informing me, at your earliest convenience, whether it is your design to furnish a *new list* of the numbers of the children in the Schools, &c., (and by what time it will be forwarded), or whether I am to make use of the one you had the goodness to supply last year.

In January, 1831, the proper period will have returned for making a general inquiry from London, into the state of *all Church-of-England and Sunday Schools*; and it may be a subject for consideration by your Committee, whether it is desirable any *second* inquiry respecting Schools should be carried on in the district for which you have the kindness to officiate, at or about the same time.

The attention of the General Committee has of late been directed to diminishing the number of annual returns, and the trouble occasioned in consequence of them to the Parochial Clergy; and, in order to forward their wishes, the Society for Promoting Christian Knowledge has desisted from any further inquiries into the state of *Schools using their books*, (as noticed in their last report,) and it may promote the views of the National Society to make this arrangement generally known.—The Committee take the further liberty of suggesting the expediency of printing, *for the future*, the Schools and Children after the same method in the District reports, as that in which they will appear in the National Society's report for 1831.

I have the pleasure of subjoining notices of several anniversaries, which you will probably have the kindness to make known in your neighbour-

hood; and I shall be particularly gratified by any thing you may be disposed to do to increase the attendance at the meeting of the Society of Secretaries.* A warm desire for the prosperity of this Society has been expressed by the General Committee of the National Society; and I trust that the proceedings which arose out of their last meeting, may show the utility of an annual conference among the Treasurers and Secretaries of all National Schools.

I am, Sir, your obedient servant,
J. C. WIGRAM, Secretary.

THE ANNIVERSARIES OF THE FOLLOWING SOCIETIES WILL TAKE PLACE ACCORDING TO THE RESPECTIVE DATES.

The Annual Meeting of the Society of Secretaries will take place at the Central School, on Tuesday, May 25, at one o'clock; and the private examination of the Children in the Central School, before the Secretaries, is appointed for eleven o'clock the same day;—also, the members of the Society will dine together at the Freemasons' Tavern, on Wednesday, May 26, at a quarter before five o'clock. Dinner, including wine, tea, &c., fifteen shillings each person.

1816. Resolved, "That the Treasurers of all National Schools shall be members *ex officio* of this Society."

1818. Resolved, "That a copy of any resolution to be proposed, be sent to the Chairman, two days at least, before the meeting."

The Public Annual Examination of the Children before the President and Committee, will take place on Wednesday, May 26, at twelve o'clock precisely, in the Central School-room; and immediately after the Examination, the General Meeting of the National Society will be held in the same place, at two o'clock.

The Meeting of the Sons of the Clergy, in St. Paul's Cathedral, on Thursday, May 13; and the Anniversary Dinner, in Merchant-Tailors' Hall, at five o'clock precisely on the same day.

* The Society of Secretaries is a voluntary Association of gentlemen, *not* officially recognized by the National Society, but whose proceedings are regarded with interest, and with a very friendly feeling.

The Anniversary Dinner of the Society for Promoting Christian Knowledge, on Tuesday, May 25, at the Free-Masons' Tavern.

The Examination of the Children of the Clergy Orphan Society, in St.

John's Wood-road, Thursday, May 27.

The Meeting of the Charity Schools of the Metropolis, in St. Paul's Cathedral,* will take place on Thursday, June 3, when the sermon will be preached by Bishop Monk.

POLITICAL RETROSPECT.

DOMESTIC.—The king's health is in a very improved state, and has received great benefit from the present mild weather, which has permitted him to take exercise abroad daily.

Parliament has been occupied with many important measures; two of these were motions for reform in parliament; one, brought forward by the Marquis of Blandford, upon a very extensive plan, has been rejected by a majority of one hundred and three; the other, by Lord John Russell, for granting the elective franchise to the towns of Manchester, Leeds, and Birmingham, was negatived by a minority of forty-eight.

Motions for inquiry into the causes of the distressed state of the country have been proposed in each house, and, after adjourned and animated debates, more remarkable for the ability and moderation of the friends of inquiry than for the display of party-feeling, have been thrown out.

The Chancellor of the Exchequer has opened the budget with the proposal of several measures which promise considerable relief to the people, and, we hope, a permanent future influence on their morals. The reduction of the duty on spirits, adopted some years since, whilst it broke up the establishment of the illicit distiller, and almost destroyed smuggling in that article, so much increased the consumption of spirits and diminished that of beer, which had experienced no alleviation of duty, that both the health and morals of the lower classes were deeply injured by it. The Chancellor of the Exchequer now proposes to repeal the

whole tax on beer, and lay the trade in that article completely open, whilst he continues the restrictions on that in spirits, and subjects them to a small increase of duty, one shilling per gallon in England, and two-pence per gallon in Scotland and Ireland. The pecuniary relief to the country he estimates at £3,000,000, or one penny per quart to the consumer. He also proposes the entire repeal of the duties on cider and leather, amounting annually to about £100,000; thus the whole direct relief he considers to be at least £3,100,000, and the indirect not less than one million more. The defalcation of the revenue during the past year he admits to be about £500,000; this, together with that arising from the proposed measures, he intends to provide for by the above-mentioned addition to the existing tax on spirits, and the increased productiveness of the malt and other taxes, many of which must necessarily become more efficient in consequence of the stimulus which will result to the community from this remission of duties. He also contemplates a reduction of the interest of those portions of the public debt which bear an interest of four per cent. where the faith of government is not pledged for its continuance; and he calculates upon some augmentation of the revenue from the consolidation of the stamp duties. As these last now exist they form a most intricate and perplexed body of financial regulations, and their consolidation will at once benefit the subject and the revenue. If these measures do not supply the defalcation, any remaining deficiency is

* Tickets must be obtained, and can only be had of the Treasurer and Stewards, or by those Members of the Society for Promoting Christian Knowledge, who personally attend the meeting of that Society, next preceding the meeting of the Children in the Cathedral.

to be provided for from the surplus of the consolidated fund, which has generally been applied to the sinking fund, and from which we are sorry to see it diverted.

The amount of permanent stock converted during the last two years into annuities, which will fall in to government and expire within the next thirty years, is stated at £2,700,000.

The property in the wardship of chancery is

	£.	s.	d.
Cash	1,496,337	4	2
Securities.....	37,719,988	15	11
Total.....	39,216,326	0	1

No doubt is entertained of the intention of the cabinet to recognize Don Miguel as king of Portugal.

FRANCE.—The following is an epitome of the speech of the sovereign of France, delivered in person from the throne, at the opening of the present session of the chambers.

“His Majesty declares the confidence with which he meets the peers and deputies; notices the great events which have taken place since the preceding session, the pacification of the east of Europe, the measures pursued to secure the independency of Greece, and the succession of an able and suitable sovereign; his exertions for the repose of the Peninsula, and the reconciliation of the hostile branches of the house of Braganza; admits that whilst engaged in these negotiations, he has not obtained from Algiers reparation of the insult offered to the French flag, but that he will pursue plans, already begun, from which he contemplates not only the honour of his kingdom, but the general benefit of Europe; reports the revenue to have exceeded the estimates of the year's expenditure; hints at projects for the improvement of the finances, the laws, and the condition of the military on half-pay; congratulates them on the liberality with which charity has been extended to the indigent during the severity of the winter, professes his interest in the prosperity of France both at home and abroad, and his desire that her institutions may go down to posterity unimpaired; expresses his reliance on their aid, and his assurance, that, if obstacles

should be raised to the peace of the kingdom, he shall overcome them by his firmness, his confidence in his subjects, and their love to him.

The chamber of peers returned an address to the throne, couched in the most loyal terms, and without one dissentient vote.

Not so that of the deputies. After a very warm and protracted debate the opposition carried an amended address by a majority of forty, 221 members voting against, and only 181 for the ministers. In this address the following expressions are too strong to be passed unnoticed:—

“It (the charter) makes the concurrence of the political views of your government with the desires of your people an indispensable condition of the regular administration of public affairs.”

“Sire, our loyalty and our fidelity oblige us to assert, that this concurrence does not exist. An unjust mistrust of the sentiments and reason of France is the principle which now governs the administration. Your subjects view it with pain, because it is insulting to them; they also view it with anxiety, because it threatens their liberties. Sire, France is as great an enemy of anarchy as your Majesty is of despotism. She deserves that your Majesty should rely on her loyalty as she relies on your promises.”

The answer of the king to this address is brief and firm. He simply regrets their dissent from his views and measures, which he declares to be fixed *immutably*. If so, there must be a dissolution of the chamber of deputies. Public feeling is strongly excited, and the greatest anxiety prevails.

EASTERN GERMANY.—The breaking up of the frost has been attended with great inundations, especially in Silesia, Moravia, and Austria. The damages sustained in the two former are very great, but in the latter they defy estimation. Vienna, and the adjacent country, is, from situation, particularly exposed to this sort of devastation, and means, approved by long experience, are always employed at the commencement of a thaw to prevent the consequences. These were resorted to as usual, but, from the rapid increase

of waters, and the obstruction of their course by the immense masses of ice both floating and stationary, proved ineffectual. At half-past midnight on the 1st of March, the flood poured over the banks, and in one hour the suburbs were from seven to twelve feet deep in water, and presently all the adjacent plain was covered, presenting to the eye one expanse of waters. The wretched inhabitants, roused from their sleep, fled in a state of nudity before the waves, to the upper stories or the roofs, where they were exposed to all the miseries of cold, nakedness, and anxiety. Many perished whilst they attempted to escape. So rapidly did the destruction come on, that many of the horses in the barracks have been drowned, the soldiers having been unable to save them. The attention shown to the sufferers by the members of the imperial family on this occasion is truly delightful: as soon as boats and supplies could be procured,

these were not only sent to their relief, but they were accompanied by the archdukes in person, amongst whom the archduke Charles, forgetful of all his own infirmities, and his recent severe affliction, was particularly distinguished by his perseverance and activity. The inundation had not subsided when the last despatches left Vienna.

GREECE.—That Prince Leopold of Saxe-Coburg will be the new sovereign of Greece is no longer a subject of conjecture.

AUSTRALASIA.—The new colony intended to have been established on the Swan River may be considered as a complete failure. The settlers found the country so different from what it had been represented, and their prospects so uninviting, that few remained there when the vessel which last arrived left that coast. Many had gone to Port Jackson and Van Diemen's Land.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

<i>Bangor</i> Dec. 20, 1829.	<i>Gloucester</i> . Dec. 20, 1829.	<i>London</i> . . { Dec. 29, 1829.
<i>B. & Wells</i> . Dec. 20, 1829.	<i>Lichf. & Cov.</i> Dec. 20, 1829.	{ Mar. 7, 1830.
<i>Bristol</i> Jan. 10, 1830.	<i>Lincoln</i> . . { Dec. 20, 1829.	<i>Winchester</i> Dec. 20, 1829.
<i>Chester</i> Jan. 10, 1830.	{ Mar. 7, 1830.	<i>Worcester</i> . Feb. 2, 1830.
	<i>Oxford</i> . . Dec. 20, 1829.	

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Abbott, William	B.A.	Tab. Queen's	Oxf.	Oxford
Adams, Thomas Burrowes	B.A.	St. John's	Camb.	Lichfield
Aldridge, James	B.A.	Exeter	Oxf.	Bristol
Appleton, Richard	B.A.	Trinity	Camb.	Chester
Armitstead, James	B.A.	Wadham	Oxf.	Lincoln
Armitstead, Lawrence	B.A.	Lincoln	Oxf.	Lincoln
Arnold, Frederick	B.A.	Queen's	Camb.	Lincoln
Bagshaw, Charles Frederick	B.A.	Corp. Christi	Camb.	Lincoln
Barrington, Hon. Lowther John	M.A.	Oriel	Oxf.	Lincoln
Bird, Edward	B.A.	Magdalen	Camb.	Lincoln
Blunt, Edward Powlett	M.A.	Corp. Christi	Oxf.	Oxford
Bobart, Henry Hodgkinson	M.A.	Christ Church	Oxf.	Oxford
Bostock, James	B.A.	St. John's	Camb.	Lichfield
Bourne, Digby Michael	B.A.	Worcester	Oxf.	Oxford
Broadley, Robert		St. Bee's Coll.		Chester
Browell, William Robert	B.A.	Fell. of Penb.	Oxf.	Oxford
Butler, Charles Robert	B.A.	Worcester	Oxf.	Winchester
Capper, Daniel	B.A.	Queen's	Camb.	Lincoln
Carter, William	B.A.	Queen's	Camb.	Lincoln
Cartwright, John Hockin	B.A.	Exeter	Oxf.	Gloucester
Champnes, Edward Thomas	B.A.	Trinity	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Chesshyre, William John	B.A.	Balliol	Oxf.	Bath & Wells
Clarke, William	B.A.	St. John's	Camb.	Chester
Cockerton, James	B.A.	Queen's	Camb.	Winchester
Collin, John	B.A.	Emmanuel	Camb.	London
Copeland, William John	B.A.	Trinity	Oxf.	London
Cosens, Rayner	B.A.	St. John's	Camb.	Bath & Wells
Courtenay, Francis John	B.A.	St. Peter's	Camb.	London
Cox, James Septimus	B.A.	Corpus Christi	Camb.	Lincoln
Cree, John Robert	B.A.	Trinity	Camb.	Bristol
Curtis, Peregrine	S.C.L.	Trinity Hall	Camb.	Lincoln
Dalton, Cecil Wray	B.A.	Magdalene	Camb.	Chester
Edmondes, Thomas	B.A.	Jesus	Oxf.	Oxford
Edwards, Lawrence Tucker	B.A.	Trinity Hall	Camb.	London
Eldridge, Robey	B.A.	Wadham	Oxf.	Gloucester
Eley, Henry	B.A.	St. Peter's	Camb.	London
Elliott, William	B.A.	Trinity	Dublin	Bristol
Elwes, Frederick	B.A.	Pembroke	Camb.	Lincoln
Emra, John	B.A.	Balliol	Oxf.	Bristol
Evans, David Warren	B.A.	St. John's	Camb.	Bristol
Evans, John	B.A.	Worcester	Oxf.	Oxford
Fanshawe, Charles Simon Faithful ..	B.A.	Magd. Hall	Oxf.	Oxford
Feachem, George Henry	B.A.	Trinity	Camb.	Winchester
Flavell, Josiah Francis	M.A.	St. John's	Camb.	Lincoln
Fletcher, Horatio Samuel	B.A.	Queen's	Oxf.	Lichfield
Foley, Thomas Octavius	B.A.	Queen's	Oxf.	Winchester
Fox, John	B.A.	Queen's	Oxf.	Oxford
Foxton, Frederick Joseph	B.A.	Pembroke	Oxf.	Gloucester
George, John David	B.A.	Jesus	Oxf.	Oxford
Gifford, John George	B.A.	Fell. St. John's	Oxf.	London
Graham, William Hall	B.A.	Exeter	Oxf.	Lincoln
Greenall, Richard	B.A.	Brasenose	Oxf.	Chester
Gresley, William Nigel	B.A.	St. Mary Hall	Oxf.	Lincoln
Griffin, Henry	B.A.	Queen's	Oxf.	Lincoln
Griffith, John	B.A.	Jesus	Oxf.	Bangor
Hadfield, Alfred	B.A.	St. Mary Hall	Oxf.	Lichfield
Hadfield, George Horatio	B.A.	Pembroke	Oxf.	Oxford
Hall, Amos	B.A.	Caius	Camb.	Chester
Hamilton,	B.A.	Brasenose	Oxf.	London
Hammick, St. Vincent Love	B.A.	Fell. of Exeter	Oxf.	Oxford
Harrington, Richard	M.A.	Fell. of Brasen.	Oxf.	Oxford
Hassall, James	B.A.	Trinity	Camb.	Chester
Hawcis, John Oliver Willyam	B.A.	Queen's	Oxf.	London
Hawkins, Robert	B.A.	Pembroke	Oxf.	Oxford
Heavyside, John	Lit.			London
Hill, Arthur	B.A.	Trinity	Dublin	Gloucester
Hill, John	B.A.	Brasenose	Oxf.	Lichfield
Holden, James Richard	B.A.	Christ	Camb.	Lincoln
Holder, William Charles	P.A.	Emmanuel	Camb.	Gloucester
Holdsworth, Henry	B.A.	Brasenose	Oxf.	Chester
Holroyd, James John	B.A.	Christ	Camb.	Lincoln
Hutton, Henry John	M.A.	Magd. Hall	Oxf.	Gloucester
Hutton, William	B.A.	Queen's	Oxf.	Chester
James, Charles Robert Henry	B.A.	Trinity	Camb.	Oxford
Jones, John	B.A.	Trinity	Dublin	Bangor
Kay, John	B.A.	Lincoln	Oxf.	Lincoln
Kuper, Charles	B.A.	Merton	Oxf.	London
Ladds, Thomas	B.A.	Caius	Camb.	Lincoln
Laprimaude, Charles John	B.A.	St. John's	Oxf.	London
Lawson, James	B.A.	St. Alban's H.	Oxf.	Chester
London, William Sayer	B.A.	Christ Church	Oxf.	London
Leslie, William	M.A.	Lincoln	Oxf.	Bath & Wells
Lyall, William Godden	B.A.	Christ	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Macauley, John	B.A.	St. Peter's	Camb.	Chester
Mawdesley, Henry Worsley .	B.A.	Emmanuel	Camb.	Lincoln
Maynard, William	B.A.	Caius	Camb.	London
Metcalf, Henry Bentley	B.A.	Lincoln	Oxf.	Lincoln
Michell, Henry	B.A.	Trinity Hall	Camb.	Bristol
Middleton, Joseph Empson....	B.A.	Trinity	Camb.	Lincoln
Mills, William Yarnton	M.A.	Trinity	Oxf.	Oxford
Morrell, Robert Price	M.A.	Fell. of Magd.	Oxf.	Oxford
Neve, Frederick Robert	B.A.	Oriel	Oxf.	Lincoln
Oummaney, Edward Aislabie	B.A.	Exeter	Oxf.	London
Orme, Edward Hartley ..	B.A.	St. Mary H.	Oxf.	Chester
Park, William Waldegrave ..	A.	Balliol	Oxf.	Winchester
Peile, Thomas Williamson .	A.	Trinity	Camb.	Chester
Perkins, William	A.	Pembroke	Camb.	London
Phelps, John.....	A.	Jesus	Oxf.	Oxford
Powys, Hon. Horatio	M.A.	St. John's	Camb.	Chester
Price, John				Chester
Procter, William	C.L.	St. Peter's	Camb.	Lincoln
Pulleine, Robert	A.	Emmanuel	Camb.	Chester
Quarimby, George Jonathan ..	A.	Lincoln	Oxf.	Lincoln
Ray, Philip William	A.	Clare Hall	Camb.	Lincoln
Raymond, William Francis.	A.	St. Peter's	Camb.	Bristol
Reid, Henry	A.	Trinity	Camb.	London
Reynolds, Henry	M.A.	Jesus	Oxf.	Bangor
Rolph, Thomas	B.A.	St. John's	Camb.	Gloucester
Russell, Arthur Tozer	S.C.L.	St. John's	Camb.	Lincoln
Sandys, Claudius	B.A.	Queen's	Camb.	Lincoln
Sayer, Edward Lane	B.A.	St. John's	Camb.	London
Sharpe, Lancelot Arthur	B.A.	Fell. St. John's	Oxf.	Oxford
Shepherd, William		St. Bee's College		Chester
Smith, John	B.A.	St. John's	Camb.	Lichfield
Sneyd, Henry	B.A.	Brasenose	Oxf.	Lichfield
Stansbury, John Fortunatus	S.C.L.	Magd. Hall	Oxf.	London
Storer, Thomas	B.A.	St. John's	Camb.	Lincoln
Streeton, Thomas Henry.....	B.A.	Queen's	Oxf.	Lincoln
Thomas, Edward				Lincoln
Toke, Richard Roundell	B.A.	Corp. Christi	Camb.	London
Twigger, Joseph	B.A.	Pembroke	Oxf.	Lichfield
Valentine, George Meaker	B.A.	Trinity	Camb.	Bath & Wells
Vyner, William Phillips	B.A.	University	Oxf.	Lichfield
Watson, John	B.A.	St. John's	Camb.	Lincoln
Watts, John William	B.A.	Magd. Hall	Oxf.	Bath & Wells
Waymouth, Charles	B.A.	Trinity	Camb.	Bath & Wells
Webb, William.....	B.A.	Trinity	Camb.	Lichfield
Weitbrecht, John James	Lit.			London
Whittuck, Samuel Hooper	B.A.	St. Mary H.	Oxf.	Gloucester
Wibrow, Henry	B.A.	Worcester	Oxf.	Gloucester
Williams, Charles	B.A.	Fell. of Jesus	Oxf.	Oxford
Williams, David Herbert Thackeray G.	B.A.	St. John's	Camb.	Lincoln
Williams, Edward Langton.....	B.A.	Cata. Hall	Camb.	Chester
Williams, Isaac.....	B.A.	Trinity	Oxf.	Gloucester
Willis, Arthur	B.A.	Trinity	Camb.	Lichfield
Willyams, Thomas Egerton	B.A.	Corp. Christi	Camb.	London
Wood, Henry Horatio.....	B.A.	Emmanuel	Camb.	Winchester
Wright, James		Queen's	Camb.	Chester
Young, Julian Charles.....	B.A.	Worcester	Oxf.	Bristol

PRIESTS.

Adams, George	B.A.	Fell. St. John's	Oxf.	Oxford
Ainslie, George	M.A.	Emmanuel	Camb.	London
Aitchison, David	M.A.	Queen's	Oxf.	Oxford
Armstrong, Henry William Reed ..	M.A.	St. John's	Oxf.	Oxford

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Ashworth, Thomas Alfred	B.A.	Trinity	Camb.	Chester
Atkinson, George James	B.A.	Trinity	Camb.	Lincoln
Ayres, Thomas	S.C.L.	St. John's	Camb.	Lincoln
Baker, Henry	B.A.	Trinity	Camb.	London
Birkett, Henry	B.A.	Tab. Queen's	Oxf.	Oxford
Blackman, Charles	Lit.			London
Blackwell, Robert Edward	B.A.	Cath. Hall	Camb.	Lincoln
Boddington, Thomas Fremaux	B.A.	Balliol	Oxf.	Lichfield
Booth, Thomas Willingham	B.A.	Brasenose	Oxf.	Lincoln
Bordman, William James		Brasenose	Oxf.	Chester
Boydell, Thomas	B.A.	Magdalene	Camb.	Chester
Brock, William	B.A.	Queen's	Oxf.	Winchester
Brown, Walter Lucas	B.A.	Stud. Chr. Ch.	Oxf.	Oxford
Burne, Charles	L.L.B.	Trinity Hall	Camb.	Bristol
Carr, Anthony Thomas	B.A.	Queen's	Camb.	Lichfield
Chell, John	B.A.	St. John's	Camb.	Lichfield
Coldwell, Thomas	Lit.			Lichfield
Coleman, George	B.A.	Christ	Camb.	Lincoln
Cooper, George	B.A.	Pembroke	Camb.	Chester
Copleston, William James	M.A.	Fell. of Oriel	Oxf.	Oxford
Cox, George	B.A.	Magd. Hall	Oxf.	Gloucester
Crook, Henry Simon Charles	B.A.	Lincoln	Oxf.	Bath & Wells
Dainty, John	M.A.	Trinity	Camb.	Winchester
Davis, Henry	B.A.	Trinity	Camb.	Bristol
Dawes, Septimus	B.A.	Caius	Camb.	Lincoln
Dayman, John	M.A.	Fell. of Corp.	Oxf.	Oxford
Delmar, Jackson	B.A.	Corp. Christi	Camb.	London
Docker, Thomas Robert	B.A.	Pembroke	Camb.	Lichfield
Drake, Francis	M.A.	Worcester	Oxf.	Chester
Dugard, George	B.A.	St. John's	Camb.	Chester
Dunn, James Salisbury	M.A.	St. John's	Camb.	London
Everett, Thomas	B.A.	St. John's	Camb.	Winchester
Fisher, William	B.A.	St. Edmund H.	Oxf.	Lichfield
Foley, John	B.A.	Fell. Wadham	Oxf.	Worcester
Foley, Richard	M.A.	Fell. Euman.	Camb.	Bristol
Foster, Joseph	B.A.	Emmanuel	Camb.	Bristol
Fraser, Henry William	B.A.	Queen's	Camb.	Chester
Franklin, Henry Hervey	B.A.	Corp. Christi	Camb.	Lichfield
Froude, Richard Hurrell	M.A.	Fell. of Oriel	Oxf.	Oxford
Fryer, Henry Edmund	M.A.	Pembroke	Oxf.	Bristol
Garbett, James	M.A.	Fell. of Brasen.	Oxf.	Oxford
Gaselee, John	B.A.	St. John's	Oxf.	London
Giffard, Jervois Trigge	B.A.	Fell. of New	Oxf.	Winchester
Girdlestone, Edward	M.A.	Balliol	Oxf.	Chester
Gompertz, Solomon	B.A.			London
Gooch, Frederick	B.C.L.	Fell. All Souls'	Oxf.	Oxford
Gorton, William Henry	B.A.	Trinity	Camb.	Bristol
Gower, John Alexander	M.A.	Magdalene	Oxf.	Oxford
Greaves, Edward	B.A.	Corp. Christi	Camb.	Lincoln
Greswell, Richard	M.A.	Fell. Worcester	Oxf.	Oxford
Hall, Edward	B.A.	St. John's	Camb.	London
Hamilton, George Burton	B.A.	Corp. Christi	Oxf.	London
Hand, Thomas	M.A.	Trinity	Camb.	London
Hanham, Philipps	B.A.	St. Peter's	Camb.	Bristol
Harridge, David Fulford	B.A.	Queen's	Camb.	Lincoln
Haselgrave, Joseph	B.A.	Cath. Hall	Camb.	Chester
Hicks, William	M.A.	Magdalene	Camb.	London
Hill, Charles Dilnot	M.A.	St. Peter's	Camb.	Winchester
Hoblyn, Richard Dennis	M.A.	Balliol	Oxf.	Lincoln
Hodgson, William	M.A.	Queen's	Oxf.	Winchester
Holme, John		St. Bee's College		Chester
Hopwood, William	M.A.	Trinity	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Houghton, John	B.A.	Corp. Christi	Camb.	Lincoln
Hutton, Henry	B.A.	Queen's	Camb.	Lincoln
Hutton, Thomas Palmer	M.A.	Magdalen	Oxf.	London
James, Charles	B.A.	Christ	Camb.	Gloucester
Johnson, John Edmund	S.C.L.	St. John's	Camb.	Lincoln
Kempson, William Brooke	M.A.	Sidney	Camb.	Lichfield
Kennedy, Benjamin Hall	B.A.	Fell. St. John's	Camb.	Lincoln
King, William Hutchinson		Cath. Hall	Camb.	Lincoln
Kirby, John Malmesbury		Queen's	Camb.	Chester
Knight, Charles Bridges	M.A.	Trinity	Camb.	London
Lancaster, Thomas Burne	B.A.	Merton	Oxf.	Lincoln
Laurence, Thomas French	B.A.	Fell. St. John's	Oxf.	Oxford
Lloyd, John Vaughan	B.A.	Jesus	Oxf.	Bangor
Martin, Richard	M.A.	Fell. of Exeter	Oxf.	Oxford
Matthie, Hugh	B.A.	Pembroke	Oxf.	Worcester
Mead, David	B.A.	St. John's	Camb.	Bristol
Medland, Thomas	M.A.	Corp. Christi	Oxf.	Oxford
Mills, Thomas	B.A.	Clare Hall	Camb.	Lincoln
Money, James Drummond	B.A.	Trinity	Camb.	Lichfield
Moore, Joseph Christian	B.A.	St. Edmund H.	Oxf.	Lichfield
Morris, George	M.A.	Corp. Christi	Oxf.	Oxford
Moule, Horatio	B.A.	Queen's	Oxf.	Bristol
Murray, Charles	B.A.	St. Peter's	Camb.	Lincoln
Myers, Charles John	M.A.	Fell. of Trin.	Camb.	Lincoln
Nicholl, Thomas	B.A.	Trinity Hall	Camb.	London
North, James	M.A.	Brasenose	Oxf.	Chester
North, William	B.A.	Clare Hall	Camb.	Winchester
Onslow, Middleton	B.A.	Queen's	Camb.	Bristol
Otter, William Bruce	B.A.	St. Peter's	Camb.	Winchester
Overton, Charles				Chester
Page, Cyril William	M.A.	Stud. Chr. Ch.	Oxf.	Oxford
Palmer, Philip	B.A.	Trinity	Camb.	Lincoln
Parker, Charles	B.A.	Queen's	Oxf.	Oxford
Parker, Humphreys Timonius	B.A.	Balliol	Oxf.	London
Paulet, Hon. Lord Charles	M.A.	Clare Hall	Camb.	Worcester
Perry, William Parker	B.A.	Wadham	Oxf.	Lincoln
Phillips, William	B.A.	Corp. Christi	Camb.	Gloucester
Pilgrim, Robert Teyemere	B.A.	Trinity	Oxf.	London
Poole, Edward Richard	B.A.	Trinity Hall	Camb.	London
Prattent, John Cleobury	L.L.B.	Pembroke	Camb.	Bristol
Prevost, Sir George, Bart.	A.M.	Oriel	Oxf.	Gloucester
Pring, Isaac Heathcote	B.A.	Christ Church	Oxf.	Bangor
Purbrick, Lewis	M.A.	Christ Church	Oxf.	Oxford
Purton, William Christopher	B.A.	Sidney	Camb.	Lincoln
Redhead, John Roberts	B.A.	St. Edmund II.	Oxf.	Chester
Roberson, William Henry Moncrieff	M.A.	Lincoln	Oxf.	Oxford
Robinson, Francis	M.A.	Fell. of Corp.	Oxf.	Oxford
Rose, George	B.A.	Trinity	Camb.	London
Routledge, William	B.A.	Trinity	Dublin	Bath & Wells
Rowland, John	B.A.	Magdalene	Camb.	Bangor
Ruddock, Edward Grevile	B.A.	Trinity	Oxf.	Winchester
Russell, Lord Wriothsley	M.A.	Trinity	Camb.	Lincoln
Salkeld, Edward	B.A.	Trinity	Camb.	Lichfield
Sandys, Timothy	Lit.			London
Saunders, John	B.A.	St. John's	Camb.	London
Sayce, Henry Samuel	B.A.	Pembroke	Oxf.	Bristol
Shelford, William Heard	M.A.	Fell. Emman.	Camb.	Lincoln
Smith, Edward Herbert	B.A.	Queen's	Camb.	Lichfield
Smith, John Tetley	B.A.	Queen's	Oxf.	Lichfield
Smythe, Patrick Murray	M.A.	Christ Church	Oxf.	Worcester
Statham, Richard Jarvis	B.A.	Corp. Christi	Oxf.	Chester
Stone, William	M.A.	St. Peter's	Camb.	London

Name.	Degree.	College.	University.	By Bishop of
Sutcliffe, James	B.A.	St. Edmund H.	Oxf.	Chester
Sutton, Thomas	B.A.	St. Edmund H.	Oxf.	Lincoln
Taylor, Joseph	B.A.	Trinity	Camb.	Lincoln
Thorpe, Thomas Dykes	B.A.	Pembroke	Camb.	Lincoln
Tolming, Thomas	B.A.	Brasenmose	Oxf.	Chester
Tompson, Matthew Carrier	B.A.	Trinity	Oxf.	Lincoln
Toosey, Robert Denton	B.A.	Lincoln	Oxf.	Gloucester
Turner, Robert		St. Bee's College		Chester
Tyrer, William	B.A.	Cath. Hall	Camb.	Chester
Vernon, John	M.A.	Worcester	Oxf.	Worcester
Walpole, Thomas	M.A.	Balliol	Oxf.	Lincoln
Watts, Robert	M.A.	Lincoln	Oxf.	London
Welby, Richard Thomas	B.A.	Christ	Camb.	Lincoln
Whichcote, Christopher	B.A.	St. John's	Camb.	Lincoln
White, Thomas	B.A.	Queen's	Camb.	Lincoln
Wilberforce, Samuel	M.A.	Oriel	Oxf.	Oxford
Wilson, Daniel	M.A.	Wadham	Oxf.	Oxford
Wollaston, Henry John	B.A.	Sidney	Camb.	Lincoln
Woodham, Thomas Fielder	B.A.	Worcester	Oxf.	Winchester
Woodward, Charles	M.A.	Magd. Hall	Oxf.	Winchester
Wylie, George	M.A.	Tab. Queen's	Oxf.	Chester

Deacons, 139—Priests, 149—Total, 288.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Peile, Thomas Williamson	Domestic Chapl. to the Right Hon. the Earl of Westmoreland.
Townsend, Samuel Thomas	Domestic Chapl. to the Earl of Clarendon.

PREFERMENTS.

The King has been pleased to order a *conseil d'élite* to pass the Great Seal of the United Kingdom of Great Britain and Ireland, empowering the Dean and Chapter of the Cathedral Church of St. Asaph to elect a Bishop of that See, the same being void by the death of the Right Reverend Father in God Doctor JOHN LUNMORE, late Bishop thereof; and his Majesty has also been pleased to recommend to the said Dean and Chapter the Right Reverend Father in God Doctor WILLIAM CAREY, now Bishop of Exeter, to be by them elected Bishop of the said See of St. Asaph.

The King has also been pleased to grant to the Reverend George Chandler, D.C.L. the dignity of Dean of the Cathedral Church of Winchester, void by the death of Dr. Samuel Slade.

Name.	Preferment.	County.	Diocese.	Patron.
Ashley, John	{ Guelston Morden, V. to Great Wenham, R.	Camb.	Ely	Jesu. Coll. Camb.
Barnes, G. D. D.	{ Sowton, R. to Archd. of Bainsdale	Suffolk Devon	Norwich Exeter	Rev. G. H. Deane Bp. of Exeter
Blennerhassett, Ryne, R.		Dorset	{ P. of D. of Saum.	The King, as Prince of Wales
Booth, Thomas W.	Friskney, V.	Lincoln	Lincoln	John Booth, Esq.
Bowen, Jeremiah ..	West Lynn, R.	Norfolk	Norwich	Rev. C. H. Townshend
Bull, John, D. D.	{ Can. Res. in Cath. Church of Exeter and Preb. in Cath. Ch. of York to Can. in Cath. Church of Christ, Oxford and to Staverton, V.	Exeter		Bp. of Exeter Abp. of York The King
Carey, W. Sherlock	{ Ashburton, V. with Bickington, C. and Buckland Moor, C. to Lezant, R.	Northampton	Peterboro'	Christ Ch. Oxford
Church, William ..	Woolsthorpe, R.	Devon	Exeter	D. & C. of Exeter
Clerke, C. Carr ..	{ Oxford, St. Mary Magd. V. to Archd. of Oxford	Cornwall Lincoln	Exeter Lincoln	Bp. of Exeter Duke of Rutland Christ Ch. Oxford Bp. of Oxford

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Cocks, Hon. J. S. .	Preb. in Cath. Church of Hereford	Salop	Hereford	Bp. of Hereford
	and Savage Neen, V.	Worcest.	Worcest.	Lord Chancellor
	to Stouilton, P. C.	Worcester		Earl Somers
Crowdy, Anthony .	to Preb. in Cath. Church of Worcester			The King
Deane, George H.	King's Somborne, V.	Hants	Winchest.	Sir C. Mill, Bart.
	Bentley, V.	Suffolk	Norwich	Wm. Deane, Esq.
Faithful, F.	to Eckington, V.	Worcest.	Worcest.	D.&C. of Westmin.
	Headley, R.	Surrey	Winchest.	Hon. Col. F. G. Howard
Firth, William . . .	Letcombe Bassett, R.	Beks	Salisbury	Chr. Coll. Oxf.
Goring, Charles . .	Twincham, R.	Sussex	Chichest.	Sir C. F. Goring, Bt.
Greene, W. Henry	Steppingly, R.	Bed.	Lincoln	Duke of Bedford
Gully, S. T.	Berry Nabbor, R.	Devon	Exeter	
Heath, Joseph . .	Luton, C.	Hereford	Hereford	{ Gov. of Lucton Sch. Bp. of Hereford
	to Wigmore, V.			
Holloway, C. . . .	Norwich, St. Simon, &	Norfolk	Norwich	Bp. of Norwich
	St. Jude, R.			
Matthews, James .	Penton, V.	W. York	P. of D. & C.	{ Preb. of Fenton in Cath. Ch. of York
	and Sherburn, V.			
Morgil, Crosbie . .	Clulbolton, R.	Hants	Winchest.	Bp. of Winchester.
Nairne, Charles . .	Shadoxhurst, R.	Kent	Canterb.	Lord Chancellor
Natt, John	St. Sepulchre, V.	Middlesex	London	St. John's Coll. Oxf.
Norton, W. A. . .	Skenfretth Cast. V.	Monm.	Llandaff	W. Cecil, Esq.
	to Eyke, R.	Suffolk	Norwich	Earl Stradbroke
Rooke, George . . .	Embleton, V.	Northum.	Durham	Merton Coll. Oxf.
Rose, Henry	Brington, R.	Northam.	Peterboro'	Earl Spencer
Schomberg, John B.	Belton, R.	Suffolk	Norwich	Bp. of Norwich
Seymour, J. Hobart	Chapl. in Ordinary to His Majesty			
	and Preb. in Cath. Church of Gloucester			
	and Preb. in Cath. Church of Lincoln			Bp. of Lincoln
	and Horley, V.			
Taylor, C. D. D. .	with Horton, C.	Oxford	Oxford	Lord Chancellor
	to Northchurch, R.	Herts	Lincoln	King, as Pr. of Wales
	Preb. in Cath. Church of Hereford			Bp. of Hereford
	and Chanc. of D. of Hereford			
Towne, Leon. E.	and Madley, V.	Hereford	Hereford	{ D. & C. of Hereford
	with Tibbington, C.			
	and Stanton St. Michael, V. Salop	Hereford	Lincoln	{ Bp. of Hereford
	to Almeley, V.			
Woodcock, E. . . .	Utterbey, V.	Lincoln	Lincoln	{ Rev. L. E. Towne
	to Knipton, R.	Lincest.		
Woodcock, E. . . .	Chardstock, V.	Dorset	{ P. of D. of Sarum	{ Duke of Rutland Preb. of Chardstock in C. Ch. of Sarum

CLERGYMEN DECEASED.

Ashfield, Charles . .	Stewkeley, V.	Bucks	Lincoln	Bp. of Oxford
Barker, F. H. . .	St. Alban's, St. Stephen's, V.	Herts	London	{ Alfred Fisher, Esq. King, as Pr. of W.
	and Northchurch, R.			
	and Steppingley, R	Bed.	Lincoln	Duke of Bedford
Brooke, T. LL.D.	Avening, R.	Gloster	Gloster	{ Rev. Dr. Brooke T. Brooke, Esq.
	and Horton, R.			
Davies, Thomas . .	Causton Sroop, R.	Lincoln	Lincoln	Earl Brgnlow
	and Farndon, P. C.	Ches.	Ches.	Earl Grosvenor
Grant, John T. . .	Butterleigh, R.	Devon	Exeter	Lord Chancellor
Jones, B.	Gwernesny, R.	Monm.	Llandaff	Duke of Beaufort
	and Saul, C.	Gloster	Gloster	W. of Standish
Kedington, Robert .	Bredfield Combust. R.	Suffolk	Norwich	Rev. H. Hasted
Powell, George . . .	Clifton, P. C.	Oxford	Dorchester	Miss Noyes
Renouard, John H.	Orwell, R.	Camb.	Ely	Trinity Coll. Camb.
Roots, William . .	Woodford, V.	Wilts	Sarum	{ Preb. of Wilsford and Woodford, in Cath. Ch. of Sarum
	with Wilsford, V.			

Name.	Preferment.	County.	Diocese.	Patron.
Slaney, Richard	Kemberton, R.	Salop	Lichf.	Peter Broughton, &c.
	with Sutton Maddock, V.			
	and Penkridge, P. C.	Stafford		Lord Lyttelton
	with Coppenhall Hay, C.			
	with Dunston, C.			
	with Woodbaston, C.			

Name.	Residence or Appointment.
Lewson, Edward	..... Classical Profess. at E. I. Coll. Hayleybury.
Myddelton, W. P.	..... Chapl. to Worcester Gaol.
Sanders, John Butler	.. London.
Street, T.	..... Lyncombe, Somerset.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Proctors elect for the ensuing year, are the Rev. Joseph Dornford, M. A. Fellow of Oriel College, and the Rev. Thomas Townson Churton, M. A. Fellow of Brasenose College.

The Rev. William Hayward Cox, M. A. Michel Fellow of Queen's College, and the Rev. John Williams, M. A. Student of Christ Church, have been nominated and approved Public Examiners in *Literis Humanioribus*.

Mr. William Traine Fortescue has been admitted Actual Fellow of New College.

In Convocation it has been agreed to accept a benefaction contained in the will of the late Mrs. Kennicott, for the foundation of two Scholarships to promote the study of Hebrew Literature.

The Examiners appointed to elect a Scholar on the foundation of Dean Ireland, have announced to the Vice-Chancellor the election of Peter Samuel Henry Payne, Scholar of Balliol College.

DEGREES CONFERRED.

BACHELOR OF MEDICINE.

With Licence to Practise.

John Burton, Magdalen Hall.

BACHELOR IN CIVIL LAW.

Samuel Bush Toller, Trinity Coll.

MASTERS OF ARTS.

Fuller Wenham Lewis, Christ Church.

Rev. Henry Willoughby, Lincoln Coll.

J. Barneby, Christ Church. Grand Comp.

Rev. William Tomkins, Jesus Coll.

Rev. J. H. Turbitt, Schol. of Worcester Coll.

Rev. Joseph Berke King, Exeter Coll.

John Burton, Magdalen Hall, incorporated from Trinity Coll. Dublin.

Rev. Thomas Boddington, Balliol Coll.

Rev. Robert T. Pilgrim, Trinity Coll.

BACHELORS OF ARTS.

William Cayley, Christ Church.

John Williamson, New Coll.

George Madan, Student of Christ Church.

Montagu Edmund Parker, Oriel Coll.

A Summary of the Members of the University, January, 1830 :—

	Members of Convocation	Members on the Books.
1 University	110	218
2 Balliol	100	248
3 Merton	61	127
4 Exeter	123	288
5 Oriel	159	298
6 Queen's	164	351
7 New	66	153
8 Lincoln	67	142
9 All Souls	68	100
10 Magdalen	131	167
11 Brasenose	225	403
12 Corpus	81	132
13 Christ Church	442	922
14 Trinity	105	260
15 St. John's	129	219
16 Jesus	57	181
17 Wadham	83	214
18 Pembroke	84	195
19 Worcester	91	222
20 St. Mary Hall	41	86
21 Magdalen Hall	59	184
22 New Inn Hall	1	1
23 St. Alban Hall	8	43
24 St. Edmund Hall	52	105
	2510	5259

Matriculations 426 |

Regents 220 |

Determining Bachelors in Lent 282 |

CAMBRIDGE.

ELECTIONS.

The Rev. John Brown, M. A. one of the Seniors of Trinity College, has been elected Vice-Master of that society; and the Rev. Richard Allott, M. A. Fellow of Trinity College, a Senior of that Society, in the room of the late Rev. J. H. Renouard.

Henry Edward Vallencey, Scholar of King's College, has been admitted a Fellow of that society.

The Rev. Philip Booth, M. A. of Corpus Christi College, has been elected a Fellow of the same College on the foundation of Archbishop Parker.

Pitt Scholar.—Charles Rann Kennedy, of Trinity College, has been elected University Scholar on the Pitt foundation, vacated by the resignation of his brother, the Rev. B. H. Kennedy, Fellow of St. John's College.

GRACES.

Graces to the following effect have passed the Senate :—

To appoint a Syndicate to ascertain what funds the University has at its disposal, and that no proceedings about the Library, &c. should take place, until the Syndics had made their report.

To re-appoint a Syndicate to consider of the best means of removing the Botanic Garden; and to report to the Senate before the end of the next term.

PRIZES.

The Chancellor's gold medals for the two best proficient in classical learning among the Commencing Bachelors of Arts, have been adjudged to Christopher Wordsworth and Thomas Henry Steel, of Trinity College.

The Vice-Chancellor has given notice, that the annual Hulcan Prize, in consequence of the incumbences on the late Mr. Hulce's estate being now removed, will in future be not less than one hundred pounds. The following is the subject for the present year :

On the Futility of Attempts to represent the Miracles recorded in Scripture, as Effects produced in the Ordinary Course of Nature.

The Dissertations must be sent in on or before the 30th of October.

The Vice-Chancellor has also given notice, that the Member's Prizes to two Bachelors of Arts, and to two Undergraduates, for the encouragement of Latin

Prose Composition, will this year be thirty guineas each, should the exercises of the candidates appear to possess superior merit. The subjects for the present year are—

For the Bachelors,

Quantum momenti ad studium rei Theologicæ promovendum, habeat literarum humaniorum cultus ?

For the Undergraduates,

Quæ sit forma Πολιτειας ad Græciæ renascentis statum optime accommodata ?

These exercises are to be sent in on or before the 30th of April.

It is, likewise, intended that a second Seatonian prize of forty pounds shall this year be awarded, should any poem be considered worthy of a second prize. Subject for the present year,

The Ascent of Elijah.

These Poems must be sent to the Vice-Chancellor on or before the 29th of September.

CLASSICAL TRIPOS, 1830.

First Class.

Ds. Wordsworth,	Trin.
Steel,	Trin.
Burcham,	Trin.
Meivale,	Joh.
Wilkinson,	Trin.
• Lord A. Hevey,	Trin.
Tucker,	Pet.
Clarke,	Joh.
Hebert,	Trin.

Second Class.

Ds. Marsh,	Joh.
Watkins,	Emm.
Mann,	Trin.
Todd,	Trin.
Urquhart,	Magd.
Tate,	Trin.
Heath,	Trin.
Dalton,	Pemb.
Frere,	Trin.
Whitley,	Joh.
• Roberts,	Trin.
• Armytage,	Joh.
Baily,	Clare
Coates,	Jes.

Third Class.

Ds. Thomas,	Joh.
Myers,	Trin.
Reade,	Joh.
Simpson,	Cath.
Wood,	Trin.

A meeting of the Philosophical Society was held on Monday, Feb. 22d, the Rev. Professor Farish, one of the Vice-Presidents, being in the Chair. A paper was read by J. Challis, Esq. of Trinity College, on the integration which on certain suppositions can be effected of the general equations of the motion of fluids; and on the application of the results to the solution of various problems. Among other cases, Mr. Challis considered that of a stream of air issuing through an orifice in a plane, and flowing against a plate placed near to the orifice. It appears that the theory gives in this instance a pressure urging the plate towards the plane, such as is found to exist by experiment. A paper was also read by the Rev. L. Jenyns, on the Natter-Jack (*Bufo rubeta*) of Penant, containing an account of its habits, collected from the observation of several individuals of the species during a period of two months; and to these notices was added an enumeration of the Reptiles found in Cambridgeshire. After the meeting, Professor Henslow gave an account of the discoveries recently made with respect to *endosmose* and *exosmose*; and of the application of these principles to the explanation of the motion of the sap in plants; with some considerations on the theory for the explanation of these phenomena proposed by M. Poisson.

A meeting of the Philosophical Society was held on Monday evening, March 8th, the Rev. Professor Sedgwick, one of the Vice-Presidents, being in the chair. A communication from the Rev. C. P. N. Wilton, of St John's College, was read, containing an account of a visit to Mount Wingen, a burning mountain in Australia. This remarkable object is about 170 miles N. W. from Sydney, in New South Wales, and exhibits several chasms in a rock of sandstone, the interior of which is of a white heat, while sulphureous

vapours rise from the openings, and their margins are studded with crystals of sulphur. Mr. Coddington explained the principle of a microscope, of a new and simple construction, which had been made according to his directions by Mr. Cary, and which he exhibited to the Society. After the Meeting, Professor Airy gave an account, illustrated by models, of the instruments which have been used at different periods and in different countries, for the purpose of measuring the altitudes of stars. He described particularly the Zenith Sector, the Quadrant, the Repeating Circle, the great declination circles of Troughton, and the circle of Reichenbach's construction; and instituted a comparison between the two last, as the declination instruments which at present are principally used in European observatories.

DEGREES CONFERRED.

HONORARY MASTER OF ARTS.

Lord Arthur Charles Hervey, Trin. Coll.

BACHELOR IN DIVINITY.

Rev. Frederick Parry, St. John's Coll.

MASTERS OF ARTS.

Edward Carlton Cumberbatch, Trin. Coll.

Rev. J. C. Warren, Sidney Coll. (Comp.)

Joseph Place, St. John's Coll.

BACHELORS OF ARTS.

Henry H. Luscombe, Clare Hall.

William Cook Charriere, Christ Coll.

Thomas Sunderland, Trinity Coll.

John Mitchell Kemble, Trinity Coll.

Thomas Greenwood, Trinity Coll.

Edward Vaux, Trinity Coll.

Samuel Shield, St. John's Coll.

William Bryan Killock, St. Peter's Coll.

John Wylde, Corpus Christi Coll.

Francis B. Briggs, Queen's Coll.

George Harrison, Catharine Hall.

Henry John Whitfield, Magdalene Coll.

NOTICES TO CORRESPONDENTS.

We shall have much pleasure in attending to the request of "E. B." His former MSS. we never saw.

"Scrutator" and "U. Y." have been received.

Many thanks to "F."

"Rusticus" is under consideration.

The subject to which "A. T. R." alludes shall not be forgotten. "C. A. R." came too late.

THE CHRISTIAN REMEMBRANCE.

MAY, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A View of the Scripture Revelations concerning a Future State: laid before his Parishioners. By A COUNTRY PASTOR.* 12mo. London: Fellowes. 1829. Price 5s. 6d.

The Belief of the Jewish People and of the most eminent Gentile Philosophers, more especially of Plato and Aristotle, in a Future State, briefly considered: including an Examination into some of the leading Principles contained in Bishop Warburton's Divine Legation of Moses; in a Discourse preached before the University of Oxford, at St. Mary's, March 30th, 1828. With Notes and an Appendix. By W. MILLS, B. D. Fellow of Magdalen College. Oxford: Parker. London: Rivingtons. Pp. 130.

WE class these volumes together, because they seem to be connected by the strong tie of *answer and rejoinder*, more especially upon the interesting topics relating to a future state. The Country Pastor denies that the doctrine of a future life was known to the ancient Jews, or discovered by the heathens, whilst Mr. Mills as strenuously maintains the very reverse. This is the question at issue between the authors before us. We mean not to travel over the beaten path of the memorable Warburtonian controversy, in which the love of paradox seemed for a time to have triumphed over the love of truth, and the mitred giant of Gloucester, rioting in the orgies of learned pride, silenced his timid opponents; for we have no wish to reburnish those polemic weapons; and we notice the volumes before us for the purpose merely of acquainting our readers with the state and fluctuation of religious opinions in the republic of letters; for "*the Churchman's Biblical, Ecclesiastical, and Literary Miscellany*," would be justly charged with neglect, were the current topics of divinity permitted to pass without notice in its pages.

We are free to confess, that we have *sundry suspicions* touching the volume, which stands first at the head of this article, and *divers doubts*

which we find it difficult to solve. We suspect the learned author to be *more* than a mere "Country Pastor;" and we can hardly persuade ourselves, that his lucubrations ever formed "a series of lectures," addressed to *country* parishioners. At all events, we must assume the privilege of stating that they seem, in our judgment, to be little adapted to the taste or the capacity of *such* auditors, and that we recognize, in the matter and style of this volume, a learned and zealous author, well known in the University of Oxford, to whose labours we have on a recent occasion introduced the readers of the *Christian Remembrancer*.

Our author contends, (Lecture I.) that a future state is revealed in the Gospel alone; and that neither Jew nor Gentile had, or could have, an assurance of such a state, but through Him who first "brought life and immortality to light." And this truth, he remarks,

Is so plainly taught in scripture, and so fully confirmed by what we read in other books concerning the notions formerly entertained on the subject, that its having been doubted or denied by any christian, is to me a matter of unfeigned wonder.—Pp. 13, 14.

Whether the doctrine of a future state formed a part of the *Mosaic dispensation* is a question which we need not be solicitous to answer, because the result would not prove that the Jews knew nothing of that doctrine, or that it was *first* revealed by our Redeemer, since there are *other* sources whence the doctrine in question might be drawn. If our author mean, that the gospel *first discovered*, so as *fully* and *beyond doubt* to *prove*, the doctrine of a future state, we have no dispute with him; but that the ancient Jews did not entertain a strong belief on that momentous point, and that the Gentiles did not look forward to a life beyond the grave, we utterly deny. The fact, (according to our author's hypothesis,) that eternal life is not the *explicit promise* of the Mosaic code, nor one of its *sanctions*, is satisfactorily to be explained from the consideration that a *national* covenant could be established only in *temporal* promises of public and visible blessings; "but, under those general promises of what was to happen to them collectively, as they made up one nation, every single person among them *might*, and the good men among them *did*, gather the hopes of a future state."* We will not ask whether Moses "*intended*" to reveal the doctrine of a future state; but we think that he all along supposes the knowledge of it to be generally believed. When, moreover, we read of the Lawgiver himself, "that he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of

* Burnet on the Articles, Article VII.

Christ greater riches than the treasures in Egypt, FOR THAT HE HAD RESPECT UNTO THE RECOMPENSE OF THE REWARD ;” and when we count, with the Apostle, the hosts of that army of the faithful, who patiently fought the good fight, “ THAT THEY MIGHT OBTAIN A BETTER RESURRECTION ;” we declare our “ unfeigned wonder” at the assertions of our learned author, and we beg leave to remind him, that “ they are not to be heard, which feign that the old Fathers did look only for transitory promises.” (Art. VII.)

The question, (writes Mr. Mills, in the learned Discourse upon our table,) whether the Jews believed such a doctrine or not, would depend upon the means they might have of acquiring information *from other sources besides their legal code* ; and whether the necessary effect of the Mosaic code would be to check or annihilate *every other source of instruction*. In order to understand the subject rightly, it is necessary to keep in mind the object of that law, which was, to preserve the memory of the one God in an idolatrous world, till the coming of Christ. And it is difficult to conceive how this object could be effected by any other than *temporal* rewards. . . . Nor does it appear, that this promise of temporal good was confined to the *nation only* : health and wealth, fertility to the field, and fruitfulness to the cattle, the blessing of the olive and the vine, the basket and the store, every kind of prosperity, was promised to the individual also ; yet as well to the individual as to the state, in reference to the main object, the preservation of both from idolatry, which would generally be best effected by the more striking example of *national* blessings and *national* punishments. Yet, it is difficult to understand how such a condition of things should destroy in the minds of the people either those natural expectations, which the rest of mankind cherished in regard to a future state, or the authority of revelation, supposing the doctrine were contained in *other* inspired writings, which they acknowledged, *besides* the ordinances of their legal code.—Pp. 36—39.

From this general view of the point at issue, the learned Fellow of Magdalen College proceeds to examine the word of God ; and thence, in our judgment, *fully establishes the fact*, that the fear of future retribution, and the hope of future recompense, were principles which influenced the ancient Jews, and formed no mean part of their sacred books. We have neither space nor leisure to quote the several texts, which demonstrate the belief of the ancient Jews in a future state of reward and punishment : but, we must take this opportunity of observing, that it is absolutely impossible to suppose, that the Israelite should forget the original promise made to Adam, or should doubt whether there were a future state, when he was instructed that God permitted Abel to be murdered through envy, excited by his righteousness ; and when he was taught that the Patriarchs were the peculiar favourites of heaven, though they were “ strangers and pilgrims upon earth.” When he was repeatedly instructed that they were “ *gathered to their fathers*,” and rejoiced at the termination of their pilgrimage,—

Would he believe (we ask in the words of Mr. Mills) that ~~the~~ joy was excited by the termination of their earthly labours in the insensibility of the grave ; and that being *gathered to their fathers* meant no more than that the same

sepulchre which had covered the bones of their fathers, should soon be the receptacle of their own?—*Discourse*, p. 48.

If neither Moses nor the prophets taught the doctrine of a future life, what are we to understand by our Saviour's assertion as recorded by the Evangelist,—“If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead?”—Luke xvi. 31. And we confidently ask, whether it was not something more than random “*conjecture*,” or lucky “*guess*,” which enabled the Father of the Faithful, with gladness of heart, to foresee the day of Christ?—John viii. 56.

With regard to the opinions of the heathens, the Country Pastor argues that even those who taught the doctrine of a future state, “do not seem themselves to have believed what they taught, but to have thought merely of the expediency of inculcating this belief on the vulgar.”

It does not appear (he says) that they had much success in impressing their doctrine on the mass of their people; for though a state of future rewards and punishments was commonly talked of amongst them, it seems to have been regarded as little more than an *amusing fable*.—*Lecture I.* pp. 23, 24.

How does our author endeavour to *prove* this assertion? He tells us that “*men's lives were never influenced by any such belief*!” And, that when they found death unavoidable, as in the case of a memorable pestilence, “even the most devout worshippers,” “at once cast off all thoughts of religion, and, resolving to enjoy life while it lasted, gave a loose to all their vicious inclinations.” If our *opinions* necessarily influenced our *deeds*, there might be some force in this argument: but when we see *how small* is the control which the faith even of a Christian exercises over his conversation, though amounting to “*a full assurance*,” we may easily account for the corruptions of Gentile debaucheries, without drawing the inference of the author before us, whilst it is remembered that their creed was at the best a feeble glimmering of light in a dark place.

The abstruse and unintelligible theories of Plato on the properties of generation and corruption, with his metaphysical subtilities,—and his essential and eternal archetypes of things,—may afford matter for scholastic amusement, and teach us how thankful we should be for our superior advantages, under the meridian splendour of the Gospel; but we cannot persuade ourselves that the ancient philosophers taught the notion of a future state *without believing in it*.

It is not, (we gladly quote the eloquent language of Mr. Mills,) it is not because they gave way to doubts and misgivings;—it is not because we meet with unintelligible theories; this has been the history of metaphysics in all ages and under all regions; it is not because these theories might lead to consequences inconsistent with their positive declarations, that we are to come at once to the conclusion that they had no belief in what they asserted, and that

Socrates and Plato (for we have no certain criterion by which we can separate the opinions of the one from the other) made it the sole business of their lives to deceive those whom they pretended to teach. The general tone and temper pervading their discussions, is at variance with such an opinion. It is a striking feature in the character of Socrates, and which well entitles him to the admiration even of christians, that, surrounded with mysteries which he could not explain, and in the midst of darkness which he could not penetrate, he seems to have reposed implicit confidence in the benevolence of the Deity even unto death, and to have believed in him as a rewarder of them that diligently seek him in spite of all the doubts that confounded his understanding, and the wrongs and oppressions which he endured.—*Discourse*, pp. 19, 20.

• We have no space to afford us an opportunity of touching upon the different senses in which the doctrine of the *anima mundi* was held by the various sects of philosophers; though, with regard to the inference drawn by our Country Pastor from the tenet of the absorption of the soul after death into the one spirit of the universe; namely, that

It would be ridiculous to speak of any consolation, or any moral restraint, or any other effect whatever, springing from the belief of such a future state as this, which consists in becoming, after death, the same as we were before birth; (and that) to all practical purposes, it is the same thing as annihilation;—*Lecture I.* p. 26.

we beg leave to remind him that the Father of the Academy decidedly expresses his conviction of individual consciousness after death, in these remarkable and emphatic words, which completely refute our Pastor's dogmatic assertion:—*Πείθεσθαι ἐν ὄντως αἰὲν χρὴ τοῖς παλαιοῖς τε καὶ ἰεροῖς λόγοις, οἱ δὲ μνηνύουσιν ἡμῖν Ἀθάνατον Ψυχὴν εἶναι, Δικαστὴς τε ἔσχειν καὶ τίνειν τὰς μέγιστας Τιμωρίας, ὅταν τις ἀπαλ- λάχθῃ τοῦ σώματος.* *Epist. VII.* p. 448.

With regard to “the positive testimony,” given in the Nichomachian Ethics, of Aristotle's belief that the dead are affected by the fortunes of their living friends, we must acknowledge our inability to discover any such proof, though we have carefully read the chapter to which Mr. Mills refers; and we are of opinion, that it is merely of *posthumous* occurrences, of which the Stagyrte is there treating. But, we have said more than enough to illustrate the character of our author's opinions, and to manifest our own; and we would refer our readers to the masterly and scholar-like Appendix, attached to Mr. Mills's Discourse, as replete with curious and recondite matter, showing at once the various research of the writer, and the irrefragable soundness of his principles, as a philosopher, a moralist, and a Divine. We thus take our leave of the learned and accomplished author of the valuable Discourse before us. The Country Pastor must detain us somewhat longer, for we have noticed but one out of the twelve Lectures, comprised in his volume. We subjoin a syllabus of their contents:

Lecture II. General considerations on the intermediate state.—Lecture III. Reasons for supposing the intermediate state one of consciousness.—Lecture IV.

Arguments for the insensibility of the soul in the intermediate state; and reasons for concluding that the question was purposely left undecided by Revelation.—Lecture V. The Resurrection.—Lecture VI. Day of Judgment.—Lecture VII. Expected restoration of the Jews, and Millennium.—Lecture VIII. Rewards and punishments.—Lecture IX. Condition of the blessed, and their abode in heaven.—Lecture X. Occupations and state of society of the blessed.—Lecture XI. Prevailing mistakes respecting a Christian departure.—Lecture XII. Preparation for death.”

We are greatly perplexed by the variety of our author's topics, and find some difficulty in pronouncing our verdict upon a book, of whose doctrines we are obliged to say,

“Sunt bona, sunt quædam mediocria, sunt mala plura.”

Yet such indeed is the fact. However, the good portion of these Lectures shall have our first regard, for praise is more congenial to our feelings than the *strange* work of condemnation, with whatever justice it be pronounced. The Sixth Lecture, upon the Day of Judgment, contains many admirable sentiments: take the following as a sample:

Concerning the particulars of this great day, the Scriptures afford us but scanty information, though they give us the most positive assurances that it *will* take place, and instruct us how and when to prepare for it. Yet even the little that is revealed on the subject, it would be easy to misinterpret, if any one were to take some single passage by itself, and judge from *that* alone, without calling in the aid of Scripture to limit and modify—to fill up and explain it. Take for example this text; (2 Cor. v. 10.) what can be plainer, a man might say, (from a view of this passage *alone*,) than that a man's final salvation or condemnation at the day of judgment depends entirely upon the *actions* he has performed—the *deeds done*—in this world, without any regard to his faith—without any consideration of the motives or which he acted, which are not mentioned here,—without piety or any sense of religion being taken into account at all. And thence he might infer (as some have actually done) that all kinds of faith, and all kinds of principle, are equally acceptable, or rather equally indifferent, to the Almighty; and that all we have to do, is to take care of the external conduct. Again, on the other hand, let any one take, by itself, our Lord's parting declaration to his disciples, after the command given them to preach the gospel. (Mark xvi. 16.) From this, he might say, it is evident that good works are of no consequence at all, and that every one who has *belief*, and is admitted into the church by baptism, is sure of salvation, whatever kind of life he may lead. Thus you see, that single texts of scripture may be so interpreted, if not compared together, as to contradict one another, and to be each one of them at variance with truth; the Scriptures, if so studied, will no less mislead you than if they were actually false; for *half the truth* will very often amount to absolute falsehood.—P. 117.

The Seventh Lecture, in which our author combats the notion of a *literal* reign of Christ, in bodily person, for a thousand years, at Jerusalem,—a *literal* restoration of the Jews to their country, and all the other circumstances of a *literal* and carnal millennium, is an admirable performance; and we heartily thank him for his refutation of the absurd hypothesis of a literal second advent of Christ, and of the childish fancies with which some commentators would deceive

their readers touching the resurrection of the martyrs. Did our limits permit us, we should gladly quote the sentiments of our Country Pastor upon the condition of men in the next world, after the final judgment. *Why* the sacred penmen have given us but an extremely brief, uncircumstantial, and unsatisfactory account (unsatisfactory, that is, to idle curiosity,) of that everlasting and unalterable state ;—*how*, in his house of many mansions, our Judge hath made ample provision for rewarding every man according to his deserts :—*how* the punishment of the wicked will be proportioned to each man's *own* behaviour, not from comparison with his neighbour's ;—how presumptuous it is, and how wholly unwarranted by Scripture, to deny the *eternity* of hell torments ;—how worse than laughable it is to measure the dealings of God by the puny standard of our own reason ;—how foolish it is to indulge in conjectures on subjects manifestly beyond the reach of our faculties ;—and how fruitless are the endeavours to reconcile the existence of evil with the benevolence of God, with the view of establishing the final admission of all men to celestial happiness ; and what may be the occupations and the state of the society of the blest in heaven ; he, who wishes to learn, may with equal pleasure and profit consult the judicious pages of the Country Pastor, in the Eighth, Ninth, and Tenth Lectures on our table.

Here we are compelled to halt. Much as we admire our author in these parts of his treatise, there are other portions, in which we "*praise him not.*" The Second Lecture, upon the intermediate state, and the third, wherein he would make his readers believe that he is giving a *full and fair* statement of the reasons for supposing it to be a state of consciousness, are the *garbled* and cunning narrative of an *advocate*, who damns his adversary's case, by supposing its merits, whilst he falsely pretends to state it in all its strength. True ; the oracles of God may have afforded us but little information on this awful and most interesting topic, so that we cannot presume to write dogmatically upon it ; yet, *that little* we must not, we will not, part with ; and we justly condemn the man, who would make *that little still less* by suppression of the arguments, on which the hypothesis of an intermediate state of consciousness seems to be securely erected ! To be sure, doubt is better than error, and acknowledged ignorance is wiser than groundless presumption ; nor would we speak *positively* when the Scriptures do not ; but, after all, the question is, what testimony do those sacred books give touching the intermediate state ? If the light which they vouchsafe be small, is *that* a reason why we should close our eyes against it ? It may be sufficient to minister to our hopes, though not enough to dissipate every doubt. Our author contends, that the parable of the rich man and of Lazarus is not to be *literally* construed, and that its exclusive design is to teach us that

the worldly-minded devotee will have no share in the enjoyments above; and that a *figurative* history is no foundation for a point of doctrine, which is but incidentally alluded to by circumstances that are only *supposed* to occur. * Our opinions upon this part of the question are already recorded; * we forbear, therefore, to inflict them a second time upon our readers, and would rather answer our Pastor in the words of old Baxter—"Sure, if it be but a parable, yet it seems unlikely to me, that Christ would teach them by such a parable, as seemed evidently to intimate and suppose the soul's happiness or misery presently after death, if there were no such matter." (BAXTER's *Saints' Rest*, Part II. c. 10, sect. 1.) St. John's vision of the souls of the martyrs is dismissed with the remark, that "so far from proving even the existence of the soul in a *separate* state from the body, and unconnected with any material substance; the passages in which a departed soul is spoken of as *appearing to the eyes*, would, literally understood, prove the direct contrary, viz. that persons so spoken of as visibly appearing, actually *had* bodies at the time, "because nothing but material bodily substance can be an object of sight!" Indeed! how, then, shall we ever "*see God?*" (Matt. v. 8.)

In the same spirit, it is argued that "nothing can be inferred respecting a *separate* state of the soul from the *visible* appearance of Moses and Elias." Again, we refer our readers to our recorded opinions upon this point, as also upon the strong case of the penitent thief, of which our Pastor says,

Whether the immediate admission into paradise of the penitent thief, supposing this to be understood literally, is to be regarded as one of the miraculous and extraordinary circumstances of that awful period, and consequently different from what takes place in other cases, or whether the same will be the lot of all Christ's faithful servants immediately on their departing this life; we are not, I think, authorized by that portion of the sacred history positively to pronounce.—P. 60.

Again we refer to our recorded argument upon this impregnable instance of the *conscious* state of the disembodied spirit, and again we say, that to pretend that our Saviour's promise was "a peculiar immunity granted to extraordinary faith, is to talk without any warranty from Scripture."—*Christian Remembrancer*, Nov. 1828, p. 700.

Will our readers believe that these are the whole of the arguments which our Country Pastor has thought it worth his while to offer in behalf of the hypothesis which we advocate in maintaining the consciousness of the intermediate state? Why has he said nothing of Matt. x. 28; John viii. 28; Matt. xxii. 32, &c.; John xi. 21, &c. &c. (so irresistibly applied to our hypothesis by Horsley); 2 Cor. v. 1—9; Phil. i. 23; Heb. xii. 18, &c.; Psalm xvi. 10; 1 Pet. iii. 18, &c.;

* *Christian Remembrancer*, Nov. 1828, pp. 698—700.

Luke xxiii. 46; Col. i. 20? Was he afraid of the testimony of these passages? or did he think them beneath his regard? Where such men as Bishops Pearson and Horsley have planted their feet, it is, indeed, consecrated ground; and to pass over the arguments of *such* men with contemptuous silence, is a proof of dishonest fear, which counsels us to fly from the adversary, whom we dare not manfully encounter. We deny that *our* hypothesis of the consciousness of disembodied souls "forestalls the judgment of the last day;" for, though *conscious*, the spirit has *not* entered upon its *full* reward, or its *full* punishment in its state of deadlihood; and there may be purposes to be effected by our final audit, and our *public* trial, and the *solemn* awarding of our lot, which we do not understand.

But we have no space to afford further comment. We do not quarrel with our author for *his* creed, so much as for the manner in which he has betrayed *our own*, by the pretence of a *defence*; or, rather, by a statement of our case, which is *palpably* and *purposedly* meagre and defective.

Long as we have dwelt upon this little volume, we must add something more upon the subject of Lectures XI. and XII. Our Pastor is descanting upon the mistakes which prevail respecting a Christian departure; he shall speak for himself:—

To sum up in a few words the circumstances in which most people seem to think a happy death consists; . . . if a man has had distinct notice some considerable time before-hand that his end was approaching, and has thus been enabled to occupy that interval in what is usually termed *preparation for death*; if he has been attended by a minister, and has received the sacrament of the Lord's Supper a little before his departure; if, though he may have suffered considerably in the course of the disease, he at last dies calm and easy both in body and mind, in full possession of his faculties, and professing the most perfect confidence of his acceptance with God; and finally, if his body receives *what is called* christian burial in consecrated ground, and especially if a handsome monument is erected over it;—this person's death is thought to combine all the circumstances which are usually reckoned the most desirable, important, and satisfactory.—Pp. 246, 247.

These circumstances our author brands as being "*either of no consequence at all, or comparatively trifling*;" or, "*as having so little weight in comparison of others, as hardly to be worth a thought*."

We entertain unconquerable disgust at the cynical and unfeeling tone,—at the irreverent and sarcastic phrase with which the Country Pastor permits himself to speak of the mournful and decent ceremonies of "*what is called* christian burial." No man needs to be taught,—for every child understands, that funeral obsequies affect not the condition of the disembodied spirit; (and "the ancient martyrs of the Christian church despised their persecutors for threatening them with the want of a grave;") yet the care of defunct bodies is "*an act*

* Wheatly. v Common Prayer, c. 12.

of religion,"* and he who withholds the form of a decent sepulture from those whom God takes hence, or can lightly depreciate such tender and affecting solemnities, deserves himself to be interred with "THE BURIAL OF AN ASS."

A timely warning to give the dying Christian an opportunity of preparing to meet his Judge, is a matter, it seems, in our author's view, "*of no consequence at all.*" We want no ghost from the grave to tell us that *a good life* is the best preparation for a happy death; we want no preacher to inform us that it is too late to purchase oil for our lamps, after the Bridegroom has come: yet, peradventure, our lamps may require to be "*trimmed;*" and if even the wise virgins are described as having "*slumbered and slept,*" while the bridegroom tarried,—and as having been roused from their lethargy by the midnight announcement of his approach, who does not fervently and anxiously beg of God to afford him an opportunity of *prosecuting* and *consummating* his repentance, of searching and trying his ways? Who does not solicitously pray that, ere he be called to judgment, he may have some space wherein to make unfeigned confession of the sins of his past life, so that "the sense of his weakness may add strength to his faith, and seriousness to his repentance?" Who will deny, that visitations of sickness, thus reminding us of our dissolution, "may turn to our profit, and help us forward in the right way that leadeth unto everlasting life?" Who can doubt that it is desirable "to have some friendly warning given him of his approaching end, some time before-hand, that he may have leisure allowed him to make his peace with God?"

We deny that "*sudden death,*" against which we are taught to pray in the Litany of our church, means "*unprepared death,*" though it be very true that a sincere Christian never *can* die suddenly; and we know not on what authority any man can presume to *shut the door of mercy* upon the repentant prodigal, be the hour of his return ever so late. It is not *necessary* to a man's salvation that he shall have been "particularly occupied with the thought of death," any given time before it happened; yet it is *desirable*, surely, when we consider how grievously *unprepared*, and how perplexed are the spiritual accounts of the very best Christians, to have some prophetic message to summon us to "*set our houses in order.*"

Again; it is not, we allow, necessary to a man's salvation that he be attended by a minister in his last sickness, or partake then of the eucharist; yet we do not forget the injunction of the Apostle, (James v. 14.) and we contend that "it is the minister's office to invite sick and dying persons to the holy sacrament," that their "faith may be strengthened, and their hope confirmed, and their charity enlarged."

* Wheatly. Common Prayer, c. 12.

(Jeremy Taylor. *Holy Dying*, pp. 213, 215.) And yet our Country Pastor tells us that such things are "*comparatively trifling*"! Beyond all doubt, the minister who speaks peace where there is no peace, betrays his trust; yet to comfort those who mourn, and to heal the broken-hearted, come the sincere contrition when it may, is equally a part of his duty. And though it be very true, that a man cannot repent *too soon*, yet it is equally true that he cannot repent *too late*; and, therefore, we "deny not the place of forgiveness to such as repent," (Art. XVI.) for whom, repent *when* they may, "there is an assured and infallible hope of pardon and remission."—(*Homil. on Repentance*, Pt. I. fol. edit. p. 340.)

We would willingly add something touching the *peaceful* death of the righteous as compared with the horrible misgivings and sore troubles, which affright the souls of the wicked in their last moments; but our limits forbid us, and we, therefore, content ourselves with referring to Jeremy Taylor's admirable volume, which we have quoted above, c. ii. sect. 4.

What shall we say to our Country Pastor's Lecture, (the fifth in his volume,) on the Resurrection? It is a metaphysical disquisition, of which, no doubt, his unlettered flock would express their unmeaning admiration, for "*omne ignotum pro magnifico est*." Our author strenuously denies that the notion "that all the same particles of matter which belong to our bodies now will be brought together and reunited" at the resurrection, is agreeable to Scripture, or reconcileable with sound philosophy, or consistent with what we know of the constant change of substance from continual waste and continual renewal in the human frame!

With respect to the *sameness of our bodies*, it seems clear enough, that a man's body is called *his* from its union with his soul, and the mutual influence of the one on the other. Any one of his limbs, he calls a part of his body, or a part of himself, on account of its connexion with the rest of the body, and with the mind. If the limb were cut off, he would no longer call it, properly, a part of his body; but would say, that it *was* so, and is no longer. And his whole body is considered as the same, and as his, from year to year, not from its consisting of the same particles of matter, (which it does not) but from its belonging to the same soul,—and conveying feelings and perceptions to the same mind,—and obeying the directions of the same will. So that, if, at the resurrection, we are clothed with bodies which we, in this way, perceive to belong to us, and to be ours, it signifies nothing, of what particles of bodily substance they are composed.—Pp. 91, 95.

What constitutes personal identity, is a question which we forbear to agitate: and we entreat our readers to consult the immortal Expositor of the Creed, "the very dust of whose writings is gold," for an unanswerable refutation of the opinions of the author under review. It is quite delightful to refer to an authority so full, so satisfactory, so intelligible, and so *scriptural*. We give the concluding words of his able exposition.

“ We can no otherwise expound this article, than by asserting that the bodies which have lived and died, shall live again after death, and that **THE SAME** flesh which is corrupted shall be restored ; whatsoever alteration shall be made, shall not be of their nature, but of their condition ; not of their *substance*, but of their qualities. Which explication is most agreeable to the language of the Scriptures, to the principles of religion, to the constant profession of the church, against the Origenists of old, and the Socinians of late.”

We thus dismiss our Country Pastor. Let him not mistake *paradox* for *piety*, or *novelty* for *wisdom*, and he may yet become a useful writer.

ART. II.—*Pastoralia, a Manual of Helps for the Parochial Clergy.*
By HENRY THOMPSON, M. A. of St. John's College, Cambridge ;
Curate of Wrington, Somerset, and formerly Assistant Minister of
St. George's, Camberwell. London : Rivingtons. 1830. Pp. 439.
Price 9s.

THE classical maxim, *Labor ipse voluptas*, is in nothing more forcibly exemplified, than in the duties and feelings of the parish priest. It will not be denied, that the conscientious discharge of the pastoral functions is attended with labour, both mental and bodily, in proportion to the extent and the necessities of the flock ; and we confidently appeal to our clerical brethren, for the truth of the assertion, that the inward satisfaction, arising from the faithful performance of their ordination vow, is equalled only by the prospect of the reward, which is in store for them hereafter. Even the important and difficult duty of visiting the sick, which cannot at first, from its very nature, be otherwise than extremely irksome to a sensitive mind, is gradually raised into a source of unspeakable delight ; and the happy results, which it is eminently calculated to produce, afford an abundant compensation for the shock to which the feelings are occasionally exposed in the discharge of it. The painful sensations, moreover, which the impenitent condition of the sick and the dying naturally elicits, are less frequently excited, where a regular habit of pastoral visitation is pursued. That this is no less required of the Christian minister, than attendance upon the sick, is manifest from the whole tenour of the Epistles to Timothy and Titus ; and the constant intercourse which is thus kept up between the Clergyman and his parishioners, cannot but be productive of harmony and good neighbourhood among themselves, of a regular and decent appearance in the House of God, of a vital principle of religion, and of that systematic piety and goodness, which never fail to “ bring a man peace at the last.”

For the performance of the clerical duties, it is clearly impossible

that any specific plan should be laid down. Differing circumstances, habits, customs, and ideas, will render a line of ministry, which is admirably suited to the wants of one parish, equally unsuited to those of another; and even individuals of different characters and dispositions, cannot be dealt with in the same way. Several valuable treatises, however, have been written by some of the most pious of our Divines, for the purpose of directing the Clergy in the general outline of their duty, more especially with respect to their own personal deportment, and their pastoral intercourse with their flocks. Of these, the "Clergyman's Instructor" contains a valuable collection; and a most excellent volume, on the subject of the "Clergyman's Obligations," has been very lately added to the list by Bishop Mant, which we recommended, in a late number of our Journal, to the notice of our readers. Still each and all of these treatises are limited in their object, and confined to some particular department of clerical duty: and a manual was still wanting, which might embrace, at one view, a complete and comprehensive epitome of the pastoral character and obligations. This desideratum is at length supplied by Mr. Thompson, in the admirable little volume before us, than which a more useful and appropriate present could scarcely have been made to his professional brethren. Its plan is well conceived, and thoroughly digested; and we were surprised to find so great a mass of instruction comprised within the compass of a pocket duodecimo. It forms an universal Clergyman's companion to the closet, the study, the sick room, and the pastoral walk; wherein he "may read at any time his duties and prospects in the very words of Inspiration;—find a prayer applicable to any professional situation;—a text, chapter, argument, collect, prayer, ejaculation, adapted to the circumstances of individuals;—a sketch of a sermon for meditation in his walks; or the title of a book, which may assist him in any branch of his profession."

The "*Pastoralia*" is divided into two parts; of which the former contains, 1, a Scriptural View of the Clerical Duties; 2, Prayers for the Use of the Clergy; and 3, a Scheme of Pastoral Visitation. In the first of these sections, the example of Christ, his ministerial precepts, and the general obligations of the Clergy, are set forth in the very words of Scripture, by means of texts and passages, selected and arranged under proper heads, from various parts of the Bible. The prayers for the Clergy are composed in scriptural or liturgical language, and adapted to the most probable situations in which a minister is likely to be placed. We subjoin the following as a specimen:

Prayer on entering the Pulpit.

Lord, grant unto thy servant that with all boldness he may speak thy word. Give me, O Lord, a mouth and wisdom, that I may not be dismayed, but declare thy will to thy people, whether they will hear, or whether they will forbear;

that I may be able, by sound doctrine, both to exhort and to convince the gainsayers. But let every man be swift to hear, and to be a doer of the word, not a hearer only, that we all may be blessed in our deeds, through Jesus Christ our Lord. Amen.—P. 40.

In that part of his Scheme of Pastoral Visitation which relates to the sick, Mr. Thompson has proceeded upon the opinion adopted by Bishops Mant and Coleridge, that the office, in the Book of Common Prayer, was not to be used throughout at one time, or with the same individual: that this order is, in fact, a model, rather than an indispensable form to be used upon all occasions. The office, however, is by no means to be superseded, but to be adapted to such particular cases and circumstances as may continually arise. Making, therefore, the Church Exhortation his guide, our Author has founded his instructions upon an analytical consideration of its contents, and furnished a plan of inquiry into the state of the patient which may be pursued through several visits. Commencing with instruction respecting the end and design of sickness, and proceeding with an enforcement of the duties of the patient, and an examination of his faith, his repentance, his charity, and forgiveness of those who have offended him, we arrive at that period when the minister is directed to admonish him to make his will, and set in order his worldly affairs. The Exhortation, to this effect, is as follows:—

Being now in peace with all men, and, as I hope, with God, you must now, for a moment, return to the concerns of this world. It has, perhaps, few attractions for you now, and this is right as well as natural. But the concerns of the next world depend on those of this; and, therefore, he who is most anxious that his account should be there passed with profit, will provide for this result while here. Your property is one of the means which God has entrusted to you for his glory, and for which he will call you to account. See then that it is so bestowed, that you may stand clear of all unjust partiality or unkindness. Set your house in order. Leave nothing to be done after your departure which might have been done by yourself before.

Especially take means for the payment of your debts. Owe no man any thing, but to love one another. Let your conduct in the first place be strictly just, a pure offering to a God of justice. And let your heirs and executors be informed of what is owing to yourself, that no injury be sustained by your means.

Let your sickness be sanctified with active charity. Break off your sins by righteousness, and your iniquities by shewing mercy to the poor. If a brother or sister be naked, and destitute of daily food, and you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Such is not the charity which Christ requires. It is true, your own creditors and family have the first claims, and if the latter are poor, they must receive all that remain from the former; but when God has blessed you with a superfluity, it is your duty to give a portion of it to those that want it. For blessed is he that considereth the poor; the Lord will deliver him in time of trouble; the Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies; the Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.—Pp. 95—97.

The next step is an exhortation to general confession, and the absolution subsequent upon such confession; which it will be advisable to follow up with such admonitions and exhortations as may tend to preserve the patient in that holy frame of mind, to which, by God's blessing, he has been brought.

A variety of appropriate prayers for special occasions are supplied by Mr. Thompson, together with a selection of psalms and ejaculations. He has also recommended some useful and excellent books for the instruction and consolation of the sick; and compiled an excellent office, to be used, in case of death, with the friends of the deceased: and another for those who have recovered from sickness. We have, however, one subject of complaint; and whether it has arisen from design, or from oversight, we are sure that it will meet with due consideration whenever a second edition of this Manual, in other respects so entirely complete, shall be called for. How comes it, then, that we have not a single sentence respecting the "Communion of the sick?" The subject is confessedly a difficult one; but our Author is not the man to be affrighted by difficulties. He grasps his subject with a comprehensive mind: and where advice is given, it is sure to be founded on deep thought, sound reasoning, and just discrimination. With the enlightened views which he has taken of the Lord's Supper generally, in his twenty-eighth Outline, he can have been at no loss for some solid direction respecting its administration to the sick. We cannot forbear quoting, by the way, his note on the distribution of communion-money, which is calculated to produce a most beneficial effect.

If there be any, who, in the most terrible sense of the words, are in danger of "eating and drinking their own damnation," it must be those who come merely with the view to receive the alms of the altar. I should have taken some notice of this subject in the Outline, did I not think it better respectfully to recommend to those into whose hands this volume may fall, an immediate abolition of this dangerous snare of souls. Where the communion money is distributed at the altar, it is scarcely possible but there should be some communicants guilty of this fatal sin; but even where it is divided among the poor at large, it is too often regarded as a premium for attendance or for absence—bad enough, either way. I have myself *witnessed* the evil effects of this system; and, in consequence, I have long since applied the alms of the altar to THE SICK ONLY, who *must* require them, and who cannot understand them in any other light than as a seasonable relief. If I may be allowed to extend a note which some may deem already too prolix, and others wholly impertinent, I will add that I have found the greatest benefits result from the application of this money, not *directly* to the sick, but to the purchase of such articles as a medical adviser, or obvious circumstances, might suggest. It will astonish those who have not tried the experiment, how much real good of this nature a small sum will effect.—*Note*, pp. 304, 305.

From the visitation of the sick, Mr. Thompson proceeds to the subject of general visitation, and provides for the instruction of the ignorant, the careless, and the wilful; of unbelievers; of the presump-

tuous, self-righteous, or over-confident; and of the melancholy and despondent. We have little choice for selection, where all is equally good; and, moreover, our limits warn us to bring our remarks to a close. The Second Part of the work consists of fifty-six Outlines of Sermons, one for every Sunday in the year, together with Christmas-day and Good Friday, and two on occasional subjects; and of a list of theological works, arranged under appropriate heads. We were favoured with an outline of a sermon, on the same plan with those in "Pastoralia," for insertion in our last number, to which, therefore, we refer our readers. Those in the work itself are so connected, as to form, in conjunction with the scheme of pastoral visitation, a single outline of doctrinal and practical divinity; and, also, to explain difficulties, and improve occasions arising out of the seasons and services of the Church. Many of the Outlines, also, contain ample matter for the construction of a series of discourses, or for a renewed treatment of the subject, in a different point of view, at a future opportunity. With respect to the list of books, it will suffice to remark, that they exhibit a valuable storehouse of theology, both for the student and the divine.

"We cannot lay aside our pen, without offering our sincere thanks to Mr. Thompson, for his highly useful publication. The brief sketch which we have given of its contents, will, we trust, be amply sufficient to recommend it to the notice of our clerical friends. They will find in it a most serviceable companion in the discharge of their duties, whether private or public, in the closet or among their flock; and we sincerely hope that it will shortly find its way, not into the library, but into the pocket, of every parish priest.

ART. III.—*Jewish History vindicated from the Unscriptural View of it displayed in the History of the Jews, forming a Portion of the Family Library; in a Sermon, preached before the University of Oxford, at St. Mary's, Feb. 28, 1830. By GODFREY FAUSSETT, D. D. the Lady Margaret's Professor of Divinity. Second Edition. Oxford: Parker. London: Rivingtons. 1830. Pp. 46.*

ALTHOUGH the Neologian leaven of modern rationalism and liberalism has lately made its inauspicious appearance in our Universities, it is at least a favourable omen that it has not yet leavened the whole lump; but that one of her sons has stood forth in the sacred cause of the Gospel, to rebut the insinuation, that Oxford has "ceased to be jealous of the orthodoxy of her teachers." This is as it should be. If the Professor of Poetry has thought it expedient to treat the Sacred Volume much in the same way that he would have regarded the mythologies of Homer, or the credulity of Herodotus, it was but right that the Professor of Divinity should

uphold the genuine truths of inspiration, and draw the line of demarcation between prophecy and poetry, between the decrees of God, and the accidental course of human affairs. By what judicial infatuation the former can have been impelled to publish his obnoxious History of the Jews, we are at a loss to imagine; and the attempted justification of his views, in the Preface to his third volume, is still more unaccountable. By the statements therein made, he has immersed himself deeper in the mire; and "in the lowest depth" seems to have found "a lower depth still opening to devour him," in which his struggle to escape has involved him beyond the hopes of redemption.

The shock which the publication of *such* a history, by *such* a man, holding *such* an appointment, has given to all who are interested in the welfare of pure and undefiled religion, has been sensibly felt. Loud, indeed, has been the voice of indignation against so reckless a violation of propriety; and fathers of families are justly incensed at the obtrusion of the venom of scepticism into the unsuspecting hearts of their offspring. We feel it our duty to join in the general cry, and demand the removal of the pestilence from our homes and our little ones, before the contagion has spread abroad the seeds of a religious mortality. With this view, we shall lay before our readers, without note or comment, a copious extract from the able exposition of the pernicious tendency of these volumes, contained in the Sermon of Dr. Faussett.

To charge the author with infidelity, strictly so called, or to suppose him actuated by any motives hostile to revelation, would, I am well convinced, be as truly unjust, as it would be obviously uncharitable and unnecessary. But notwithstanding a profession of reverence for divine truth, (the sincerity of which I am by no means disposed to question,) and various instances, in which the particulars of the sacred story have been unobjectionably stated, it is not too much to assert, that a spirit of cavil and irreverence pervades the work; that its general tendency at least is sceptical. It evinces a constant disposition to discuss the probability of miracles, to dispense with the Divine agency, wherever a secondary cause can with any probability be suggested; to obliterate, as far as may be, the prominent features of distinction between God's peculiar people and the general mass of mankind; to humanize, if I may so express it, a history, which is utterly incredible and inconsistent on human principles. The inspired Scriptures are habitually treated as if they were a mere portion of oriental literature: there is almost as little ceremony used in questioning the accuracy of the narrative, in insinuating the liability to error, or in adopting what may appear a preferable solution, as if the works of some profane historian were the subject of discussion, rather than the word of the living God. In short, to adopt an unhappy phrase from the book itself, a "latitude of exposition" is professedly employed, which, as practically explained by the conduct of the work, is far too closely analogous to the unhallowed speculations of German rationalism.

The author should appear to have engaged in his undertaking, labouring under the baneful influence of *three* principal errors; under preconceived views, either wholly or partially unfounded, on *three* points most intimately connected with the religious tendencies of his work. *First*, an exaggerated notion of the

degree in which it is justifiable, I would rather say in which it is even possible, to separate the *political* history of the Jews from *theological* considerations ;—*secondly*, a low and inadequate view of Divine *inspiration* ;—and, *lastly*, a vague idea of the accommodation of religious truths to the progress of *civilization* ; that treacherous theory, by the infatuated reliance on which, the neologist followers of Semler involved themselves in the most revolting impieties, and which, in the case before us, has evidently betrayed an English divine into palpable contradictions of God's revealed word.

I. First, then, a *political* history of the Jews, in the ordinary sense of the expression, and treated according to ordinary rules, is a direct and glaring impossibility.

The early history of the Hebrew nation is one unbroken series of Divine interpositions. Their whole career is conducted in defiance of obstacles insurmountable to human apprehension, or by human means. Their rescue from the power of Egypt ; their protracted existence in the barren wilderness ; their conquest of the more warlike and powerful possessors of their promised land ; their primary consent, and permanent submission, to the unprecedented burdens of their law ; and their eventual preservation from heathenism, notwithstanding their own backsliding reluctance, and the contagion of seductive example ; unquestionably demanded that miraculous aid, which we know to have been administered. Exclude the agency of heaven, and their whole story is obscure, and inconsistent, and incredible ;—cause and effect have no intelligible relation or proportion to each other ;—admit it, and consistency is at once restored. If the Israelites yield to disobedience or idolatry, the meanest of their neighbours, Moabites, Midianites, Amalekites, even the subject and tributary Canaanites, can rise in arms to their discomfiture and degradation. Let them serve the Lord faithfully, and “one” of them may “chase a thousand,” and “the daughter of Zion may shake her head” at the countless hosts of “the great king, the king of Assyria.”

To shrink therefore from the admission of preternatural agency in a narrative, which thus of necessity presupposes it, is just as unphilosophical and unreasonable, as to admit with unhesitating credulity the prodigies of profane history, amid the ordinary transactions of ordinary men. And he who, in the vain hope of more closely adapting his relation to the comprehension of his readers, obscures the lustre, or weakens the effect of the miracles of Scripture, is in truth only rendering it the more *incomprehensible* ; and besides his responsibility in a religious point of view, is obviously compromising his own fidelity as an historian of the Jews.

There is yet another and a very serious impediment to a satisfactory history of the Hebrew nation, *politically* treated. The historical Scriptures have no claim to the character of national annals, recording a regular series of political occurrences ;—they are rather a compendious statement of those events, often wholly insulated and unconnected, which are best calculated to illustrate the attributes of God, as sensibly displayed in the *government* of his peculiar people ;—reduced into their present form by a succession of inspired prophets, from more abundant materials, from chronicles since lost, to which, however, perpetual reference is made ; and selected, we may be assured, entirely for their religious value.

These considerations, it is imagined, will in some measure illustrate and account for (excuse they never can) the prevailing disposition evinced in the work before us, to subject the miracles of Scripture to doubt and discussion, and disparaging insinuation ; to attribute them in part, or even wholly, to natural causes ; sometimes to pass them by unheeded, and to lose sight of the wisdom and power of God, through an undue regard to the policy and resources of frail and fallible man.

A lengthened discussion of the circumstances attending the passage of the Red Sea, and of the various attempts which have been made to explain it on natural principles, terminates in a feeble and qualified admission of the mira-

culous account.—When the bitter waters of Marah were made sweet by the branch of a tree, it is added, “whether from the natural virtue of the plant seems *uncertain*.”—When the fire raged in the camp of the Israelites, as a punishment for their rebellious complaining, it is insinuated that the tents were made of “*dry and combustible materials*,” as if forsooth the fire of the Lord would have been checked in its fury, had they been drenched with water like the sacrifice of Elijah;—and the cautious expression, “it was *ascribed* to the anger of the Lord,” throws still farther doubt on its real origin. If the quails produce a pestilence, “it has been suggested that *quails feed on heliobore* and other poisonous plants, and may thus become most pernicious and deadly food.” The manna (though Moses declares it to have fallen on the camp with the dew) is *decided* to have distilled from the tamarisk. The supply indeed is allowed to be in *part* miraculous. But so favourable an account is afterwards given of the situation of the Israelites in “the most fruitful and habitable part” of the wilderness, where “their own flocks and traffic with the caravans which crossed this region would supply most of their wants,” that the reader might readily suppose, that the manna, now no more mentioned, is no longer required; much less any miraculous preservation of their shoes and garments, to which not the slightest allusion is made either here, or in any other passage. In the victory over the Amalekites, all miraculous agency is unreservedly dispensed with, and the valour of the Israelites is considered to have been encouraged or depressed, accordingly as they beheld the arms of Moses elevated or lowered. What can be more precisely in the same spirit, than, as if in utter forgetfulness of the most explicit promises and declared judgments of God, to represent that, “while, from the sacred reverence in which the lineage of David and Solomon were held, the throne of Judah passed quietly from son to son, the race of Jeroboam, *having no hereditary greatness in their favour*, was speedily cut off from the succession, and adventurer after adventurer contested the kingdom of Israel.”

Not to multiply separate instances of this sadly irreverent predilection for secondary causes and human agency, I will merely remark in concluding this portion of the argument, that it is most perniciously conspicuous in what relates to the character and conduct of Moses himself. So much is said of “the great lawgiver,” his “great mind,” “his wise originality,” “his forming his people,” and “creating his commonwealth;” of what the wretched condition of the Hebrews would have been “had Moses never lived;” of what he effected “by his single genius;” that there is imminent hazard lest the inexperienced reader should insensibly learn to attribute more to “the wisdom of the Egyptians,” than to that “wisdom which is from above;” and practically to lose sight of the almighty Conductor and all-wise Lawgiver of the Israelites, in the unlimited admiration of this more than rival of Numa, Solon, or Lycurgus.

II. After the examples which have been adduced, of the mode in which the miraculous facts of sacred history are brought down to the profane level of a rationalized interpretation, it will scarcely be imagined that the view of *inspiration* which these pages exhibit, include any very high reverence for its dignity or authority. A brief consideration of some of its more prominent features is all that will be required.

Not to contend for that plenary inspiration, that direct suggestion of every word on every occasion, which, adopted in its strict and unqualified sense, tends rather to the gratuitous embarrassment of the advocate of revealed truth; yet assuredly, if we have the highest authority for believing that Scripture is “the word of God,” and that “all Scripture is given by inspiration of God,” it is plain (I here adopt the language of a living ornament of our Church) “that the sacred historians wrote under the influence of the Holy Ghost; which, though it did not disclose to them by immediate revelation those things that might be collected from the common sources of intelligence, undoubtedly directed them in the selection of their materials; and enlightened them to judge of the truth and importance of those accounts from which they borrowed their information.”

In the work which we are considering, the sacred Scriptures are placed

too nearly on the footing of mere Hebrew literature ; and the Apocryphal books are introduced to notice, without any distinct reference to the inferior value of the new authority. — Not to insist strongly on the degrading effect of the modernized terms, *Sheik*, *Emir*, and *Vizier*, repeatedly introduced, — Jacob's *prophecy* is a *poem* ; — the *prophets* are constantly *poets* ; — David himself is excused for adopting "fierce and vindictive" language, as being "the *warrior-poet* of a sterner age." The Judges, the divinely-appointed instruments of mercy and deliverance to Israel, are placed in a degrading light : Samson, even in a point of view absolutely ludicrous. The inaccuracy of the narrative is decidedly asserted in the case of Abimelek and Sarah, and doubts of the same kind are frequently insinuated. Ahab's ill-timed lenity to the Syrians, though sternly rebuked by a prophet of God, is only held to be a "criminal weakness, according to the existing notions." It is maintained, that "the prosperity of the state under David and Solomon *amply justifies* the deviation from the original constitution ;" as if in utter forgetfulness of the declared anger of the Almighty at the projected innovation. It should even seem as if it was not so much by the Spirit of God, as by "the gigantic character of the region and empire of Babylon, by which they were surrounded," that Ezekiel and Daniel are excited to prophesy of "imperial dynasties, and wide and universal monarchies."

III. The vague theory of the accommodation of religion to the progressive state of *civilization*, requires next to be considered. Such importance indeed is attached to it, that to trace it is stated to have been "the design of the earlier history ;"—a design which is of itself naturally subversive of a due regard to the more important truths and higher objects of the sacred volume, and which the story of the Jewish people is not calculated very clearly to illustrate.

Few theories are found to obtain a delusive hold on the mind, without having an apparent basis in some acknowledged truth. Such truth in the present case is the declared condescension to the "hardness of the heart" of the Israelites on one or two points of morality ; those, for example, relating to *divorce*, and the *law of retaliation*. But if it is contended, that the purer principles of the Gospel actually awaited the advance of Jewish refinement, we are soon involved in consequences which neither Scripture nor experience can maintain.

The all-wise Disposer of events could alone determine when that "fulness of time" would come, which should most beneficially introduce the Gospel dispensation, with reference to the condition, not of the *Jews* only, or even of the *Jews* in particular, but of *mankind* at large. In the mean time, these his chosen people were appointed to perform an important part, as the subjects of a temporal dispensation ;—of a law which we are authorized to consider imperfect, not merely as a *condescension* to the stubbornness of the Israelite, but as also *elementary*, and *figurative*, and *introductory* only to "the bringing in of a better hope." Destitute as they were of the covenanted promise of eternal life, and of those sublimer incitements to obedience, which animate the Christian, shall it be with any confidence asserted, that the higher requisitions of Christian morality could have been even consistently engrafted on their law !—or farther, that such promise, depending only on the atoning blood of Christ, could have been consistently given thus early, and under a law confessedly incompetent to attain it ?

It is moreover observable, that, although the prophets gradually spiritualized the Law of Moses, as in preparation for the Gospel system ;—emphatically inculcated the inferiority of ritual observances, when compared with personal holiness, and encouraged that increasing expectation of eternal recompense, which we find to have prevailed ;—the Jews, so far from evincing a corresponding improvement, had rather, for several centuries preceding the advent of Christ, fallen into a state of comparative barbarism. Shall it then be inferred with the author, from this theory of progressive refinement, as developed in Jewish history, that Christianity is "the religion of civilized and enlightened man," and by a consequence, from which there appears to be no escape, that the uncivilized and unenlightened offer little hopes of conversion ? The divine command to

"teach all nations!" assuredly intimates neither distinction nor reserve. "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ is all, and in all."

As it is my leading object to vindicate the sacred canon of Scripture from irreverence and misrepresentation, I am unwilling to extend my remarks to that portion of the history, which, as it depends on merely human testimony, even in the novelties of unauthorized speculation, throws no immediate contempt on an inspired guide. But I cannot altogether abstain from noticing the disappointment, not to say the shock, naturally experienced by the Christian reader, on finding that even the leading and public facts of his Saviour's ministry are not deemed worthy of a place in a history of the Jews. The few cursory observations on the character of Pilate, and the prejudices of the Jews, as calculated to affect his ministry, are no satisfactory substitute;—and the professed exclusion of strictly theological matter offers no apology for the omission of simple narration.—Pp. 8—42.

In the name of all, then, who are impressed with a pious veneration for the religion of their forefathers, we demand that this offensive publication be withdrawn. Surely the publisher, as well as the writer, is bound to suppress, so far as he may yet be able, the circulation of a work so dangerous in its principles; and Mr. Murray will find it to his advantage, even on the score of profit and loss, to cancel it from the otherwise useful and interesting Library, of which it forms a part. We are glad to observe, that a History of the Jews, written with the feelings and the views of a Christian, is about to be published by Mr. Croly; and we trust that so desirable a substitute for Mr. Milman's lucubrations will throw them considerably into the shade.

LITERARY REPORT.

Popular Dialogues between David and Korah. No. I. pp. 12. No. II. pp. 9. Huddersfield: Brook. London: Whittaker. 1830.

HE who would form a just estimate of the value of our ecclesiastical establishment as a plan of moral and religious instruction, will do well to compare the practical effects of the established system with the practical effects of those schemes which have been adopted by seceders. Let him, however, be careful not to regard the *description* of those effects as given by parties concerned, but to form his notions from sober and minute observation of real life.

Whatever credit be allowed to the founders of some of our modern sects for zeal for the good of mankind, experience teaches us that their sectarian

zeal has not been according to knowledge, whatever may be said of the knowledge and principles of some few individuals of those who have been *brought up* amongst those sects. The greater part of those whose education has been confined within their bounds are found to be extremely ignorant, and extremely bigoted. The low and bitter prejudices entertained by the inferior orders of Independents and Methodists against the religious institutions of their country, can hardly be credited by those who have not the means of intimate acquaintance with their mode of talking.

The author of the little work mentioned at the head of this article appears to be well acquainted with the very language and turn of thought much encouraged amongst the lower

orders of those whose religion has been learned in the preaching house and at prayer-meetings. And the reader of the "POPULAR DIALOGUES" will find in the phrasology of "*Korah*" expression given to the envy and hatred much cultivated against every thing connected with the Church as by law established, and by which the quiet church-going parishioner is continually assailed, and the pious efforts of the parochial minister for the benefit of his charge opposed and thwarted. The building, the bells, the Liturgy, the Clergy, are constant subjects of scornful remarks, which, being heard from childhood, without any inducement to question or examine the grounds for such unfavourable notice, are considered as justly applicable to all that belongs to the church; while the extempore effusions of the local mechanic or the itinerant teacher, are supposed to flow from the very impulse of divine influence.

"David" is a sober church-going parishioner, who meets the sectarist "*Korah*" with good sense and scriptural principles, often with the words of scripture, and a reference to texts aptly introduced.

It appears from remarks printed upon the cover of No. II. that a Methodist preacher at Huddersfield has tried the "cap," found that it *fits*, and has appropriated it. From our own knowledge of the language held by Methodists of the lower order in various parts of the country, we are perfectly sure that it is not possible to controvert the matter of fact that "*Korah*," in the "*Popular Dialogues*," utters the very expressions much in use amongst sectaries; sometimes from ignorance, at other times for party purposes.

The following may serve as a specimen of the style and manner in which the dialogue is carried on.

Korah having invited *David* to go with him to "hear a fine man," and *David* having suggested that he never "wanders from his place," and quoted Jude 12, and Rom. xvi. 17, the dialogue proceeds:—

Korah. Well, I do not see how that passage applies to our people.

David. How would you apply it?

Korah. Why, suppose some one or two more of our people in this place were to leave us, and to set up a fresh meeting-house, it would be making a division; and those persons would come under the apostle's meaning and condemnation.

David. So when people divide from you it is the sin of division; but it is no sin of division for you to separate from the Church! Pray, would not those persons that separated from you, who are but a society of very doubtful authority, and still more doubtful utility, be more justified than you are in separating from a Church whose authority and usefulness your founders and leaders never questioned, and none of you can disprove?

Korah. Well, I suppose you know that you have a soul to save: go with me, it may be the last opportunity you may have.

David. I do know that I have a soul to be saved; and I do know also that my soul is as likely to be saved by striving lawfully, (2 Tim. ii. 5.) as by striving unlawfully, or causing divisions. As to this being the last opportunity; if it be so, and I do not go with you, I shall lose nothing.

Korah. But you should go where you can hear the truth.

David. I do so: and I am very sure that if our own minister cannot instruct us in the right way, your teachers cannot. &c. &c. p. 10.

In page 11, *David* puts to *Korah* a few pointed questions, tending to lead to an examination into the practical effect produced upon characters drawn away from the Church by the arts of sectaries. This is an inquiry of no mean importance. Whatever may have been the case in some places at certain fixed periods, we are persuaded, that on an impartial examination into character, sectaries have little ground for boasting on the score of superior regard to truth, meekness, temperance, soberness, and chastity, in those who leave the church to join them, or in those who receive their education amongst them.

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Questions on the Catechism of the Episcopal Church. By C. H. TERROT, M. A. Minister of St. Peter's Chapel, Edinburgh. Edinburgh: Wardlaw. 1829. pp. 59.

In speaking of the above small work, it will only be necessary, in order to give our readers an idea of it,

to quote the author's design, as given by himself in his preface addressed to parents.

When your children appear at chapel, it will be my business, in the first place, to ascertain that they know the Catechism thoroughly and accurately; and when I am satisfied of this, to commence a course of mingled explanation and examination, the object of which will be to explain to them the real nature of the religious doctrines briefly asserted in that formulary, and to direct them to the evidence of Scripture, by which the truth of these doctrines may be proved.

As a directory to guide myself in the examination of the children, I have drawn up the following series of Questions; and I have printed them, that all of you may be enabled to co-operate with me, and to assist your children in preparing for their examination in chapel. This little work consists of Questions upon the Church Catechism, without answers affixed, except in a few cases of particular difficulty or importance. At almost every question, however, you will find reference made to one or more texts of Scripture, and from these texts the proper answer to the question may be easily deduced.

But I would particularly request you to observe, that the repetition of the text referred to is *not* the answer to the question. A child may easily find the texts in the Bible, and commit them accurately to memory, without bestowing any attention on the doctrine they assert, or their bearing upon the question which has been asked. But he cannot deduce from them a short and precise answer, however defective or erroneous it may be, without some reflection or examination. Should the answer be defective, it will then be my business to supply the deficiency, and should it be erroneous, to point out how the catechumen has misapprehended the sense of Scripture. At the same time he must be able to repeat the texts of Scripture, as being the evidence by which he proves the propriety of his answer.

In the case of the youngest children of the class, it will probably be necessary for their parents, in almost every instance, to supply them with a proper answer, while the eldest children may be expected, in almost every instance, to deduce it for themselves. In every case, however, and as a general rule, I would advise that no more assistance be given than is actually requisite, and that every child be urged and encouraged to employ whatever intelligence he possesses in discovering the sense of Scripture. I would also observe

that the following questions are *not*, to be considered as forming the whole that will be asked. As some children fall below the average degree of knowledge, it may be requisite to ask them many more simple and elementary questions than have been here admitted; and as others rise above that average, I may find it expedient to bring out their superior knowledge by questions of greater difficulty.—Pp. 6—8.

The Dying Christian. A Poem. By the Rev. GEORGE BRYAN, M.A.
London: Rivingtons. 1829. Pp. 143. Price 5s.

THIS little book is very well printed, but its contents are scarcely worth such a compliment. Mr. Bryan seems, however, to be a well-meaning man, and we cannot, therefore, blame his intentions, though we dare not praise his poetry. After Pope's verses on the same subject, the present "*attempt to sketch out in a pleasing manner, the doctrines, duties, and influence of religion,*" can be characterized by the only words which the author will think, perhaps, are not expressive of his claims, *a complete failure*. The grammar is defective in some places—the sense wanting in others—the versification apparently made by Vulcan instead of Apollo, the feet being hooked together like links in a chain, rather than blended in the consecutive harmonies of one smooth-flowing current of song. The author has given a few notes on passages which required no illustration; we wish he had written a commentary on the many which do.

What, for instance, does this mean? he speaks of a pardoned and accepted sinner.

And wisdom asks—"Is thine, too, such?"
"If so, 'twould nerve? dilates as much?"

P. 20.

Again—

'Tis true, hath come a cloud, a *film*,
And reason's ray breaks slow and *dim*;
But still remains of light to see
What is the fount the stream will be:
And in our First-Sire err'd, and brought
Pollution o'er weal, will and thought,
A stain of like degree and kind
Will brand the best he leaves behind,
Unless, it be, he could allot
The heritage which he had not.—P. 39.

The sixth and tenth lines of this extract are in a metre we cannot scan; but they are not the only verses of that kind; for, though there be, we believe, six or eight lines in the two cantos, which would not disgrace the Laureate himself, the rest are about as miserable devices as were ever perpetrated by a bard in the frenzy of imagination, or the lunacy of rhyme.

There are six pieces, called "*Stanzas*," appended to the poem, prefaced by the following advertisement:—

I confess, that if, after reading a long Poem, I find no short ones at the end of the volume, I am disappointed. Some refreshment is requisite after "the burden and heat of the day." Many readers of the foregoing Cantos will probably say so; and, as I would not willingly occasion offence or uneasiness, I leave the subsequent pieces with them. The far: may not prove sumptuous; but he is not to be blamed who offers his best, and means well.—Prosper, THOU! the works of our hands upon us. Amen.—P. 122.

These stanzas are almost as good as any ever indited by Sternhold and Hopkins—though not quite. It would have been as well, had they been left in the place whence they have been transplanted. They may edify the readers of the *Christian Guardian*; but in these days, when piety is so common, and good poetry so scarce, it can hardly answer the purpose of a publisher, or a reader, to waste his attention on performances of the kind. Mr. Bryan means well, we doubt not, but his *forte* is not among the Muses.

In conclusion, had we not considered it our duty to lift up our voice against the growing fashion amongst our divines, to print their sermons in rhyme, as well as to state the truth as critics, we would have spared the author the trouble of reading these remarks, which, though apparently harsh, are directed to his benefit.

The Christian Student: designed to assist Christians in general in acquiring religious Knowledge. With Lists of Books adapted to the various Classes of Society. By the Rev. E. BICKERSTETH, Minister of Sir George

Wheeler's Chapel, Spital-square.
Second Edition. 1829. 12mo.
Pp. xii. 661. 9s. 6d. London:
Seeleys.

The Christian Hearer: designed to shew the Importance of hearing the Word, and to assist Christians in hearing with profit. By the Rev. E. BICKERSTETH. 1829. 12mo. Pp. x. 327. London: Seeleys. 5s. Fourth Edition.

It is with the deepest regret that we are impelled to withhold our unqualified approbation from these volumes. They have obtained a wide circulation among a certain class of readers, and they unquestionably exhibit considerable reading and research. Mr. Bickersteth is, we have no doubt, a pious, well-meaning, and zealous man; but his strong Calvinistic tenets render him a very dangerous guide in the study of the Scriptures. On this score we are bound to caution the student against many of the positions which he will find maintained in his writings; and to place them on their guard with respect to many of the books which he recommends. In the general outline, however, of the "*Christian Student*" more especially, he will find much useful information; and, with his eyes open, the directions laid down may be followed with profit.

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Reflections upon the Gospel according to St. John. By W. HEBERDEN, M.D. F. R. S. London: Rivingtons. 1830. 12mo. Pp. 203. Price 4s.

THESE reflections are a sort of running commentary on the leading events and features of St. John's Gospel, and are calculated to prove a useful guide to those who have little leisure for the perusal of the more extended annotations of Biblical interpreters. They are written in a spirit of genuine piety; and the practical observations speak very highly for the religious character of the author. Some ingenious remarks, on points of more abstruse inquiry than are ordinarily discussed in the body of the work, are thrown together in an appendix.

The Gospel the Power of God unto Salvation. A Sermon, preached before the University of Cambridge, on Commencement Sunday, July 5, 1829, and published at the request of the Vice-Chancellor. By T. G. ACKLAND, D.D. of St. John's College, Rector of St. Mildred's, Bread Street, and Lecturer of St. Andrew's, Holborn, London. Cambridge: Deightons and Stevenson. London: Rivingtons and Jennings. 1829. Pp. 32.

THERE is much in this sermon which is deserving of the deepest and most serious attention. From Rom. i. 16, the preacher insists upon certain points of resemblance between the Jews and Greeks of old, and many of the present day, to whom the Gospel is a *stumbling-block*, or who esteem it *foolishness*.

In the temper and spirit and circumstances of the time, may we not (he asks) mark but too surely the traces of a spurious though specious philosophy, subversive of the benefits, hostile to the principles, and derogatory to the honour, of the Gospel of Christ? May we not behold that which, if not actually designed, (and no such imputation is here intended) has a tendency however to crush the religion of the Saviour, and to rear in its stead a system of vague and heartless morality, calculated to generate and to foster much that is untenable in doctrine, and absolutely pernicious in practice? Do we not too often witness a disposition on the alleged ground of deference to what is called the genius of the age, or with the view of unworthily conciliating irreligious opponents, to suppress, or to acquiesce in the suppression by others of those great truths which are the basis of sound evangelical faith? Do we not see principle sacrificed to popularity, conviction to convenience, the fear of God to the fashion of the time, and that which is inwardly felt and acknowledged to be just and right to that which is supposed to be expedient? And so, in particular, with respect to the great and important object of general instruction,—do we not in too many instances find skill in languages, information in literature and the arts, lectures and treatises on the mechanic powers, and laws of motion, on geometry, astronomy, chemistry and the various branches of physical and mathematical knowledge, assumed as constitu-

ting and completing education? Whereas in fact, giving them all due weight and value, these are still but a part, and, as has been well said, “comparatively an unimportant part, of the education of a being who is an heir of immortality, and who therefore should be disciplined for an eternal existence,* and instructed in something beyond the wisdom of the world.”—But when objections of this sort are intimated, we find men of a superior station in life, of aspiring minds, and of undenied abilities and acquirements, (not indeed without a mixture of such as can advance no such pretensions) employing by turns eloquence and wit, ridicule and sarcasm, keen satire, bitter invective, ingenious sophistry, fervid declamation, in support of the system; and to any one who presumes to hint a doubt as to the completeness of its design, or dares to express a wish that the mere earthly mass might be touched with fire from heaven,—these its most distinguished advocates reply, in a tone of measureless superiority, that such opinions are now out of place and out of season; exploded by the intellect of the age, as the result of prejudice and a confined understanding, and as fit only to crump and impose upon superstitious and inferior minds. Thus do we behold men, who, from their talents, their attainments, and their influence, might be wholesome guides and instructors of the people, confining their exertions in their behalf to objects which, from the exclusive pursuit of them, have the effect rather of misleading, and detaching the thoughts from that which is all-important; and of substituting, for the clear light of divine revelation, the dubious and glimmering taper of human philosophy.—Eager to impart or to acquire wisdom, but forgetting or neglecting what is the *beginning of wisdom*: desirous of producing or of becoming a scientific, a learned population, learned *after the rudiments of the world and not after Christ*; stimulating and spiculated by all the incentives of worldly profit and aggrandizement, and unmindful apparently that what a man is in relation to his Creator and Redeemer is the only thing which will signify at the last;—as well the patrons as the pupils of this system appear to be of opinion that the purposes which it embraces are all in all; the ultimate objects of human enterprise; and that the individual who secures these, attains at the same time the chief ends of his present existence:—how far qualified he may be for a future one, seems to be left out of the calculation. Only let the *man* be prosperous, and what the *christian* may be, is a matter of vastly

inferior importance.—Is all this, or is it not, to be ashamed of the gospel of Christ? Pp. 16—19.

Our author then proceeds to point out the folly of being thus ashamed of that which is really the power of God unto salvation; and to urge upon the younger members of the University, the important necessity of seeking that wisdom which is from above, as infinitely superior to all the acquisitions of worldly knowledge. In saying that this sermon is every way adapted to the place in which it was delivered, and calculated to awaken a sense of responsibility in the higher powers, and a just apprehension of the obligations of religion to the students of the University, we do no more than justice to its merits. It is pious, argumentative, energetic, and eloquent; and proves that Dr. Ackland is a well-wisher to the best interests of religion, and firmly attached to the discipline and doctrine of that Church to which he belongs.

Nineteen Sermons concerning Prayer; the first Six shewing the Nature of Prayer, as a Preparative thereunto; the residue a large and full Exposition of the Lord's Prayer. By that learned Divine, LANCELOT ANDREWS, D.D. and formerly Bishop of Winchester. A new edition, adapted for general reading, and prefaced by a Memoir of the Author, by the Compiler of the School Prayer-Book. London: Whittaker. 1830. 8vo. Pp. xxxiv. 322. Price 9s.

"LANCELOT ANDREWS," says Bishop Horne, "was, without exception, the first preacher of his time;" and that his learning was not inferior to his eloquence, the sermons, and other works, which he has left behind him, afford the most ample proof. A selection from his sermons was published some time since by the late Archdeacon Daubeny, to which the volume before us will form a very acceptable companion. We could have wished, indeed, that the editor had softened down the more obsolete expressions,

and rendered them somewhat more in unison with the style and manner of modern composition. It would also have been as well to have given the scriptural texts in the words of the authorized version, which, although it was made prior to the time at which the Sermons on Prayer were written, was still in part the work of Andrews himself; and quotations from any other have something in them unsuited to the ears of the present generation. In its present form, the volume will be of great use to the Clergy, who may find it a profitable auxiliary in preparing a series of discourses on the Lord's Prayer; but the ordinary reader will scarcely be expected to relish the antiquated style in which it is composed. Tautologous repetition and familiar quaintnesses have been now long out of date; and, except to those who make the old divines their study, have little to recommend them.

PREPARING FOR PUBLICATION.

English Prisoners in France: by the Rev. R. B. Wolfe, chaplain, containing observations on their manners and habits, principally with reference to their religious state, during a nine years' residence in the Dépôts of Fontainebleau, Verdun, Givet, and Valenciennes, between the years 1802 and 1812.

The Rev. Professor Lee, is preparing for publication a volume of Sermons, on various subjects connected with Scriptural Interpretation, preached before the University of Cambridge, to which will be appended two dissertations, on the Reasonableness and Excellence of the Scriptures, with reference to the ultra views of Calvinists, Arminians, the modern schools of Germany, and some other modern interpreters of prophecy.

Practical Lectures on the Church Catechism, and an Exercise preparatory to Confirmation. By the Rev. Thomas Adam, Rector of Wintringham, in Lincolnshire.—The Exercise on Confirmation is separately printed, and adapted for wide circulation.

SERMON.

MARK x. 49.

Be of good comfort, rise; he calleth thee.

THE circumstances under which these cheering words were originally spoken, are as follow. Our blessed Lord, going through the towns and villages, on his usual errand of mercy, arrives at Jericho. His fame had long previously reached that place; and a poor blind man, who had doubtless listened, in silent wonder, to the many tales of miraculous healing which could be related of this extraordinary personage, but who, probably, had scarcely entertained a *hope* that his *own* case of woe would ever obtain a hearing from the Saviour of men, eagerly catches the sound of distant tumult, and the noise of many voices which attended the footsteps of Jesus. Nearer and nearer *still* the crowd approaches. Now the multitude rushes close by him. He asks what it meant; and when he was informed that Jesus of Nazareth passed by, he began to cry out, and say, "Jesus, thou Son of David, have mercy on me." Not thinking him of sufficient importance to attract the particular notice of the Saviour, they rebuke him, endeavour to repress his earnestness, and would probably point out the indecorum of so loudly and clamorously attempting to arrest the attention of Jesus, in his progress towards Jerusalem, whither he was now on his way. But all their reproofs were unavailing. He continued to pour forth the prayer he had already preferred, and in the manner which he thought most likely to obtain a favourable hearing; for he cried out the more, a great deal, "Jesus, thou Son of David, have mercy on me." The benevolent Saviour stood still, and commanded him to be called. Some kindlier hearts amongst the multitude are touched with compassion, and the welcome message is carried to the imploring creature, who now dismisses the anxious fears he had entertained, lest the exulting crowd should pass on, with Jesus in the midst, and leave *him* still to mourn over his darkened vision, when, perhaps, the *only* opportunity in which he might have been restored to sight and happiness, had been lost for ever—"Be of good comfort, rise; he calleth thee." Joyfully he obeys the welcome summons, and casting away his garment, is forthwith seen in a beseeching attitude before the Son of God. Jesus inquired his object in so earnestly seeking for mercy; "Lord, that I may receive my sight," was his eager reply. "Jesus said unto him, Go thy way, thy faith hath made thee whole; and immediately he received his sight, and followed Jesus in the way."

Perhaps there is scarcely one amongst the many miraculous cures performed by our blessed Lord during his sojourn in this lower world, and embracing his whole course of good-will to men, which is fraught with more important consequences, or replete with more useful instruction, than the case now before us. In what respects it is applicable to ourselves as Christians, will, therefore, form a profitable subject of inquiry.

I need not, I trust, go so far back to first principles, as to dwell at any length on the proof that we are all spiritually and morally blind.

Our mental vision is clouded and obscured by *original*, as well as actual transgression. We have no occasion to ask, in reference to each other, "Who did sin, this man or his parents, that he was born blind?" inasmuch as we have "all sinned, and come short of the glory of God:" it therefore becomes absolutely necessary that our rebellious hearts be illumined by divine grace. To accomplish this important end, there is only *one* way, and that is, by coming unto Jesus, according to the directions given us in his word. Thus the means are *simple*, but *decided*. It would little have availed blind Bartimeus to have called on *any* other person to restore his sight. It was not Herod, the king, whose presence occasioned the shout of the multitude; it was no august procession of the Jewish priesthood; the passing scene exhibited no glittering display of Roman pomp: the sacred historian relates the simple fact, "that Jesus of Nazareth passed by," the only physician who could perform the miraculous cure; the only *Saviour*, too, my christian brethren, who can open our understanding to discern those things which make for our everlasting peace.

We remark, in the next place, that the blind man did not hear from Jesus himself the encouraging invitation to come to him, but yet the invitation was obeyed as decidedly, and the cure was as effectual, as if he had. The lesson to be learned from this circumstance may be useful to the poor man, who is unable to read the Scriptures of eternal truth for himself, and thus hear, as it were, from the lips of the Saviour, his gracious offers of mercy; but by means of the regularly appointed ministry of the Gospel, the invitation may be as clearly made known, as if the individual should read it in the sun-beam. Yes, my brethren, the very poorest of you hear from time to time, and from Sabbath to Sabbath, that Jesus Christ is the way, the truth, and the life; that no man cometh unto the Father but *by* him; and that if you repent of, and forsake your sins, you shall find mercy at his hands; but that he will in no wise clear the guilty. These remarks will also apply in their full force to those professing Christians, who find the crowd of temporal affairs pressing so heavily upon them, as to leave little leisure for their searching the Scriptures; a duty to which they are, nevertheless, constantly exhorted. But, my friends, remember, I entreat you, that this ignorance of the divine records will form no excuse for you at the day of judgment. Why are ye so troubled and careful about *many* things, when only this is needful, and really essential, to your present and everlasting happiness? To you, then, who are immersed in the cares of time, would we address the language of the text, and say, "Arise, he calleth thee." He would have thee "be of good comfort," and not wearied and exhausted by corroding anxiety about the future; he would still the tempest in thine unquiet heart, and say, "*Peace, be still.*"

There is another description of persons to whom the words of the text are applicable; I mean the afflicted mourner. Art thou bowed down by the heavy stroke of calamity? Hast thou committed to the slumbers of the silent tomb, an object of affection and love? "Arise from thy depths of woe; be of good comfort—he calleth thee,"—he

calleth thee from thy sorrows to himself. If thine affliction shall prove the means of leading thee to the only source of consolation, how great has been the mercy. The way, perhaps, has not yet been perceived by thee, *how* the trial was to promote thy good; but now, behold the Son of God appearing in the midst of the fiery furnace, through which thou art called to pass, and telling thee not only that thou shalt be uninjured thereby, but that thou shalt come out safe, and even purified by the trial. He tells thee to be of good comfort. Hear the Almighty, saying by his holy prophet, "Let thy widows and thine orphans trust in me:"—Weep not for the dead. Arise, and cast off thy unhallowed grief. Exchange the spirit of heaviness for the garment of praise; and thy mental robe of sadness, for the oil of joy and thanksgiving.

Neither is the despairing transgressor excluded from the benefits of this encouraging address. Does the remembrance of your many sins, committed against the forbearance and long-suffering of God, fill your minds with dread, and a fear lest even your repentant tears may not be accepted at the throne of mercy? Hear the voice of inspiration—"Arise, he calleth thee." He has heard thy prayer,—thine earnest petition for spiritual light and direction. He tells you to be of good comfort, and asks what it is that you require of him:—you answer, "Lord, that I may receive my sight; that the eyes of my understanding being opened, I may behold the wondrous things which are written in thy law." And what is his reply? Does he cast you away in wrath? Does he reject your humble petition? Does he leave you in a state of darkness and despair? Oh! no!—if your faith in him be firm;—if you believe from the heart that he is able to do that which you desire of him, then be of good comfort, for he calleth thee, not to upbraid thee for thy former iniquities, but to show thee that fountain for sin and uncleanness which poured from his bleeding side. Arise, then, and wash away thy sins. Repent, and believe the Gospel, and thou shalt be saved.

Are any of you, my brethren, unhappily indifferent about religion altogether? Supine and inactive on the very edge of a fatal precipice? Alas! yours is indeed a most dangerous condition; you are cradled in death's embrace; and if you continue in this awful slumber, your ruin will be unspeakably dreadful; and, remember, it will be *inevitable*; for, to those who despise the riches of God's goodness, and will not submit to his easy and merciful yoke, he will, in the last great and terrible day, address this language—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and, amidst the pealing of the loudest thunder, and the angry glare of the most vivid lightnings, you will be consigned to hopeless, *irremediable* despair. But, you are *now* in the land of mercy; "Awake, then, thou that sleepest, and arise from the dead, and Christ shall give thee light."

The words of my text may also be applied to such as are persecuted for righteousness' sake. Fear not what man can do unto you, even the most powerful of all the enemies of your religion. Look at the display of mercy we are now considering; behold, a greater than even Solomon is there. That glorious Conqueror over death and the grave, who could roll away with the breath of his mouth the mighty stone

which had been placed to secure the door of his sealed sepulchre, (and which the Jews vainly supposed was immovably fixed there) can, with equal facility, roll away, from his persecuted people, the reproaches with which the ungodly assail them. Go on, then, in the strength of the Lord, and in the power of his might. Be of good comfort. Arise, lift up your dejected heads, for your redemption draweth nigh. Consider who it is that calleth thee. It is the mighty God, the Prince of Peace, the everlasting Father.

Here, too, is ample encouragement for the contrite but trembling believer. 'Do you entertain the slightest doubt of the willingness of your adorable Lord to look upon you with compassion? Think you that the most feeble cry for mercy, if it proceed from the heart, will not penetrate his ears through the angelic legions, and the seraphic hosts, who circle his throne rejoicing? Call to mind the deafening shouts, the loud acclamations, which accompanied the departure of the Redeemer out of Jericho, on his way to Jerusalem. The air would be rent by a noise resembling the sound of many waters, and yet a poor blind beggar's petition is listened to, and answered. What a sensation must have pervaded the astonished multitude, when they beheld Jesus standing still, and commanding the suppliant to be called. Oh! how widely different is generally the conduct of men! They feel grateful to any who will take the trouble of silencing their clamorous petitioners. *Not so felt and acted* the compassionate Saviour. Instead of marking with approbation these attempts to discourage the earnest entreaties of this benighted suppliant, he mildly and tenderly inquired of him, what it was that he wished him to do; the answer was soon given,—“Lord, that I may receive my sight.” And Jesus said unto him, “Go thy way, thy faith hath made thee whole: and immediately he received his sight, and followed Jesus in the way.”

From this subject, then, how many interesting and important lessons may be derived;—to how many different classes of persons can these words be addressed—“Be of good comfort, He calleth thee!”—“Arise, then, and shine, for thy light is come, and the glory of the Lord is risen upon thee.” Yes, my Christian brethren, *that* light which was expressly manifested to lighten the Gentiles, and to be the glory of the Israelitish church, has appeared in surpassing lustre in this our highly-favoured country. The Star of Bethlehem has long since risen on our land. British kings have come to the brightness of its rising. We, too, are the honoured instruments, in the hand of God, for diffusing the blessings of pure Christianity over the whole face of the habitable globe. But, my brethren, while we are thus employed, and thus honoured, let us take especial heed that our own souls are warmed by the light of Divine truth. It will nothing avail us that our friends, or our countrymen, or even that we ourselves, should have been engaged in the promotion of the Redeemer's kingdom upon earth, unless we are individually interested in its blessings. As it was no consolation to blind Bartimeus, that the passing multitude could trace the footsteps of Jesus, and be eye-witnesses of the miracles he performed, if he himself continued in darkness; so neither will it be of the least possible benefit to us, even that the whole world should

Flavius Clemens, a cousin of the emperor Domitian, by whom he was put to death for refusing to sacrifice to the heathen gods. When a young man, he is said to have prosecuted his studies at Athens; and it was there perhaps that he sought, among the schools of the philosophers, for a solution of his doubts respecting the immortality of the soul. On this important point he was at length satisfied by Barnabas, whom he casually met, with St. Peter, at Cæsarea; and by the united efforts of these Apostles his conversion to christianity was brought about. From this period he probably maintained a constant intercourse, not only with St. Peter, but with Paul also, when at Rome, and acted under their guidance in promoting the welfare of the christian community in that imperial city. In the mean time the most relentless persecution broke out, and raged with unabated fury for four years under the savage dominion of Nero; during the progress of which his two patrons obtained the crown of martyrdom. By what means Clement escaped a similar fate is uncertain: but he was preserved, by an all-wise Providence, to superintend the reviving interests of the Church at Rome, to the bishoprick of which he had been recently appointed.

With respect to the date of Clement's appointment to the Roman See, there is considerable diversity of opinion among the learned. While most of the Latin Fathers affirm that he was ordained by St. Peter, and, upon their authority, Pearson, Dodwell, and others antedate his episcopacy to the destruction of Jerusalem; Du Pin, Tillemont, and Lardner, on the other hand, following the concurrent testimony of the whole Greek Church, place it between the years 91 and 100 of the Christian æra. Irenæus (*ubi supra*) makes Clement the third in succession at Rome after the Apostles, Linus and Anencletus having preceded him in the bishoprick. So, also, Eusebius: (Hist. Eccl. III. 13, 15, 22.) "In the second year of the reign of Titus (A. D. 79), Linus, bishop of the church of the Romans, after presiding over it twelve years, delivered it to Anencletus. In the twelfth year of Domitian (A. D. 92), having been bishop twelve years, he was succeeded by Clement, whom the Apostle mentions in Phil. iv. 3. Clement died in the third year of Trajan (A. D. 100) having been bishop nine years." With this account Jerome, though a Latin, agrees (*de Vir. Ill. 15*). In order, therefore to reconcile this clear statement of the order and dates of the succession with the declaration of Tertullian (*de Præscr. § 32*) that Clement was ordained by Peter, Epiphanius (*Hær. XXVII. 6.*) conjectures that although he was so ordained, he declined to exercise the office till after the death of Linus and Anencletus. Lardner supposes that Tertullian may have been mistaken; or that, in common with the Latin Church generally, he referred to an ordination to some inferior office in the Roman Church. Neither explanation, however, is very satisfactory. It may, perhaps, be admitted, as a more probable conjecture, that Linus, who is mentioned in 2 Tim. iv. 21, was consecrated bishop by St. Paul, over the Jewish converts at Rome; and Clement, by St. Peter, over the gentile converts, prior to the destruction of Jerusalem; and that, after the death of Anencletus, when the inveterate prejudices between

Jews and Gentiles had considerably abated, the two appointments were united in the person of Clement.

During the episcopacy of Clement, records were kept of all those who suffered martyrdom within his district, and missionaries were appointed to carry the glad tidings of the gospel into those countries where it had not yet been preached. What other means he adopted for the well-being and the extension of Christianity, we have now no means of ascertaining; but there is every reason to believe that the peculiar exigencies of the times were duly provided for by his counsels and his exertions. Some have supposed that he resigned his bishoprick in the year 77, and died a martyr in the year 100; but such a supposition is highly improbable, and altogether at variance with the testimonies of the early ecclesiastical writers. That he suffered martyrdom at all may very fairly be questioned; and at all events, the account which Simeon Metaphrastes has given of his condemnation to the mines, and subsequent death by drowning, is so evidently fabulous, that no credit whatever can be attached to it. It is, in fact, quite as incredible as the preposterous tale, related by the same writer, of the miracle performed at the watery grave of Clement on the anniversary of his decease.* From a passage in his Epistle to the Corinthians, his readiness to lay down his life for the faith, and to run *in the same lists* with his martyred predecessors, is sufficiently manifest; and it may even be inferred that he anticipated such a consummation of his ministry. But the silence of Irenæus and Eusebius, and indeed of all the early Fathers on the subject of his martyrdom, is almost decisive against the fact; and the tradition respecting it, which is of comparatively recent date, is very likely to have originated in the murder of Flavius Clemens, by order of Domitian. Suffice it to be assured, that, if not enlisted in the noble army of martyrs, he has joined the blessed society of the "spirits of just men made perfect," in the mansions of eternal bliss.

In the early christian writings there is frequent and honourable mention of an epistle, which was written by Clement, in the name of the Church of Rome, to the Church of Corinth. Eusebius (Hist. Eccl. III. 16.) calls it a "*wonderful*" epistle, and speaks of it (III. 12.) as being read in churches together with the Scriptures. In some of the ancient catalogues it is placed in the Canon of Inspiration: and it was universally regarded as a document of the highest interest and importance to the Church. It was not, however, till the commencement of the seventeenth century that the Epistle was known to be still in existence. In the reign of Charles the First, a valuable MS. of the Septuagint and New Testament, written in the fourth century, was presented to the Royal Library by Cyril, patriarch of Alexandria. At the end of this MS. Mr. Patrick Young, the King's Librarian, discovered the Epistle in question, together with a fragment of another, said to have been written subsequently by Clement to the same Church. Both the epistle and the fragment were published by Mr. Young, in

* Both these narratives will be found at the end of the first volume of the *Patres Apostolici* of Cotelerius.

1633, at his Majesty's command, with notes, and a Latin translation. At present we shall confine our remarks to the former. That it is a genuine epistle of St. Clement, and the same which was known to the primitive Church, is abundantly manifest from its possession of all those internal marks upon which the question of genuineness is usually and necessarily made to depend. Its subject corresponds with the occasion upon which Clement is said to have addressed the Corinthians:—the citations from it, which are preserved in the works of subsequent writers, are found in it, nor have any references been made to it which cannot be verified;—it contains nothing unworthy of the author to whom it is assigned; and it was unquestionably the production of the age in which it is said to have been written. It must not be concealed, however, that Photius, in his *Bibliotheca*, observes, that there are many things in this epistle which are open to censure; among others that it does not speak with sufficient reverence of the person of Christ; * that it gives implicit credit to the fable of the Phoenix; and that it manifests a degree of ignorance on certain points, which would scarcely have been expected from such a person as Clement. Severe, however, as this criticism may appear, Photius never entertained the least doubt of his claim to the authorship of the epistle; though others have imagined that they amount to a proof of its spuriousness. With respect to the first charge, which, indeed, is the only one of any moment, we shall hereafter demonstrate that it is altogether without foundation. The story of the Phoenix is adduced in illustration of the doctrine of a future resurrection; and as the passage in which it occurs is, in other respects, worthy of attention, we shall give it at length, before we proceed to estimate the due value of the objection.

Κατανοήσωμεν, ἀγαπητοί, πῶς ὁ ἱεσπότης ἐπιτείνονται διηκτικῶς ἡμῖν, τὴν μέλλουσαν ἀνάστασιν ἔσσεσθαι, ἧς τὴν ἀπαρχὴν ἐποιήσατο τὸν κύριον Ἰησοῦν Χριστόν, ἐκ νεκρῶν ἀναστήσας. Ἰδῶμεν, ἀγαπητοί, τὴν κατὰ καιρὸν γινομένην ἀνάστασιν. Ἰμέρα καὶ νύξ ἀνάστασιν ἡμῖν δηλοῦσιν, κοιμᾶται ἡ νύξ, ἀνίσταται ἡμέρα, ἡ ἡμέρα ἀπεισιν, νύξ ἐπέρχεται. Ἰδῶμεν τοὺς καρπούς· ὁ σπόρος πᾶσι δῆλόν τινα τρόπον γίνεται· Ἐξῆλθεν ὁ σπείρων καὶ ἔβαλεν εἰς τὴν γῆν, καὶ βληθέντων σπερμάτων, ἅτινα πέπτωκεν εἰς τὴν γῆν ξηρὰ καὶ γυμνὰ, διαλύει χρόνος· εἰτ' ἐκ τῆς διαλύσεως ἡ μεγάλη δύναμις τῆς πρηνείας τοῦ ἱεσπότου ἀνίστησιν αὐτὰ, καὶ ἐκ τοῦ ἐνός πλείονα ἀΐζει καὶ ἐκφέρει καρπόν. Ἰδῶμεν τὸ παράδοξον σημεῖον, τὸ γινόμενον ἐν τοῖς ἀνατολικῶς τόποις, τουτέστιν τοῖς περὶ τὴν Ἀραβίαν. Ὅριον γάρ ἐστιν ὁ προσονομάζεται Φοῖνιξ· τοῦτο μονογενὲς ὑπάρχον ζῇ ἔτη πεντακῶσια· γενόμενόν τε ἤδη πρὸς ἀπόλυσιν τοῦ ἀποθανεῖν αὐτὸ, σηκὸν ἐαυτῷ ποιῇ ἐκ λιβάνου, καὶ σμύρνης, καὶ τῶν λοιπῶν ἀρωμάτων, εἰς ὃν πληρωθέντος τοῦ χρόνου εἰσέρχεται, καὶ τελευτᾷ· σηπομένης δὲ τῆς σαρκὸς σκληρὰ τις γεννᾶται. ὃς ἐκ τῆς ἱκμάδος τοῦ τετελευτηκότος ζῶον ἀνατρεφόμενος, πτεροφυεῖ· εἰτα γενναῖος γενόμενος, αἶρει τὸν σηκὸν ἐκείνον, ὅπου τὰ ὅσῃ τῷ προγεγονότος ἐστίν, καὶ ταῦτα βασταζών, διανεύει ἀπὸ τῆς Ἀραβικῆς χώρας ἕως τῆς Αἰγύπτου, εἰς τὴν λεγομένην Ἡλιούπολιν· καὶ ἡμέρας βλέπόντων πάντων ἐπιπτὰς,

* Cod. 126, p. 306. Ἀρχιερέα καὶ προστάτην τὸν Κυριὸν ἡμῶν Ἰησοῦν Χριστόν ἐξονομάζον, οὐδὲ τὰς θεοπρεπεῖς καὶ ὑψηλοτέρας ἀφήκε περὶ αὐτοῦ φωνάς.

ἐπὶ τὸν τοῦ ἡλίου βῶμὸν τίθουσιν αὐτὰ, καὶ οὕτως εἰς τοῦπίσω ἀφορμᾷ. Οἱ οὖν ἱερεῖς ἐπισκέπτονται τὰς ἀναγραφὰς τῶν χρόνων, καὶ εὐρίσκουσιν αὐτὸν πεντακοσιοστοῦ ἔτους πεπληρωμένον ἐληλυθέναι. Μέγα καὶ θαυμαστὸν οὖν νομίζομεν εἶναι, εἰ ὁ δημιουργὸς τῶν πάντων ἀνίστασιν ποιήσεται τῶν ὡσίων αὐτῷ δουλευσάντων ἐν πεποιθήσει πίστεως ἀγαθῆς, ὅπου καὶ δι' ὀργέου δείκνυσιν ἡμῖν τὸ μεγαλεῖον τῆς ἐπαγγελίας αὐτοῦ. Λέγει γάρ ποῦ· Καὶ ἐξαιστήσεις με, καὶ ἐξομολογήσομαί σοι. Καὶ ἰκοιμήθην καὶ ὑπνώσα, ἐξηγέρθην, ὅτι σὺ μετ' ἐμοῦ εἶ. Καὶ πάλιν Ἰωβ λέγει· Καὶ ἀνίστήσεις τὴν σάρκα μου ταύτην, τὴν ἀναιτλήσασαν ταῦτα πάντα.

That this account of the Phoenix is fabulous, Tacitus himself declares; though he adds, *aspici aliquando in Ægypto eam volucrem non ambigitur*: and even Herodotus professes himself incredulous respecting the stories which the Heliopolitans told him respecting the phenomenon. At the same time it was very generally believed, and gave rise to divers discussions about the time that Clement wrote; so that it was by no means unnatural that he should adopt it, though a vulgar superstition, as an illustration of the doctrine which he was anxious to establish. Whether he believed it or not was of little consequence: he knew it to be generally believed; and those who did not withhold their credit from a prodigy so remarkable, could not with any reason deny the possibility of a resurrection. It is more than probable, however, that Clement was as credulous as others; but if his credulity is to raise an exception to the genuineness of his epistle, it will be no easy task to vindicate the writings of many others of the Fathers from a similar imputation. Tertullian, Origen, Cyril, Eusebius, Gregory Nazienzen, Epiphanius, Jerom, and several others, have employed precisely the same argument in proof of the same fact; and of course their respective writings, in which their credulity is similarly exemplified, must stand or fall together.

The charge of ignorance depends entirely upon the mention which Clement makes, in chap. xx. of "*worlds beyond the ocean*." In this expression, however, he has merely adopted a mode of speaking, perfectly familiar to the age in which he lived. Thus Seneca calls the British isles *orbem ultra oceanum*; and Virgil calls them *penitus toto divisos orbe Britannos*. Some, however, have supposed that the words in question allude to some country, yet unknown, of the discovery of which, Aristotle, Plato, and indeed the ancients generally, seem to have had some vague expectation. Either supposition will abundantly account for the use of the expression; but perhaps the former is more satisfactory.

Considering, then, the genuineness of the epistle to be fully established, the next point of inquiry is the time when it was written. On this subject there is no less difference of opinion than respecting the date of the writer's episcopacy. In the opening of the epistle it is given as a reason for the delay which had occurred in replying to the letter from Corinth, that they had been prevented by the calamities which had lately befallen them. Those who assign the earliest date to the bishoprick of Clement, or who suppose that he may have written his epistle before he was raised to that office, refer these calamities to the persecutions under Nero; and in support of their

opinion they adduce a passage from the forty-first chapter, which seems, at first sight, to intimate that the Temple at Jerusalem was then standing. Hence they date the epistle between the years 64 and 70 of the Christian era. It is by no means clear, however, that the inference, which is drawn from the passage in question, can be established. Clement, it is true, says, in the present tense, *the Levitical sacrifices are not offered every where, but only at Jerusalem*; but so also does Josephus (Ant. III. 9. 1.), in a passage precisely similar, and where the reference is avowedly subsequent to the destruction of Jerusalem. It may be, therefore, that nothing more is intended, than that such was the appointment of the Mosaic law; and we must look for some other more determinate rules of time upon which to fix a more solid conclusion. Now from the forty-fourth chapter of the epistle it should seem that all the Apostles were now dead; in chap. xlvii. St. Paul's Epistle to the Corinthians is said to have been written in the *beginning of the Gospel*; and again, the Church of Corinth is called an *ancient Church*. These expressions are clearly more suitable to the age of *Domitian* than of *Nero*; and as the letter was confessedly written shortly after a period of persecution, its most probable date is the year 96. Of this date, which is Lardner's, it is a strong confirmation that Irenæus and the other Fathers, who make Clement the successor of Anencletus, agree in fixing it to the time of his episcopacy.

Our limits warn us to break off for the present month. We shall enter upon the examination of the epistle itself, and the other writings attributed to Clement, in our next Number.

THE RUBRICK OF THE CHURCH OF ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D. D. of Magd. Coll. Oxon. London, 1737.

(Continued from p. 240.)

The Ministration of Public Baptism of Infants.

BAPTISM is to be administered upon Sundays, and other holidays, when the most number of people come together, as well that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. Nevertheless, (if necessity so require,) children may be baptized upon any other day.

In the very early times of Christianity, whilst the faithful were under a state of persecution, there was no settled place of administering the rite of Baptism. It was then performed in the rivers, springs, and fountains, which occasioned that which contains the water to be called a *font*. It is commonly placed by the door or entrance into the church, to signify, that by that we are admitted into the congregation of Christ's flock.

And note, *That there shall be for every male child to be baptized, two godfathers and one godmother; and for every female, one godfather and two godmothers.*

By the Canon 29, no parent is admitted to answer for his own child. Parents of children are already engaged under such strict bonds, by nature and religion, to take care of their children's education, that the Church does not think that she can lay them under greater.

It very often happens, that children are baptized at home, by some lawful Minister that can be procured. The Minister, therefore, always asks, *whether the child has been already baptized or no?* If they answer, *No*, then shall the Priest proceed.

Then shall the Priest say, Let us pray. Though the people kneel down here, yet the Priest continues standing.

Then shall the *people stand up*, and the Priest shall say.

Before the two very same prayers in the office of Baptism for those of riper years, we read, *And here all the congregation shall kneel.* And then shall the *people stand up*.

Though there is no direction for the *people* to kneel any more, till **Priest and people* do so after the child is grafted into the body of Christ's Church; yet how often is it seen that they *all* kneel at the *Thanksgiving*, after the *Exhortation*, in which they were designed to express the *elevation* of their souls in their *lifting them up* unto the Lord.

The late Reverend Author of the "Paraphrase, with Annotations on the Common Prayer," page 203, intreats his brethren, to make a small pause at the end of the answers, that the congregation may have sufficient time to kneel down and direct their minds to God, and be ready to join in the following excellent prayers, though one of them is a consecratory one.

When the Minister has taken the child into his hands, if it is a *boy*, he says to the *Godfathers*; if a *girl*, to the *Godmothers*, *Name this child.*

There are some that sprinkle water upon the child at the name of each person of the ever blessed Trinity, the more fully to express that sacred mystery.

The Ministration of Private Baptism of Children in houses.

The Curates of every parish shall often admonish the people, that they do not defer the Baptism of their children longer than the first or second Sunday next after their birth, or other holiday falling between, unless upon a great and reasonable cause, to be approved by the Curate. For this we have the practice of Zacharias, and others;—
"And it came to pass, that on the eighth day they came to circumcise the child." St. Luke, chap. i.

The ministrations of *Private Baptism* are not complied with, without great cause and necessity; but when *need shall compel them* to have it so done, let the Minister of the parish, or any other lawful Minister, with them that are present, call upon God, and say the *Lord's Prayer*,

and so many of the Collects, (the Consecratory Prayer for dedicating the water should be always one,) appointed to be said before in the form of public baptism, as the time and present exigence will suffer.

Water once blessed in so solemn a manner, and used to so sacred a purpose, should be taken care of by the Minister how it is disposed of.

If the child do afterwards live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same parish did himself baptize that child, the congregation may be certified that he did so.

In which case he says, as he would if the child was baptized by any other Minister, *I certify you that in this case, all is well done, &c.*—‘I certify you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses, I baptized this child, who being born in original sin, and in the wrath of God, is now by the laws of regeneration in Baptism received into the number of the children of God;’ and so on to the end of the office.

After the Minister has read the brief exhortation upon the words of the Gospel, the people are apt to kneel down at the Lord’s Prayer; but *neither Priest or people* are to do so, till they are to give thanks unto Almighty God for these benefits, and with one accord make their prayers unto him, that the child may lead the rest of his life according to this beginning.

After which yielding of thanks and prayers to God, *all standing up*, the Minister shall, &c.

As there is no addition printed here to the exhortation, it is easy to turn to it in Public Baptism.

The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves.

This office was thought to be composed by Dr. Griffith, Bishop of St. Asaph.

“In 1662, in a Convocation of the Clergy then held, he concurred effectually in drawing up the Act of Uniformity, and making certain alterations in the Common Prayer then set out.”—*Athenæ Oxonienses*, Vol. II. p. 271.

This is an office, that is so seldom used, that whenever it is, more than ordinary care is commonly taken about it. The persons are before-hand examined, whether they be sufficiently instructed in the principles of the Christian religion, and able to answer for themselves, when they take this great charge upon them.

All sureties are equally obliged to be thus qualified, who take upon themselves the trust of answering for others; as these are required to be, when they come to answer for themselves. The Gospel is the discourse our Saviour had with Nicodemus, touching the necessity of Baptism, and which is followed by an admirable exhortation of the same nature, taken out of several parts of Scripture.

It would be very useful for all persons to read this ministration carefully over before they come to be confirmed.

A Catechism, that is to say, an Instruction to be learned of every Person, before he be brought to be confirmed by the Bishop.

Since children, in their baptism by their spiritual parents, engage to renounce the devil and all his works, to believe in God and to serve him, it is fit they be taught, so soon as they be able to learn, what a solemn vow, promise, and profession they have made. Accordingly, after the offices appointed for baptism, follows this *Catechism*, which is an instruction first taught and instilled into a person, and then repeated upon examination, which sort of examination we frequently meet with in holy writ.

"Are ye able," says our Saviour to James and John, (Matt. xx.) "to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"—They say unto him, "We are able," *i. e.* We can with courage undergo affliction and persecution. And in St. John, we find him questioning Martha, much after the same manner. "Believest thou this; or, dost thou believe this?"—She saith unto him, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." And in the Acts of the Apostles, "If thou believest," says Philip to the Eunuch, "with all thine heart, thou mayest be baptized."—And he answered and said, "I believe that Jesus Christ is the Son of God;" *i. e.* I believe all the prophecies of the Messiah to be fulfilled in Christ, and consequently that he is the Son of God.

There are some Ministers who choose to examine the youth sent to them, out of the pulpit; for though the time and labour which is spent about preaching, is much more profitably bestowed in *catechising*; yet the adult part of the congregation, especially the more zealous and precise part of it, who cannot but own that they receive the greatest benefit from it, are found not to attend so constantly, when this duty is performed only from the reading pew.

The Curate of every parish shall diligently, upon Sundays and holidays, after the Second Lesson at Evening Prayer, openly instruct and examine so many children of his parish sent unto him as he shall think convenient.

This order does not oblige Ministers to catechise every Sunday or holiday, but only as often as need requires, according to the number of children sent. In parishes where the inhabitants are very numerous, they may catechise often; otherwise the time of Lent may be sufficient, in imitation of the primitive Church, which had their solemn catechisings during that season.

There are several houses in the country, beside hamlets, that are at a great distance from the Church. If children were to be catechised every Sunday, and the Catechism explained to them as required, those that live so remote from the Church, could not spare time, especially in the winter, from their daily business; but would easily be induced to excuse themselves from attending at so long a service.

This duty is performed in the midst of divine service, that the presence of masters and parents might be an encouragement to their servants and children to a diligent performance of their duty therein.

The Order of Confirmation, for Laying on of Hands upon those that are baptized, and come to years of discretion.

This solemn rite is called *Confirmation*, from the happy effects it has in the strengthening and establishing us in our most holy faith, which faith we are to be able to give an account of before we are admitted to this solemnity. All sureties, therefore, should take care that the persons they are engaged for should be instructed in the nature of their baptismal covenant, in order to be released from the securities they had given. "This Confirmation is a divine and apostolical institution; it is a man's owning that debt in person which passed upon him in baptism by representation, and his ratifying the promises of his sureties, by his personal acknowledgment of the obligation. "It is also expressly instituted for the collation of those peculiar gifts and assistances of the Spirit, by the imposition of episcopal hands, which the Rubrick represents as requisite to bear him through his Christian course and conflict with comfort and success; for till a person be confirmed, he cannot regularly and ordinarily partake of that high and soul-supporting ordinance, the sacrament of the Lord's Supper. If the high importance of the ordinance itself, and the vast number of persons whom it ought to pass upon, be duly pondered, it will be found next at least to a necessity, if at all short of it, that there should be Episcopal Visitations more than once in three years, if it were only for the sake of *Confirmations*, especially since the judges of the land think it not too much for them to go to two circuits yearly. And some are apt to think that no less care and labour ought to be employed in carrying on the discipline of the gospel than in dispensing the benefits of the law; for certainly the importance of the former, with those who think men's souls ought to be regarded in the first place, is no ways inferior to that of the latter; at least, many wise and good men of the Clergy, as well as others (who hope they may lawfully wish what they pretend not to prescribe), have thought the proposal not unreasonable."—*South's Sermon*. Vol. V. pp. 35, 36.

It is but too true that there are, as this Reverend Doctor says, too few Confirmations; and when there are any, they are at such few places, that ministers, parents, and sponsors, are willing to lay hold of the opportunity of sending such children, and so many, that the responses are not audibly made, there being very little regularity. And though it is said, *Upon the day appointed, all that are then to be confirmed, being placed and standing in order before the Bishop*, there is very little else but noise and confusion.

At the Restoration, the Rubrick at the end of this order ended thus:—

And there shall none be admitted to the Holy Communion, until such time as he can say the Catechism, and be confirmed.

But now it runs much more convenient;—

And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of Matrimony. First, the Banns of all that are to be married together, must be published in the Church three several Sundays or Holidays. If the persons live in different parishes, whether they have any legal settlement or not, they are to be asked in both parishes where they then reside: as M. N. of — and O. P. of —

By the Canon Law, every traveller is a parishioner the time that he stays in the parish, only he is not liable to be kept by it when he falls into poverty. There was a certain person, who desired to be asked where he had a legal settlement, though he had taken a house, and lived in another parish for a considerable time; but that minister satisfied him at last that he was entirely under the care of the minister where he then dwelt.

The Banns are, for the most part, forbidden before the third time of asking; but we have already observed, they are not to be denied till the persons are marrying.

Their being asked, gives notice to any person, that if he knows any cause he is to declare it; *i. e.* he is to speak to the minister out of divine service, and let him know that he has a reason to allege when the persons come to be married.

At the day and time appointed, the persons shall come into the body of the Church, and there standing together, the man on the right hand and the woman on the left.

Some have thought that they are so placed, because the woman was taken out of the left side of Adam.

The Priest shall say. Then, at the end of this prefatory exhortation, it runs thus:—Therefore, if any man can shew any just cause why these two persons may not be lawfully joined together, let him now speak. If any man do THEN allege and declare any impediment why they may not be coupled together in matrimony by God's law, or the laws of this realm, and will be bound, and sufficient surties with him to the parties, or else put in a caution to the full value of such charges, as the persons to be married do hereby sustain, to prove his allegation; then the solemnization must be deferred.

The impediments are, a preceding marriage; precontract; consanguinity or affinity; want of the consent of parents or guardians, if under age (widows excepted); natural incapacity of body, in either sex.

If no impediment be alleged, then shall the Curate say unto the man.

Then shall the Minister say, Who giveth this woman to be married to this man?

The Minister receiving the woman at her father's or friend's hands.

The foundation of this seems to be a care for the female sex, who are always supposed to be under the tuition of a father or a guardian; and as it often happens that they are left to the care of a mother, or some female relation, it has been seen that they have been given away by them.

And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand.

In which it has been said that there is a vein that comes from the heart, and which folds itself with other veins there.

Then the man leaving the ring, &c. They shall both kneel down, and the Minister shall say.

N. B. Neither in this solemnization form, nor in the order for the burial of the dead, nor in the thanksgiving of women after childbirth, does the *Minister kneel down at all.*

Then the Minister or Clerks going to the Lord's Table, shall say or sing this Psalm following.

Or this Psalm.

It is done *alternately*, let it be which it will; but the *last* is the most proper psalm to be used, whenever the prayer is omitted, where the woman is past child-bearing.

It is convenient that the new married persons should receive the Holy Communion, at the time of their marriage, or at the first opportunity after their marriage.

It is become so mighty fashionable for persons of any figure, not to regard this serious and useful instruction, though in a matter of the last consequence, that they should choose rather to pay for such licences or dispensations as will marry them at any time or in any place.—(To be concluded in our next.)

THEOLOGICAL STUDIES.

NO. VII. BISHOP JENKINSON'S LIST.

Recommended to Divinity Students, educated at the licensed Grammar Schools in the Diocese of St. David's, and intended to serve as a guide to direct them in their studies both before and after their admission to Holy Orders.

Novum Testamentum Græcum.

Schleusneri Lexicon.

Parkhurst's Lexicon.

Gisborne's Survey of the Christian Religion.

Locke on the Understanding.

Watts's Improvement of the Mind.

Bacon's Advancement of Learning.*

Grotius de Veritate Rel. Christ.

Doddridge on the Evidences of Christianity.

Archbishop Synge's Gentleman's Religion.

Horne's Introduction to the Holy Scriptures.

Enchiridion Theologicum.

* It is almost needless to remark, that Lord Bacon's Advancement of Learning is not recommended to the divinity student as a theological work, although it contains towards the end some admirable observations on the subject of theology, but as a book replete with wisdom, and which, to use the words of an eminent writer, every Christian scholar should have by heart. Lord Bacon afterwards enlarged and composed this work in Latin, and distributed it into nine books. But the Latin is only to be met with in his entire works; at least, I have never met with it printed separately. Locke and Watts, it will be obvious, are recommended, for the purpose of instructing the student in the best method of cultivating the understanding, by guarding him against the errors into which many are betrayed for want of such guides, and which too often render their labour fruitless; and by pointing out to him certain rules, on a due observance of which the beneficial result of his studies so materially depends.

Bishop Wilkins's Natural Religion.
Paley's Evidences.

——— Horæ Paulinæ.

Less on the New Testament.

Burnet on the Thirty-nine Articles.

Stillingfleet's Origines Sacræ.

Pearson on the Creed.

Butler's Analogy and Sermons.

Hooker's Works, especially his Ecclesiastical Polity.

Jenkins on the Reasonableness of the Christian Religion.

Lyttleton on the Conversion of St. Paul.

West on the Resurrection.

Alix's Reflections on the Holy Scriptures.

Powell's Discourses, by Dr. Balguy.

Bishop Van Mildert's Bampton Lectures, being an Inquiry into the general Principles of Scripture Interpretation.

Graves's Lectures on the Pentateuch.

Bishop Newton on the Prophecies.

Berriman's Boyle's Lectures on the gradual Revelation of the Gospel.

Ridley on the Holy Ghost.

Archbishop Magee on the Atonement.

Lord King's Critical History of the Apostles' Creed.

Hammond's Practical Catechism.

Archbishop Newcome on our Lord's Conduct.

Prideaux's Connection.

Shuckford's Connection.

Davison's Discourses on Prophecy.

Dr. Lawrence's Bampton Lectures, preached at Oxford, in which it is demonstrated that the Articles of the Church of England are not Calvinistic.

Barrow's Works.

Chillingworth's Works.

Clarke's Evidences of Religion.

Harmer's Observations on Divers Passages of Scripture.

Wheatly on the Common Prayer.

Shepherd on ditto.

Clergyman's Instructor, containing Burnet's Pastoral Care, and other Tracts on Ministerial Duties.

Bishop Van Mildert's Historical View of the Rise and Progress of Infidelity, with a Refutation of its Arguments.

Bishop Gibson's Pastoral Letters.

Jones on the Canon of the New Testament.

Pritii Introductio ad Lectionem, Nov. Test.

Michaelis's Introduction.

Scott's Christian Life and Works.

Wall on Infant Baptism.

Bishop Marsh's comparative View of the Churches of England and Rome.

Clagett's Discourse on the Holy Spirit. Alix's Judgment of the Jewish Church against the Unitarians.

Puller on the Moderation of the Church of England.

Lardner's History of the Apostles and Evangelists.

Mosheim's Ecclesiastical History.

——— De rebus gestis Christianorum, ante Constantinum Magnum. The same translated into English, by R. S. Vidal.

Burnet's History of the Reformation.

Fuller's Church History of Britain.

Collier's Ecclesiastical History.

Strype's Lives, &c.

Spotswood's History of the Church of Scotland.

Wilson's Hebrew Grammar.

Maschlef's ditto.

Israel Lyon's ditto.

Schroederi Institutiones Ling. Hebr.

Robertson's Gramm. Hebr.

——— Clavis Pentateuchi.

Buxtorfii Manuale Hebr. et Chald.

——— Lexicon Hebr. et Chald.

Bythneri Lyra Prophetica.

Janua Hebr. Ling. Vêt. Test.

Biblia Hebraica, Simonis.

Professor Lee's Hebrew Grammar.

Simonis Lexicon Hebraicum.

To the foregoing List of Books, the following should be added.

Ernesti Institutio interpret. N. T.

Sumner's Apostolical Preaching.

Waterland's Works (or, if the whole Works be deemed too expensive, his Critical History of the Athanasian Creed, and his Importance of the Doctrine of the Holy Trinity.)

Skelton's Deism revealed.

Potter on Church-government.

Jablonski Institutiones Hist. Christianæ.

Collatio Amica de Veritate Rel. Christianæ cum erudito Judæo.

Bishop Kidder's Demonstration of the Messiah.

Dr. Bennett's Works.

Bishop Taylor's Sermons.
Bishop Tillotson's ditto.
Bishop Bull's ditto.
Bishop Sherlock's ditto.

Bishop Secker's Sermons.
Horberry's ditto.
Tottie's ditto.
South's ditto.

*For Commentaries, the following may be recommended.**

*Annotations on the Gospels and on the Acts of the Apostles, by Elsley.
*Annotations on the Epistles, by Slade.
Mant's Bible.
*Hammond on the New Testament.
*Patrick, Lowth, and Whitby.

Macknight on the Epistles.
Critici Sacri.
Poli Synopsis.
Wolfius in Nov. Test.
Koëcheri Analecta in Quatuor Evangelia.

FOR DEACON'S ORDERS.

The Greek Testament, particularly the Gospels and Acts.
Grotius de Verit. Rel. Christ.
Bishop Randolph's Enchiridion Theologicum.
Abp. Syngé's Gentleman's Religion.
Pearson on the Creed.
Paley's Evidences.
Horne's Introduction to the Holy Scriptures.
Burnet on the Thirty-nine Articles.
Burnet's Pastoral Care, and Bishop

Bull's Advice to Candidates for Holy Orders, both of which are contained in the Clergyman's Instructor.
To be well acquainted with the Rubrick, and with every thing relating to the Services of the Church, on which subjects they may derive the fullest information from Wheatly and Shepherd on the Common Prayer, or from Bishop Mant's Common Prayer-Book with notes.

FOR PRIEST'S ORDERS.

The Greek Testament, particularly the Epistles.
Stillingfleet's Origines Sacrae.

Fifth Book of Hooker's Eccles. Pol.
Butler's Analogy.
Mosheim's Ecclesiastical History.

THE CLERGYMAN'S COMPANION.

MR. EDITOR,—It is not, I believe, generally known, that the "Clergyman's Companion in visiting the Sick," which goes under the name of Paley, was not written, nor even compiled by him. He was merely the editor of it in a revised form, with some few alterations in diction, adapted to modern use. It had passed through nine editions at the time when he republished it, though it may easily be imagined from his preface, that he was merely printing the tenth edition of an original work. The fifth edition now lies before me, printed in 1728. With the exception of some few curtailments, and verbal alterations, it is word for word the same as the tract incorporated in Paley's works. The Archdeacon's title is a little modernized; but it corresponds in substance with that of the original. The dedication to Thomas, Archbishop of Canterbury, is subscribed with the initials, J. W. Possibly, some of your readers may be able to favour us with the compiler's name at length.

QUERY ?

* An asterisk is prefixed to those which are more particularly recommended to the attention of the students in divinity.

INTERCESSION OF CHRIST.

MR. EDITOR,—Some time ago, when meditating on the doctrine of the intercession and sacrifice of Christ, and on objections I had heard made against them, I put down the following observations, and send them to you for insertion in your Christian Remembrancer, if you think it possible they may be useful to any of your readers.

I am, Sir, your obedient Servant, U. Y.

It has often been objected against the doctrine of salvation, through the intercession of Christ, why might not God forgive without it, if the offence were proper to be forgiven? Such, however, has been the conduct of God on other occasions. In Numbers xvi. 20—27, we find the Lord bidding Moses and Aaron to separate themselves from the congregation that he might destroy the congregation in a moment; but, upon the intercession of Moses and Aaron, the Lord desired Moses to tell the congregation to separate themselves from Dathan, Korah, and Abiram, so that these offenders only, and those belonging to them, were destroyed. Again, ver. 41 to the end, on the congregation murmuring against Moses and Aaron, as the murderers of Korah and his company, the Lord again commanded Moses and Aaron to separate themselves from the congregation that he might consume them in a moment; but, upon the intercession of Moses and Aaron, the plague, which had begun among the people, was stayed. Again, in Gen. xviii. 23 to the end, we find Abraham interceding for Sodom and Gomorrah, and the Lord yielding to his intercession. Gen. xix. 20, 21, may be considered also another instance of God's decree being altered at the intercession of another. In Gen. xx. 7, we find God speaking thus to Abimelech in a dream: "Now therefore restore the man his wife; for he is a prophet, and *he shall pray for thee, and thou shalt live.*" Here, Abraham is made an intercessor by God's appointment. And in the Exodus of the people of Israel from Egypt, we find Pharaoh begging Moses to entreat the Lord for him, to remove the plagues he and his people suffered; and that Moses accordingly intreated the Lord, and that the Lord did according to the word of Moses. In the Book of Job, xlii. 7—9, we read as follows:—"And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the Lord commanded them; *the Lord also accepted Job.*" Here the Lord appoints Job to intercede for Eliphaz, Bildad, and Zophar; and on his prayer for them they are forgiven. In 1 John v. 16, we read,

“ If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it.” Here pardon is represented as being procured through the intercession of a brother Christian.

The doctrine of the intercession of Christ is then not singular ; it is like to other instances of God’s dealings with man. God has often-times pardoned people at the intercession of others ; nay, appointed persons to intercede for that end. The doctrine is also congenial to our own sentiments. Mankind frequently act on the same principle. Kings, and those in authority, frequently extend mercy on the application and intercession of others, when they would not think it right to grant it on the application of the offender himself. In private life we do the same ; we suffer our friends and families to intercede for servants, and children, and dependants, and think it right to make the offenders sensible, that it is on the intercession of others their misconduct is overlooked. In the case of children, we often *wish* for some one to intercede, thinking it not right otherwise to overlook particular faults ; and sometimes *even ask* others to intercede for them.

There seems therefore nothing, in the doctrine of the intercession of Christ prevailing on behalf of sinners, which should be considered strange, or be reasonably thought objectionable. It is agreeable with other recorded instances of God’s conduct towards his creatures ; it is consonant with our approved conduct towards our fellow-beings. If we consider it right amongst ourselves to yield to the intercession of others, how can we in reason think it objectionable in respect of God ? We pray and intercede with God for our children and others—mankind have ever done so : why object to the prevalence of the intercession of the Son of God ? If we believe in God, we must believe him wise : if we believe the Old Testament to be his word, and a true statement of his dealings with his people, then must we believe his dealings with his people, which have been above quoted and referred to in the Old Testament, to be wise ; and consequently, we should acquiesce in the wisdom of the doctrine of intercession.

To the observation, that the doctrine of the intercession of Christ is consonant to our own approved conduct towards our fellow-creatures, I have heard it objected, that we are not to judge of God’s dealings by our own ;—that we are not to suppose God can be moved by motives like to those of poor frail man. They, however, who thus object to any justification of the ways of God by reference to the conduct of man, as not supposing God to act like his frail creatures, are generally persons, who, frail and poor as they may choose to confess themselves, yet think they are strong enough to work out their own salvation without God’s help, and wise enough to judge his proceedings ; who, though thus seeming to acknowledge that God’s ways are not to be judged by our ways, yet object to the Scriptures of the Old and New Testaments, on account of their containing relations of God’s dealings, which they judge unworthy God, because they are different from what they conceive they should think right to do. This is very inconsistent. Man’s incapacity of judging of God’s dealings is consi-

dered an answer to any *justification* of God's ways; and yet the incapacity of man to judge God's ways is considered no answer to *objections* against God's proceedings. God frequently in the Scriptures appeals to the judgment of them in justification of his ways. "Come," says the Lord in one place, "let us reason together." In another, he appeals to his people to say, "whether his ways are not equal:" in another to say, "what more could be done for his vineyard that he had not done." It appears, therefore, to me very allowable, in *justifying* the ways of God, or *reconciling* them to man, to refer to what in similar cases is approved in man towards his fellow-man. And at all events, what man thinks right in respect to his own conduct, as a parent or governor, he cannot with reason, as it seems to me, object to, as otherwise than right in reference to God, as the parent and governor of the world. It does not therefore hold that man may reasonably *object* to God's proceedings, because not consonant with his own, and this for two reasons,—that the motives and reasons of God's proceedings are not fully or at all made known to him; or supposing them to be revealed, that it is arrogant in the extreme for the creature to set up his wisdom and judgment *against* the wisdom and judgment of God.

ADVICE TO POPE JULIUS III.

Remarks on "Concilium quorundam Episcoporum Bononiæ congregatorum, quod, de ratione stabiliendæ Romanæ Ecclesiæ, Julio III. Pont. Max. datum est. Ex Bibliothecâ W. CRASHAVII, in Theol. Baccal. et verbi div. ap. Temp. London: Bædio.

PERSECUTION failed in the effect anticipated by those who employed it, as the means of sustaining the dignity of the intolerant Church of Rome. Pope Julius III., aware of this, and not knowing by what means, on the one hand, to oppose the Reformation, and, on the other, to strengthen Popery, consulted, in the year 1553, for the purpose of discovering how he might firmly secure the possession of the triple crown, three bishops, who were assembled at Bologna, and who, unanimously, returned an answer, some portions of which it is our intention, in the present paper, to present to our readers. Arrived as we are, at a period in history, when the hands of Protestants require more than ever to be strengthened, and when Popery should be represented in its native form and colours, we regret that our limits will not permit the entire production of the most extraordinary publication which perhaps the collected annals of church history can supply. We feel assured, however, that the passages which we shall quote from "The Advice of the Bishops at Bologna to Pope Julius," will no less edify, than interest, such of our readers as have never heard of it. The work which contains the "*Concilium*" entire, is thus titled, "*Appendix ad fasciculum rerum expetendarum et fugiendarum, ab Orthevino Gratio editum Coloniae, A. D. 1585. Sive tomus secundus scriptorum veterum (quorum pars magna nunc primum e MSS. codicibus in lucem prodit) qui Ecclesiæ Rom. errores et abusus detegunt et damnant, necessitatemque reformationis urgent. Operâ et studio Edwardi Brown. Londini, impensis Richardi Chiswell. 1690.*"

The copy whence our extracts are taken, is not likely to be an interpolated one, as it belongs to the *Bibliothèque du Roi*, at Paris, (B. 1038, vol. ii. pp. 641—650.) They might be taken, indeed, for a cutting and ironical allegory; but the authority for their authenticity is undoubted. The “*Concilium*” is preceded, in Brown’s book, by a preface, in which it is stated that “*Vergerio*,” (at first a bishop and nuncio of the Pope in Germany, and who, at the moment of being made cardinal, was accused of a leaning towards the opinions of the Reformation, which, in fact, he openly embraced a little while after,) “having found this document in the secret archives of the Pope, communicated it at first to his friends, and afterwards published it in his works.” It is also to be met with in the “*Memorabilia Joh. Wolfii, &c.*” vol. ii. p. 549, where it slightly varies from the copy in the work of Brown. M. Barbier, also, the distinguished author of the “*Dictionnaire des Pseudonymes*,” has given his opinion of the genuineness of the “*Concilium*,” in the following note, in reply to some queries on the subject:—

“MONSIEUR,—Le *Consilium quorundam Episcoporum*, etc., me paraît une pièce bien authentique, puisque Brown déclare l’avoir trouvé non-seulement dans les œuvres de Vergerio, mais encore dans les *Lectiones Memorabiles*, en 2 vol. in fol. par Wolfius. Je ne connais rien contre cette pièce.

“J’ai l’honneur, etc.

“Paris, 22, Février, 1821.”

BARBIER.”

The learned *Lorente* has reprinted the “*Concilium*” also, in his work, entitled, “*Monumens Historiques concernant les deux Pragmatiques Sanctions*.” There can, therefore, be no just grounds for doubting the character of this precious article. After having explained to the Pope the necessity of considering, on account of the claims of the Romish Church, as *confidential* what they were about to state, the three Bishops proceed to describe the *Lutherans*, by whom, as was common in the early days of the Reformation, the whole body of Protestants are represented.

It is perfectly true, that the Lutherans admit and acknowledge all the articles of the Apostles’ Creed, the Nicene Creed, the Creed of St. Athanasius; for there is no use in denying (*especially between ourselves*,) what we all know to be true. These same Lutherans will not admit any other doctrine than that which was taught by the Prophets, by Christ, and the Apostles, and they wish us to confine ourselves to the very restricted number (*paucissimis illis*) of truths and customs, which were received from the time of the Apostles, or immediately after them; that we should follow the footsteps of the ancient churches; and that we should reject all the traditions which we cannot show more clearly than daylight, to have been given and taught by our Lord Jesus Christ, or the Apostles themselves. Such are the errors professed by our adversaries. As to ourselves, on the contrary, conforming ourselves to the opinion of your Holiness, we wish that they should believe, and that they should regard as necessary to salvation, all the doctrines, all the traditions, constitutions, rules, and ceremonies, which have successively, up to this day, been introduced into our churches, whether by the fathers, or by councils, or even by individuals animated by a holy zeal.—P. 645.

They next make a profession of the faith, which they add to the traditions, and proceed thus:—

And since we are not able to give any certain proof of it, (for, between ourselves, we have no difficulty in avowing, that we cannot prove that which we believe and teach respecting traditions, and that we have, in this respect, only conjectures,) we, notwithstanding, acknowledge its truth, because the Romish Church teaches it also.—P. 645.

The reason which they give for vigorously opposing the progress of the Reformation is ingenuous enough.

The concern is not then about indifferent things, but about the prosperity and conservation even of your Sec, and of the preservation of us all who are its members and creatures; for, from the time of the Apostles, (we ought to avow it here without disguise, but it must be between ourselves,) and even some years after the Apostles, there was question neither concerning Pope nor Cardinal; it is certain that the immense revenues appropriated to the bishops and priests did not exist; churches were not built at so great cost; there were neither monasteries, nor priories, nor abbeys; much less did they admit our doctrines, our laws, or our present customs; and, indeed, they did not know of the great dominion which we now-a-days exercise over the people; moreover, the ministers of all churches, not excepting the Romish Church, submitted themselves with the fullest accord to kings, princes, and magistrates. Your Holiness may imagine what we should become, if, by an unhappy destiny, we should be replunged into the original state of poverty, of humiliation, and of slavery, and obliged to obey an authority foreign to that of the Church. It concerns us, therefore, as we said before, as a thing of the heaviest importance.—P. 645.

The origin of the power of the Romish Church is thus described: -

We see, in intimately examining this question, that the Church has not acquired the glory, the authority, and the power which it now possesses, but when it had at its head bishops full of address and sagacity, who, on all occasions, pressed the Cæsars to use their authority and their power in conferring on the See of Rome the primacy and the sovereign power over other churches. It appears that Boniface III., amongst others, obtained this privilege from the Emperor Phocas. Besides, we see that the church has, from day to day, gained an increase, from the epoch when cardinals began to be created, the number of bishops to be augmented, and our numerous, and excellent orders of monks and nuns were instituted.

There is no doubt, that these popes, cardinals, bishops, monks, and nuns, by their shrewdness, by their additions to the ancient precepts, by their usages and their ceremonies, made the Church to deviate from that primitive doctrine which it held in its poverty and its humility, and gained to itself, by such means, the credit and authority which it enjoys. We must then, to maintain it in this state, employ the same means which have served to attain it; that is to say, we must use much slyness and sagacity, and must augment the number of cardinals, bishops, monks, and nuns.—P. 645.

It is thus, then, in the opinion of three Bishops, sufficiently distinguished to be consulted on an especial occasion by the Pope, that the errors and abuses which have separated us from the Church of Rome, are not to be dated from the Apostolic times! But we must proceed. The following *morceau* proves that nothing is changed in Spain, and that it is not *incrédulity*, but *faith*, which is dreaded by the Romish Church.

Spain venerates, more than any other country, the person of your Holiness, your laws, and institutions; she is unchangeable. (*nihil innovat, nihil mutat*) by time and circumstances. On this side, therefore, there is nothing to fear; for there are but few Spaniards who have not the Lutheran doctrines in horror; and if there are infidels amongst them, they deny the advent of the Messiah,

or the immortality of the soul, rather than forget your authority, and that of the Romish Church; and, doubtless, this heresy is less dangerous for us than that of the Lutherans. The reason is evident; for, if these Moors neither believe in Christ nor in a future life, at least, they keep silence in general on these subjects; at the worst, they make them the subject of ridicule amongst themselves, but they cease not to obey the Romish Church; whilst the Lutherans, on the contrary, openly declare themselves against it, and make efforts to shake and to overturn the edifice which it has erected.—P. 616.

After this preamble, follow the different means recommended by the three bishops to the Pope, for strengthening his power. The first is, to create in France and in Italy one hundred new bishops, and fifty cardinals, amongst whom there ought to be thirty or forty chosen from the most able and best versed in the knowledge of courts, of politics, and of civil and ecclesiastical power, (*... sagaces, inque aulicis publicisque negotiis exercitissimi, ac Pontificis Civilisque juris peritissimi*) as privy-counsellors: the others ought to reside in their dioceses, to amuse the citizens by games, plays, and entertainments of all kinds, (*omne genus deliciis*); they ought to display great pomp, both in the church and out of it, and appear frequently on horseback in public (*assidue equitando populo sese conspicendos exhibeant*). The result of these truly evangelical measures is thus stated:—

It will immediately happen, that the people, who every where admire this pomp and these ceremonies, and at which the presence of rich men furnishes occasion of obtaining wealth, will submit to the yoke of your prelates; and all at length attracted, some by their own inclinations, others by their interest, will range themselves on your side.—P. 616.

The advice which follows is not less edifying and instructive:—

It is right, then, that your Holiness should take care, that the Cardinals and Bishops should prefer the children of citizens to ecclesiastical benefices (*civium liberis sacerdotia conferant*). That is an admirable way, and the most sure of all, of keeping them in the faith. There are a great number of your flocks who, a long time ago, would have embraced the Lutheran doctrine, if they had not been hindered solely by the motive, which either they or their brethren, their children or their parents, received from the revenues of the Church.—P. 646.

The next thing to be noticed, is the project of sending into France and Italy a great number of priests, of a particular class (*ingentem numerum sacerdotum illorum quos vulgò Chictinos vel Paulinos nominant*).

For, (continue they,) the ordinary priests and monks have in such a way abused the mass, say it in such a hurry, and lead a life so impure and irregular, that it is with reason men will not allow themselves to be persuaded, in spite of all the efforts of our sophists, that an abominable and impious person (*sceleratum et impium aliquem*) can make Christ descend upon the altar, draw souls from purgatory, and give absolution of sins.—P. 616.

Mention is then made of several new monastic orders; these orders having, by confessions, assemblies for worship, and practices which they themselves have introduced, (*quos ipsi introduxerunt*) contributed much to the strengthening of the papal power. Then follow a multitude of directions, of which these are the principal;—To institute new brotherhoods in honour of this or that saint, as Stella had done successfully; to introduce into public worship “great pomp, images, statues, wax-tapers, lamps, the playing of organs, and of

other instruments ; things," add they, " which the people love above all things, and which makes them almost forget that doctrine which is so destructive and pernicious."

[In our next Number, if possible, we will conclude the examination of this precious document ; and, in the mean time, beg our readers to carefully consider the conclusions which must be deduced from what we have already stated.]

AMEN.

MR. EDITOR,—It has been observed, you know, by Wheatly, Dr. Bisse, and others, that the "Amen" at the end of the Confession, Lord's Prayer, Creeds, and Doxology in the Liturgy of the Church of England, ought to be pronounced both by the minister and congregation. As a proof of which opinion they remark that, in these forms, the "Amen" is printed in the same character with the forms, as a hint to the minister that he is still to go on, and, by pronouncing the "Amen" himself, to direct the people to do the same ; but at the end of all the collects and prayers, which the priest is to say alone, it is printed in italic, a different character from the prayers themselves, to denote that the minister is to stop at the end of the prayer, and to leave the "Amen" for the people to respond. In that situation it is to be considered as a part of the form : in this it is subjoined only as an answer.

As a clergyman of the Established Church,—as a sincere admirer of our incomparable Liturgy,—and as one who wishes "all things to be done decently and in order," allow me to ask you, Sir, or, through your valuable publication, some of your numerous readers, Do not the clergy generally omit the pronouncing of the "Amen" at the end of the Confession, &c., and leave it to be repeated by the congregation, or, as is often the case in some churches, by the clerks only ? If so, is not this an omission which ought to be corrected ? Or can any argument be offered to excuse this neglect ? If not, and it appears to be the duty of the minister to pronounce the "Amen" audibly in the places alluded to during the reading of the Liturgy, is it not equally his duty to repeat it with the Lord's Prayer, in the pulpit, before the sermon ?

I am, Mr. Editor, your constant reader and obedient servant,

SCRUTATOR.

JEWEL'S APOLOGY RECOMMENDED FOR PRIEST'S ORDERS.

MR. EDITOR,—Having lately read with pleasure your very just commendation of Mr. Isaacson's edition of JEWEL'S APOLOGY, I beg to suggest whether it would not be very advantageous, both to the clergy and people of Great Britain, if the *Bishops* would require an acquaintance with that admirable work, and a readiness to be examined in it, as one of the qualifications for *Priest's Orders*. When the friends of Popery are endeavouring once more to palm off its impositions upon the public of Great Britain, an acquaintance with such works as the *Apology* of Bishop JEWEL is highly desirable.

I remain, Sir, your obedient servant,

JOHANNES.

A TRANSLATION OF BUCHANAN'S HYMN ON THE ASCENSION OF CHRIST.

By the Rev. J. M. JONES.

Loud shouts of high triumphant praise, Let the glad church exulting raise; See the victorious leader rise, He scales the temple of the skies, And to his Father's bosom flies. His blood-stain'd breast, his wreathed crown, He shows to prove the battle won. The lofty clouds descending meet, Obsequious, at the ruler's feet; Celestial gates of massive gold At his divine approach unfold; The victor and his num'rous train An entrance through heav'n's portals gain. The crystal canopy above Sparkles with light, with joy, and love; Melodious notes by angels giv'n, That breathe the very soul of heav'n,	Swell through the host, and loud pro- claim The King, the King of glory's name. Th' astonish'd world, in full amaze At the stupendous glory, gaze. Hell, pallid, trembles at his word; Death, weeping, falls beneath his sword: Now let the christian warrior fight, With Christ in view, with heaven in sight. O, Holy Spirit, straight descend, Thou art the humble suppliant's friend; Offspring of God and of the Son, Forming the blessed Three in One, Assist us with thy heav'nly light; Arm us for conflict and for fight. In christian panoply array'd, With hopes immortal, undismay'd, May we our glorious Conqueror meet, Laying our triumphs at his feet, And own his victory complete.
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HYMN FOR WHITSUNDAY.

(See the Epistle.)

SEMI-CHORUS.

HARK! a rushing, mighty sound!
See! the heavens asunder rend!
Terror shakes the troubled ground,
As the sacred flames descend.
Round each holy head they play;
Deep in every heart they dwell;
Destin'd, from that awful day,
Truth in tongues unknown to tell!

SEMI-CHORUS.

Who are they that claim our faith?
Who may vaunt such power divine?
Are these sounds the Spirit's breath,
Or babblings of exciting wine?

Men of Galilean birth,
Never may assert the fame,
In every tongue of various earth
The tones of Wisdom to proclaim!

CHORUS.

List the Prophet's awful word:
"The glorious days are near at hand,
When thou wilt pour thy Spirit, Lord,
On every age, and every land."
Thy hand we see, this wondrous hour,
Thy might, and mercy, we adore;
And oh, thy blessed Spirit pour
On us, and ours, for evermore.
St. Abs. *R. P.*

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

HEAT BY DAY AND COLD BY NIGHT.

Genesis xxxi. 40.—"Thus I was; in the day the drought consumed me, and the frost by night."

We found the nights cool and the mornings quite cold, the thermometer varying sometimes 30° between the greatest heat and the greatest cold. The difference was sufficiently sensible to enable us to comprehend the full force of the complaint which Jacob made to Laban, in the above verse; the thermometer, at the end of the month of May, varying in the heat of the day from 98° to 103°.—*Morier's Persia*, p. 97.

MONTHLY REGISTER.

CLERGY MUTUAL ASSURANCE SOCIETY.

Established and Enrolled under Act of Parliament, 10 Geo. IV. c. 56.

THIS Society have issued the following circular:—

This Society does not pretend to offer equal advantages at much lower rates than those of other offices; it is not so much by the cheapness of its rates of insurance, as by the nature of the insurances themselves, which are adapted to the peculiar circumstances of the Clergy, that this Society desires to recommend itself to the notice of the Clergy and their families, as well as to the patronage of the Laity. The object of the Society will be best explained by considering the nature of its insurances, which are comprised under the four following heads, and in each of which it pursues principles, either not acted upon at all by other Societies, or such as are much more to the advantage of the family of the insurer.

1. An insurance whereby a Clergyman may secure for himself a provision, when prevented by sickness or infirmity from performing the duties of his profession; and, thus, if he is a curate, avoid the sad consequences of total loss of stipend, or if he is an incumbent, be enabled to provide assistance in the duties of his parish, without diminution of income.

2. An insurance for endowments of children, whereby a Clergyman or any relative of a Clergyman, may provide for a child of a Clergyman, any sum not exceeding 500*l.* to be paid at 14 and 21 years of age, or certain annual allowances not exceeding 100*l.* nor less than 10*l.* commencing from 10, 14, or 18 years of age, and continuing to 23.

3. An insurance for a life annuity, whereby a Clergyman may make an annual provision for himself, his wife or children, to commence from 25 years of age and other subsequent periods.

4. An insurance for any sum not exceeding 1000*l.* to be paid at the death of the insurer, to his wife or children, or, if he has none, to some

near relative nominated by the insurer.

It may be observed with reference to the first class of insurances above mentioned, that no similar plan for providing relief for the members of any liberal profession, whilst incapacitated by illness or infirmity, temporary or permanent, from the discharge of official duties, has ever yet been devised. The advantage that may result to the Clergy from the formation of such a fund is obvious.

Few young men at their first admission into the Ministry of the Church are apt to take such a prudent view of the casualties incident to human life, as seriously to consider what would be their lot, if blindness, or paralysis, or loss of voice, or some chronic disease, should befall them, whilst curates, whereby they would find themselves deprived of their only income. Fewer still, perhaps, who have prospect of certain provision as incumbents, consider in the time of health, what a comfort it would be to them, when surrounded by a wife and family, and disabled from personal exertion, to have provided beforehand such an allowance as would pay the curate, whom the law compels the incumbent to appoint in such a case, and whose stipend not unfrequently amounts to the whole revenue of the living. Surely that is but a small sacrifice to be made by a young Clergyman, which, upon payment of one, two, three, or four guineas annually, would secure to him at any period of his life a provision during sickness, at the rate of 26*l.*, 52*l.*, 78*l.*, 104*l.*, per ann.

The Directors of the Clergy Mutual Assurance Society, would most earnestly direct the attention of the Clergy at large, and of the younger Clergy in particular, to this most beneficial and interesting portion of the Society's designs, as being the most satisfactory method of establishing a Clergy superannuation fund, of a nature suited to the feelings of men of

education,—a fund, the benefits of which will not be doled out as an alms, but which will have been secured to the insurer as his legal right.

In the next two classes of insurance, those for endowment of children, providing assistance in their maintenance and education, and securing annuities to commence from almost any period of life, the Society has adopted a principle, which cannot fail of rendering its endeavours highly popular; that of returning the premiums paid in the event of the child or person dying before the age at which the payment is to be made or from which the annuity is to commence; for instance, if a clergyman have paid four pounds a year for eight years, to insure to his child 50*l.* at fourteen, and the child die at thirteen, the Society will return 32*l.* being the sum he has actually paid. This arrangement prevents total loss; the Society stands to the insurer, in the condition of a party to whom he is obliged, under the penalty of losing his deposits, to fulfil an engagement to confer an advantage on his child. It may not unfrequently happen, that the accumulation of interest upon the sums so deposited, would, if invested in the funds, produce nearly the sum which the Society is bound to pay to the insurer; but the difficulties attendant upon investing small sums in government or other securities is generally so great, as to prevent most persons from practising such economy; and unless some Society, like the present, undertake the charge of requiring the payments intended for the child's advantage to be regularly paid, that good purpose, which many persons desire to carry into effect, of laying by every year a certain small sum to provide for a child's future expenses, will very rarely indeed be begun, or if begun is likely to be interrupted by the most trivial occurrences.

The last class of insurances is that for payment of any sum not exceeding 1000*l.* to the widow and children of the insurer, or in default of them to his nominee, being a relative. The difference between this and the ordinary life insurance consists in the insurance being limited in favour of the widow and children or nearest

relations of the insurer. The restriction thus made, has enabled the Directors to avail themselves of a recent act of parliament, and to enrol the Society under its provisions, which thereby is entitled to the privilege of investing its capital in government debentures at a fixed rate of interest, and to other important advantages, so that nothing can stand between the Society and family of the insurer, to prevent the sum insured being paid to them directly by the Society, without any deduction whatever. The Directors have already granted many insurances of this nature, and the readiness with which the proposals to limit the insurer's power of appropriating his insurance has been accepted, encourages the Directors to hope that such insurances will become universal among the clergy. It is a primary object of the Society to effect provision for the widows and orphan children of the clergy, but this benevolent purpose would often be defeated in the ordinary mode of insurance.

It is provided by the rules of the Society, that two-thirds of the surplus capital, or profit, arising from the insurances, shall be applied every five years for the benefit of the insurers; the remaining third will be carried to a fund, called the "Fund in Aid," formed by the donations and contributions of the friends of the Society. It is a distinguishing character of the Clergy Mutual Assurance Society, that all its officers, excepting one assistant Secretary, not only act gratuitously, but that they are actual contributors of annual subscriptions to the Society. To this Fund in Aid the Directors most earnestly would ask the support of the clergy and laity; its application must depend necessarily upon its amount, which will be increased by that portion of the profits arising from insurances, which is generally devoted in other societies to payment of salaries and dividends to directors and proprietors. The Directors confidently anticipate that they will hereafter be enabled, out of this fund, to reduce the amount of premiums paid in behalf of distressed clergymen and their families, and, if it should be found advisable, to increase the allowance

to invalided clergymen, and in cases of clergymen leaving large families, to make some considerable addition to the sum payable to their widows and children under policies of life insurance.

The demands upon the Society's resources in the first years of its establishment cannot be great; the Directors have, however, taken the precaution to provide a guarantee to the amount of 10,000*l.* to which the Archbishops and Bishops, and the Directors have subscribed, for the specific amounts attached to their names, which guarantee is enrolled according to the act of parliament.

Local agents will shortly be appointed in the various dioceses, who will undertake *gratuitously* to give information concerning the views, and to forward the operations of the Society. In several dioceses the Clergy and Laity have formed local boards, and established suitable rules and regulations for their proceedings; and the Directors confidently anticipate that, ere another year is past, this example will be followed generally in the several dioceses and archdeaconries of the kingdom. The Directors have

the advantage of possessing the sanction of the whole bench of Bishops, who have concurred in forwarding the design of a Society, which both offers to the Clergy the strongest inducement to attempt individually to make provision for themselves in the time of need; and which also may be found capable of aiding to a very considerable extent the charitable designs of the Diocesan Clergy Associations, in making provision for the education and putting forth into the world those orphan children, who may have no other support but that which a diocesan fund is able to afford.

Those who wish for further information may procure a circular, *gratis*, at Messrs. Rivington's, St. Paul's Church-Yard.

N. B. The Society is open to the Clergy, their wives, widows, or children, all of whom are qualified to be assured members; but persons, being relations by blood of any Clergyman, or of the wife, widow, or child of a Clergyman, may make an assurance in the behalf of the persons to whom they are so related. Sons and daughters of deceased Clergymen are admissible into the Society.

ABSTRACT OF THE PROCEEDINGS OF DR. BRAY'S ASSOCIATES,

For Founding Clerical Libraries in England and Wales, and Negro Schools in British America, &c. for the year 1829.

DURING the past year, very favourable accounts have been received of the progress of Christian education in the schools for coloured children, established by the Associates in Philadelphia, the Bahama Islands, at Halifax, Nova Scotia, and in the neighbourhood of that city. Much Christian instruction is, doubtless, promoted by these schools, and much more good would be effected, if the funds of the Association were commensurate with the requests for its assistance.

Under the judicious agency of the gentlemen in Philadelphia, who, in concurrence with the Bishop of Pennsylvania, are pleased to direct the concerns of the Associates in America, considerable arrears have been recovered, and transmitted to the treasurer. These arrears, by the direction

of the board, have, for the most part, been funded, and a pleasing hope may be entertained, that the original grant made in the year 1767, by the Rev. T. Upcher, of Sudbury, in Suffolk, will more than fulfil the benevolent views by which that gentleman was influenced.

In consequence of the improvement in this part of the Associates' property, the Bishop of Pennsylvania, with the Trustees, have respectfully, but earnestly, expressed a hope, that, by their being authorized to pay a more liberal remuneration to the conductors of the schools in Philadelphia, they might render the education both more effective and more extensive. The Associates, after maturely considering this application, and the merits of other claims upon them, have thought themselves justified in increasing the sala-

ries of the schoolmaster and mistress at Philadelphia; and they do not doubt but the benefits will be seen, both in the improved education, and in the increased number of their American scholars.

In the abstract of last year's proceedings were noticed the declining state and sufferings of Mrs. Cormick, who had long superintended the school of the Associates, at Halifax, Nova Scotia.

That report influenced the charitable feelings of an unknown correspondent, who transmitted to the trustees the sum of ten pounds, to afford some additional comfort to Mrs. Cormick, in her last days. It is satisfactory to be able to state that the kind intentions of the donor were fulfilled. Mrs. Cormick lived to receive and be benefited by the gift; and, after evincing christian resignation, died in christian faith and hope.

In consequence of the improved state of the Upcher portion of the Society's property, the Associates have lost no time in considering how far they would be justified in extending the benefit of that increase. Having, for this purpose, entered into correspondence with the Bishop of Nova Scotia, with a view to ascertain to what school in particular, within his diocese, any additional aid might be most beneficially applied, and the Bishop having stated that, under its present management, he could not but consider the Preston school as of *more importance* than any school for negroes that had ever been opened at Halifax; it was resolved, when the matter had been duly considered by a committee, that, in compliance with the wish of the Bishop, the salary of the schoolmaster at Preston should be augmented according to its necessities, and to the means of the Association, at the discretion of the Treasurer and Secretary.

Of the good management and beneficial results of this school, the most satisfactory reports have, indeed, been received during the past year.

In a letter from the Bishop, his Lordship is pleased thus to express himself:—

"Clarke's school at Preston is every

thing that the Associates can desire, and indeed a pattern for schools. I sincerely hope the New-England Company may continue their bounty to it, of which it is eminently deserving."

The state of the school at Hammond's Plains, Nova Scotia, is very satisfactorily reported in a letter addressed to the Bishop of Nova Scotia, from Mr. William Nisbett, catechist and reader at the Blacks' settlements at Preston and Hammond's Plains.

The Rev. Roger Vietts, in a letter, dated Digby, Nova Scotia, July 31, 1829, and addressed to the Secretary, transmits a favourable account, in general, of the school at Digby. He writes well of the master, but adds, that the progress of the scholars is not so great as it would be, if their attendance were more regular.

Mr. Vietts takes pleasure in kindly superintending this school; and it is not doubted but that he will do what may be in his power to direct it to the most extensive and useful operation.

No account has been received during the past year, from the Rev. Thomas B. Rowland, D.D., of the Associates' school at Shelburn, Nova Scotia. Dr. Rowland, in the last letter received from him, dated October 14, 1828, writes:—

"I have the pleasure to bear testimony to Mr. Roswell Brown's continued attention to the school, with success, as well on Sundays as on the other days of the week."

With respect to the remaining school on the Associates' list, situated at Nassau, New Providence, Bahama Islands, the Secretary had the pleasure of seeing, in England, last summer, the Rev. John Hepworth, who kindly benefits the school by his superintendence, and from him he received a favourable report of its progress. The Madras system of education was introduced by the Associates into this school, some years back, and is now in successful operation. A bill has lately arrived, drawn in favour of the schoolmaster, by the Rev. Andrew Strachan, co-missionary with the Rev. William Hepworth, on which that gentleman certifies that every duty of the schoolmaster has been duly performed.

POLITICAL RETROSPECT.

DOMESTIC. — Our beloved Sovereign's indisposition cast an anxious gloom over the past month; and the mystery which, for a time, was thrown around his sick bed, tended to increase the alarm naturally excited through the country.

The accounts of the revenue for the last quarter present us with a melancholy picture of the state of the country. The deficiency on the present quarter, on comparing it with the corresponding one in last year, amounts to 245,000*l.*; whilst on the whole year it is nearly a million; and, to increase the calamitous statement, the defalcation is principally in the excise duties:—for the quarter, 300,000*l.*; for the whole year, 1,058,421*l.*

A bill has been brought into the House of Commons, by Mr. R. Grant, for emancipating the Jews from their civil disabilities, and putting them, in all respects, on a footing with the christian portion of the community: and, notwithstanding the opposition of the ministry, the motion for the first reading was carried by a majority of eighteen. This opposition, it is expected, will be renewed with increased vigour when it is again brought forward, which it is appointed to be on the 3d of May. The principal arguments urged in favour of the measure are, that as the number of Jews now resident in Great Britain does not amount to more than 27,000, and the benefits of the bill are only to extend to natural born subjects,—supposing them desirous, they must, from the smallness of their numbers, be incapable of working any evil to the country: and this we would pass over; if it is right for the few, it would be for the many: and they have always hitherto shewn themselves, at least during the last few centuries, peaceably disposed persons, as long as they are permitted to heap up riches undisturbed. Another is, that having admitted both Dissenters and Roman Catholics to every privilege the state possesses, it is illiberal to the Jew to exclude him; there is no just ground for considering him an alien; and this produces the questions, Is Christianity an essential

part of our Constitution, or is it not? If it is not, let the truth be at once declared; and let every person, Jew, Mahommedan, or Pagan, be admitted equally to participate in its privileges, and divide its honours: but if it is, surely it must be a strange inconsistency to permit those who are not merely not professors of it, but who are openly and necessarily its enemies and despisers, to be placed in situations that ought only to be filled by its supporters and defenders. How will the Jew magistrate be careful to preserve the Christian Sabbath from profanation?—the day which, it is well known, is chosen by their nation for all feasts and merry-meetings, as not interfering with their worldly business. How can he legislate for the preservation and peace of a Church which he devoutly believes worships an impostor? It is, indeed, startling to find so large a portion of our senators content tacitly to push religion out of the system of government, to introduce, as it may be said, a religious democracy into the country. But civil liberty is the idol of the day; and the liberalist would readily sacrifice his religion and his country at her shrine:—any thing but himself and his own petty sordid interests.

The tranquillity of Ireland, so positively looked for, does not appear: concessions have only increased the demands of the demagogues; the repeal of the union is now loudly clamoured for; and a new Association (consisting of the members of the old Catholic Association,) has been got up to support the pretension. On Easter Monday the Roman Catholics appeared in great numbers at all the vestries held through Ireland, and opposed, in every instance, each item of the sums necessary for the support and reparation of the churches; demanding, in some instances, that the money should be applied to the building of Roman Catholic chapels. The advocates for the measure passed last session confidently affirmed that it would secure the Church of Ireland: she is now gathering the first year's fruits of peace.

FRANCE.—Some differences have

arisen between the royalist and ultra royalist parties. The latter are attached to M. Villele, to the Jesuits, the inquisition of the press, and are warmly opposed to the charter; whilst the royalists, of whom M. Polignac is the leader, are favourable to the charter, to free institutions, to the liberty of the press, as far as can be possibly allowed in France, and to limitations on the absolute power of the sovereign, which the ultra party would willingly bestow on Charles X.

GREECE.—Prince Leopold has formally notified his acceptance of the sovereignty of Greece, merely stipulating that the Allied Powers shall undertake to guarantee the new state from aggression by any foreign power, and in case of such an event, shall grant succours to that country; that there shall be perfect liberty of conscience allowed in those islands that are to be restored to the Porte, to the Greek inhabitants residing in them; that the western frontier may be continued along a line which he points out, considering it indispensably neces-

sary to the security of that part of the state, and that the three Allied Powers shall furnish him with pecuniary assistance till his government shall be enabled to devise means for supporting itself. These points have been satisfactorily arranged, and during the next seven years the Prince is to receive from the three powers an annual sum, which may enable him to pay the interest of any loan he may be necessitated to contract, as well as to fulfil the conditions of those previously contracted. This sum is estimated at a total amount of one million and a half sterling, a seventh part of which the Prince is to receive annually.

SOUTH AMERICA.—Letters from Valparaiso give sanguine hopes of a speedy restoration to tranquillity. The contending armies had entered into a treaty, both generals yielding their authority to Freyere, who was to appoint a junta of three; and this junta was to summon a delegate from each district, who should inquire if the former government violated the charter.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

The foundation-stone has been laid of an intended New Church, at each of the following places:—

BRIGHOUSE, in the parish of Halifax, Yorkshire, by the Vicar of Halifax. Under the direction of his Majesty's Commissioners for the building of additional Churches.

CLECKBEATON, in the parish of Birstall, near Leeds, Yorkshire, by the Vicar of Birstall. Under the direction of his Majesty's Commissioners for the building of additional Churches.

DOWNEND, in the parish of Mangotsfield, Gloucestershire. The building is to contain 1024 sittings, 251 in pews, and 773 free, and to be erected by voluntary contributions, including a donation of 1000*l.* by the Incorporated Society for the Enlargement and Building of New Churches and Chapels.

HALIFAX, Yorkshire, by the Vicar. Under the direction of his Majesty's Commissioners for the building of New Churches.

HAMPTON, Middlesex, by his Royal Highness the Duke of Clarence.

HECKMONDWICKE, in the parish of Birstall, near Leeds, Yorkshire, by the Vicar of Birstall. Under the direction of his Majesty's Commissioners for the building of additional Churches.

WIDCOMBE, near Bath, by the Bishop of the Diocese.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Atkinson, John	Domestic Chapl. to the Earl of Mexborough.
Cooper, William	Chapl. in Ordinary to his Majesty.
Griffith, R. C.	Domestic Chapl. to the Marquis of Bath.

PREFERMENTS.

The King has been pleased to order a *congé d'élire* to pass the Great Seal of the United Kingdom of Great Britain and Ireland, empowering the Dean and Chapter of the Cathedral Church of Exeter, to elect a Bishop of that See, the same being void by

the translation of the Right Reverend Father in God, Doctor WILLIAM CAREY, late Bishop thereof, to the See of St. Asaph; and his Majesty has also been pleased to recommend to the said Dean and Chapter, the Right Reverend Father in God, Doctor CHRISTOPHER BETHELL, now Bishop of Gloucester, to be by them elected Bishop of the said See of Exeter.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barrow, W. D.C.L.	{ Preb. in Coll. Church of Southwell & Waltham, All Saints', R. Lincoln and North Wingfield, R. Derby to Archd. of Nottingham	Derby	Lincoln	Abp. of York Coll. C. of Southwell R. Collett, Esq. Abp. of York
Brereton, Thomas ..	Steeple Morden, V.	Camb.	Ely	New Coll. Oxf.
Commings, J. E....	North Shoebury, V.	Essex	London	Lord Chancellor
Domville, H. Barry.	Pencombe, R.	Hereford	Hereford	Sir C. Domville, Bt.
Estcourt, E. H. B. .	{ Wolford, V. with Burmington, C. }	Warwick	Worcester	Merton Coll. Oxf.
Eyre, W. T.	Padbury, V.	Bucks	Lincoln	Lord Chancellor
Hall, John Cecil ..	Offham, R.	Kent	Rochest.	Lord Chancellor
Hawkins, Charles .	{ Preb. in Cath. Church of York and Kelston, R. Somerset to Can. Res. in Cath. Church of York	York	B.& Wells	Sir J.C. Hawkins, Bt. Abp. of York
Holloway, Charles .	{ Norwich, St. Simon and St. Jude, R. }	Norfolk	Norwich	Bp. of Norwich
Jenkins, Henry ...	{ to Stanford Dingley, R. Berks Stanway, R. Essex	Sarum	London	Rev. E. Valpy, D.D. Magd. Coll. Oxf.
Jones, John Fowell	{ Saul, P. C. Gloucester to Gwernesney. R. Monm.	Gloster	Gloster	V. of Standish
Irvine, Andrew	Leicester, St. Margaret, V.	Leicester	Lincoln	{ Preb. of St. Marg. Leicester, in Cath. Church of Lincoln
Lance, John Edwin .	Buckland, St. Mary, R.	Somerset	B.& Wells	Lient.-Gen. Popham
Law, P. Comerford	{ Hawkshead, P. C. to North Repps, R. }	Lancaster	Chester	{ Chancellor of the D. of Lancaster
Mason, Christopher .	Bramfield, V.	Suffolk	Norwich	Lord Chancellor
Ness, J. B.	Morthoe, V.	Devon	Exeter	D. & C. of Exeter
Reynolds, Charles .	{ Horningtoft, R. to Little Brandon, R. }	Norfolk	Norwich	F. R. Reynolds, Esq.
Rowlandson, John .	{ Shap, V. to Mansergh, C. }	Westm.	{ Carlisle Chester	Earl of Lonsdale V. of Kirkby Lonsdale
Sherson, Robert ..	Yaverland, R.	I. of Wight	Winchest.	Mrs. Atkins Wright
Shipton, John N. ..	Hinton Blewett, R.	Somerset	B. & Wells	G. Johnson, Esq.
Southwell, M. R. ..	St. Alban's, St. Stephen, V.	Herts	London	Alfred Fisher, Esq.
Turnour, Hon. A.A.	{ Bishorpe, V. to Melton Parva	Norfolk	Norwich	Earl of Winterton
Walford, Ellis	Dallinghoo, R.	Suffolk	Norwich	Bp. Norwich, by lapse
Westeneys, Charles .	Babworth, R.	Notts	York	Edward Moor, Esq. Hon. J. B. Simpson

CLERGYMEN DECEASED.

Bardgett, Joseph..	{ Broughton, V. and Melmerby, R. }	W. York	York	Christ Church, Oxf.
Clark, Isaac	Dallinghoo, R.	Cumb.	Carlisle	P. Pattinson, Esq.
Cokburn, L. D. H..	{ Etwall, Y. and Norton-in-Hales, V. }	Suffolk	Norwich	Edward Moor, Esq.
Cove, M. D. C. L. .	{ Chancellor of Cath. Ch. of Hereford and Preb. in Cath. Church of Hereford & Bishop's Eaton, R. }	Derby	Lichf.	{ The King, for this turn .
Davis, Thomas....	{ Preb. in Cath. Ch. of Sarum & Fisherton Delamere, R. }	Salop.		Bp. of Hereford
Dixon, George ..	{ & Salisbury, St. Martin, R. Helmsey-on-Black-Moor, V. }	Heref.	{ Pcc. of D. of Heref. }	Bp. of Sarum
	{ and Kirkby Cold, D. and Kirkdale, P. C. }	Wilts	Sarum	{ John Davis, Esq. H.P. Wyndham, Esq.
		N. York	York	{ Lord Feversham University of Oxf.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Eyre, John	Archd. of Nottingham	Notts	York	Abp. of York
	and Can. Res. in Cath. Church of York			
	and Preb. of Coll. Church of Southwell			
	and Babworth, R.			
Eyre, William	and Beelsby, R.	Lincoln	Lincoln	Hon. J. Simpson
	and Headon, sin. R.	Notts	York	Southwell Coll. Ch.
Henley, Cuthbert .	Hillesden, P. C.	Bucks	Lincoln	Christ Church, Oxf.
	and Padbury, V.			
Jowett, Henry	Rendlesham, R.	Suffolk	Norwich	The King
	and Wantesden, P. C.			
Nugent, George ..	Little Dunham, R.	Norfolk	Norwich	N. Barnardiston, Esq.
Vachell, John	Chapl. in Ordinary to his Majesty	Herts	Lincoln	Marq. of Salisbury
	and Bygrave, R.			
Williams, Harry ..	Littleport, V.	Camb.	Ely	Bp. of Ely
Williams, William ..	Goodrich, V.	Hereford	Hereford	Bp. of Hereford
Willis, Thomas ..	Llanaelhaiarn, R.	Carnarv.	Bangor	Bp. of Bangor
	Ellisfield, R.			
	& Clatford, Upper, R.			
	and ——— Lower, C.			
Wingfield, Thomas.	Stapleford, V.	Leicester	Lincoln	Earl of Harborough
	and Teign, R.			
	and Tickencote, R.			
	Cockington, C.			
Yonge, James	Stockley Pomeroy, R.	Devon	Exeter	Rev. R. Mallock
	and Tormoham, C.			

<i>Name.</i>	<i>Residence or Appointment.</i>
Alderson, John	Curate of Blyton, near Gainsborough.
Delannoy, Thomas	East Langdon, Essex.
Dwarris, Charles Augustus	Everton, Beds.
M'Guire, William	Chapl. to Liverpool Parish Workhouse.
Purton, William Christopher ..	Curate of Nailstone, Warwickshire.
Williams, W. B.	Minister of Ram's Chapel, Homerton.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

In Convocation, the Proctors of the past year, Mr. Round, of Balliol, and Mr. Thorp, of Corpus, resigned the insignia of their office into the hands of the Vice-Chancellor, after which the new Proctors, having been presented by the Heads of their respective Colleges, according to the form prescribed by the statute, were severally admitted, and took the oaths of office.

SENIOR PROCTOR.

The Rev. Joseph Dornford, M.A. Fellow of Oriel Coll.

JUNIOR PROCTOR.

The Rev. Thomas Townson Churton, M.A. Fellow of Brasenose Coll.

PRO-PROCTORS.

The Rev. Thomas Griffiths, M.A. Fellow of Wadham Coll.
 The Rev. John Henry Newman, M.A. Fellow of Oriel Coll.
 The Rev. Frederick Ackers Dawson, M.A. Brasenose Coll.
 The Rev. Richard Hasington, M.A. Fellow of Brasenose. Coll.

Edward Blencowe, B.A. Scholar of Wadham Coll., and Clement Greswell, B.A. Scholar of Corpus Christi Coll., have been elected Fellows of Oriel Coll.

The following gentlemen have been elected Fellows of Merton Coll.:—Hon. James Stuart Wortley, B.A. Christ Church; Edmund Walker Head, B.A. Oriel Coll.; and Frederick Calvert, B.A. Student of Christ Church.

CONGREGATIONS.

Congregations will be holden for the purpose of granting Graces and conferring Degrees on the following days in this Term; viz. *April*, Wednesday, 21—Thursday, 29.—*May*, Thursday, 6—Thursday, 13—Wednesday, 19—Friday, 28.

DEGREES CONFERRED.

DOCTOR IN CIVIL LAW.

Rev. Frederick Benjamin Twisleton, Prebendary of Hereford, late Fellow of New Coll.

BACHELORS IN DIVINITY.

Edward Greswell, Fell. of Corp. Chr. Coll.
James Thomas Round, Fellow of Balliol Coll., and Robert Alder Thorp, Fellow of Corpus Christi Coll. (the late Proctors of the University.)

MASTERS OF ARTS.

Rev. George Huddleston, Merton Coll.
Francis Jeune, Scholar of Pembroke Coll.
Other Phillpott, St. John's Coll.
Rev. Henry Wrightson, Queen's Coll. Grand Comp.
Charles Pocock, Christ Church.
C. P. Golightly, Oriel Coll. Grand Comp.
Rev. William George Dymock, Exeter Coll. Grand Comp.

Rev. John Usborne, University Coll.
Rev. P. H. Lee, Fell. of Brasennose Coll.
H. Darrell Stephens, Fellow of New Coll.
Rev. Samuel Brett Shirreff, Wadham Coll.
Rev. John Fox, Queen's Coll.

BACHELORS OF ARTS.

Rev. Thomas Bullock, St. Alban Hall.
Sackville George Casement, Christ Church
John Pearson, Magdalen Hall.
Richard Briscoe, Jesus Coll.
Henry Iltid Nicholl, St. John's Coll.
William Thomas Marychurch, Edmund H.
Thomas Mount Fallow, Edmund Hall.

MARRIED.

At St. George's Church, Hanover Square, London, by the Rev. John Ballard, the Rev. Edmund Hiley Bucknall Estcourt, M. A. Fellow of Merton Coll. son of T. G. Bucknall Estcourt, Esq. M. P. for this University, of Estcourt, in the county of Gloucester, to Anne Elizabeth, youngest daughter of the late Sir John Johnstone, Bart., of Westerhall, in the county of Dumfries, and of Lady Johnstone, the wife of Major Weyland, of Wood Eaton House, the present High Sheriff of Oxford.

CAMBRIDGE.

ELECTIONS.

Edward Hayes Pickering, B. A. of Trinity Coll., has been admitted a Fellow of St. John's Coll., on the nomination of the Lord Bishop of Ely.

John Bailey, John Harrison Evans, Thomas Lund, John Charles Snowball, Henry Almack, and George Langshaw, Bachelors of Arts, of St. John's Coll., have been elected Foundation Fellows of that Society.

Bell's Scholarships.—The election has been determined as follows:—

A. W. Chatfield, Trin. Coll.	} 3d year.
H. Parker Cookesley, Trin. C.	
J. H. Howlett, St. John's	} 1st year.
James Dimock, St. John's	

The following gentlemen of Trinity Coll. have been elected Scholars of that Society:—

Entwiler	Blakesley	Hamilton
Cameron	Whiston	Thompson
Sheppard	Walsh	—
Colville	Lushington	<i>Westm. Schol.</i>
Wormald	Alford	Macdonald
Warren	Shilleto	Woodfall
Cookesley	Heath	Heathcote

At a Court of Directors of the Hon. East India Company, James Amiraux Jeremie, Esq. M. A. Fellow of Trinity Coll., has been unanimously elected to the Professorship of Classical and General Literature, at the East India College, Haileybury, vacant by the death of the Rev. Edward Lewton.

At a meeting of the Philosophical Society, the Rev. Professor Sedgwick, Vice-President, being in the chair, a notice by Mr. Miller, of St. John's, was read, on the measurements of certain crystals found in the slags of furnaces at Merthyr Tydvil and at Birmingham. The form and angles of these crystals were ascertained to be the same as those of olivine; and agree, therefore, with those of crystals found by Professor Mitscherlich in the forges of Sweden and Germany. Mr. Coddington gave a further explanation of the construction of his newly-invented microscope, and of the superiority of its performance, which was shewn by a comparison with a large microscope on the usual construction made by Dollond. A

paper by H. K. Cankrien, Esq. of Trinity College, was also read, "on the calculus of variations."—After the meeting, Mr. Willis gave an account, illustrated by models and drawings, of the various organs which compose the apparatus of deglutition and vocalisation. He explained in particular the various muscles of the palate, pharynx, and tongue, and the forms which these parts assume in the course of their various functions were exhibited as drawn from actual measurement. Mr. Willis further explained the distinction of the parts which are employed in producing the musical note of the voice, and those which determine its vowel quality.

Meetings of the Cambridge Philosophical Society for the present Term:—Monday, April 26.—May 10.—May 24.—Anniversary meeting, Tuesday, May 25.

There will be Congregations on the following days of the Easter Term:—

Wednesday .. April 28, at eleven.

Wednesday .. May 12, at eleven.

Wednesday .. — 26, at eleven.

Friday June 11, (Stat.) B. D. Com. at ten.

Saturday July 3, at eleven.

Monday — 5, at eleven.

Friday — 9, (end of term) at ten.

DEGREES CONFERRED.

Inceptors to the Degree of Master of Arts:—

Rev. W. Carus, Fellow of Trinity Coll.

Rev. E. Peacock, Fell. of St. John's Coll.

G. Ash Butterson, Fellow of St. John's Coll.

Rev. B. H. Kennedy, Fell. of St. John's Coll.

Charles Yate, Fellow of St. John's Coll.

Rev. John Livesey, St. John's Coll.

William Hopkins, St. Peter's Coll.

H. Percy Gordon, Fell. of St. Peter's Coll.

Francis William Anquetil, St. Peter's Coll.

John Tinkler, Fell. of Corpus Christi Coll.

Rev. H. Senhouse Pinder, Fell. Caius Coll.

Rev. W. R. Colbeck, Fell. of Emman. Coll.
R. J. Bunch, Fell. of Emman. Coll.

MASTERS OF ARTS.

Thomas Stevens, St. John's Coll.

Rev. Robert Twigg, St. Peter's Coll.

Thomas Ramsden Ashworth, Jesus Coll.

Rev. Crosbie Morgell, Trinity Coll. (*incorporated from Dublin.*)

BACHELORS IN CIVIL LAW.

Charles Augustus Nott, Trinity Coll.

James Howell Pattisson, St. John's Coll.

BACHELORS OF ARTS.

Rev. G. H. Langdon, St. Peter's Coll.

Peter Spencer, St. Peter's Coll.

Thomas Smithett, Queen's Coll.

J. N. Glass Lynn, Queen's Coll.

James Peel Cockburn, St. John's Coll.

William Corbould, Emmanuel Coll.

Edward Boor, Emmanuel Coll.

The following summary of the members of this University is extracted from the *Cambridge Calendar* for the present year:—

	Members of the Senate.	Members on the Boards
Trinity Coll.	700	1531
St. John's Coll.	509	1109
Queen's Coll.	83	365
St. Peter's Coll. ..	87	231
Caius Coll.	93	230
Emmanuel Coll. ..	101	221
Christ's Coll.	73	218
Corpus Christi Coll.	52	192
Jesus Coll.	84	181
Catharine Hall	41	167
Clare Hall	71	155
Trinity Hall	29	134
Magdalene Coll. ..	52	128
King's Coll.	80	119
Pembroke Coll. ..	51	112
Sidney Coll.	45	106
Downing Coll.	21	57
Commorantes in Villâ	7	7
	<hr/> 2179	<hr/> 5263

NOTICES TO CORRESPONDENTS.

The communications of "C. G." came too late. A succinct account of the publications alluded to will be acceptable.

We beg "B. P." and "H. R." to accept our thanks.

The Essay of "T." has been received, and for similar ones we shall feel obliged. To insert the *P. S.* is perhaps unnecessary.

THE CHRISTIAN REMEMBRANCER.

JUNE, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons on Practical Subjects, preached in the Parish Churches of St. Michael's and St. Mary's, in Christ Church Cathedral, and in the Chapel of Trinity College, Dublin. By the late Rev. RICHARD GRAVES, D.D. King's Professor of Divinity in the University of Dublin. Edited by his Son, RICHARD HASTINGS GRAVES, D.D.* London: Rivingtons. 1830. 1 vol. Price 10s. 6d.

THIS posthumous publication contains twenty-six sermons upon the following topics, which we beg leave to submit to our readers in the order in which the table of contents presents them to our notice; and we perform this task the more readily, when we consider that *the matter* of an author's discourses should precede the consideration of their *manner*, to which, however, as to a point of no mean importance in addresses from the pulpit, we shall, in the sequel, crave the privilege of inviting regard.

Sermon I. On the value of the Soul, Mark viii. 36, 37.—Sermon II. On Repentance, Matt. iv. 17.—Sermon III. On the Danger of deferring Repentance, Act xxiv. 25.—Sermon IV. On Faith, Heb. xi. 6.—Sermon V. The principles of Christian Obedience, Coloss. iii. 17.—Sermon VI. Sincerity and Consistency of Christian Obedience, James ii. 10.—Sermon VII. Motives of Love and Gratitude to God, Psalm ciii. 1, 2, 3, 4.—Sermon VIII. The Christian's Peace of Mind, Phil. iv. 7.—Sermon IX. Sermon on the Mount, its general character and object.—Sermons X. XI. XII. Sermon on the Mount; first, second, third, and fourth Beatitudes.—Sermon XIII. On the Character of the Apostle Peter; Matt. xxvi. 33, 34, 35.—Sermon XIV. The Last Judgment, Heb. ix. 27.—Sermon XV. On Spiritual-mindedness, Rom. viii. 6.—Sermon XVI. The Prodigal Son, Luke xv. 18, 19.—Sermon XVII. Prayer a Duty and a Privilege, Philip. iv. 6.—Sermon XVIII. Necessity and Advantage of studying the Scriptures, John v. 39.—Sermon XIX.—The Unjust Steward, Luke xvi. 8.—Sermon XX. The Sabbath, Exod. xx. 8.—Sermon XXI. Christian Charity, 1 Cor. xiii. 1.—Sermon XXII. The Unprofitable Servant, Matt. xxv. 30.—Sermon XXIII. The Lord's Supper, 1 Cor. xi. 25.—Sermon XXIV. Temptation no Excuse for Transgression, 1 Cor. x. 13.—Sermon XXV. Sincerity and Veracity obvious Characteristics of the Apostolical Records, (delivered in the University Chapel, Dublin, and addressed to the Students,) 2 Pet. i. 16.—Sermon XXVI. same subject continued.

Of the author, whose volume is before us, we presume none of our readers to be ignorant; we pronounce, therefore, we are persuaded, an intelligible encomium upon his posthumous discourses, when we state that they are equally deserving of regard as any of the Doctor's former productions, being imbued with the same orthodox principles, the same burning zeal for the advancement of the kingdom of Christ, and the same affectionate tenderness of address, which are every where conspicuous in his impressive Lectures on the Pentateuch. "Being dead," he still speaks in the same accents of Christian love; and we are bound to add, that the publication of these practical Sermons by his son, is equally a proof of his good taste as a scholar, and of his sound faith as a Christian; and he may rest assured, that "by thus committing them to the press, he does not take aught from the high character of his father, who was, indeed, an ornament to the University of Dublin, and a distinguished support of the Established Church."

Our limits forbid us to attempt an elaborate analysis of these discourses, or even to indulge in very copious extracts. But we should still discharge our duty as reviewers, were we to ask our readers to rely upon our "*αὐτὸς ἔφη*," unsupported by testimonies from the pages before us; and, therefore, we proceed to give them an opportunity of forming their own judgments, by adorning our Miscellany with quotations from the volume on our table. We commence our observations on Sermon I., which is an impressive illustration of the infinite value of the soul; and we beg our readers to remember the maxim, "*Difficile est proprie communia dicere*," that they may form a just estimate of the *tact* displayed by our late Professor of Divinity, in his treatment of a *hacknied* topic, which, in ordinary hands, would infallibly have proved a *sleeping* draught, rather than an awakening call to repentance and faith. The preacher is describing the folly of the votary of ambition, for which purpose he quotes an anecdote, which history records of Saladin, the celebrated monarch of the East.

After he had subdued Egypt, passed the Euphrates, and conquered cities without number; after he had retaken Jerusalem, and performed exploits almost more than human in those wars which superstition had excited for the recovery of the Holy Land, he closed his life in the performance of an action, which well deserves to be noticed. A moment before he uttered his last sigh, he called the herald, who had carried his banner before him in all his battles;—he commanded him to fasten to the top of a lance the shroud in which he was soon to be buried. "Go," said the dying prince, "carry this lance, unfurl this banner, and while you lift up this shroud as my standard, proclaim, 'This is all that remains to Saladin the Great, the Conqueror, and the King, of all his glory!'"

Christians, (continues our Preacher) I this day would perform to you the office of this herald. I would unfurl and display in all their pomp, sensual and transitory pleasures, worldly riches, and human honours: all these I reduce to the shroud, in which you will shortly be entombed; this standard of death I lift up in your sight, and I tell you this is all that will remain to you of the

possessions, for which the tempter seduces you to exchange your souls. Are such possessions too great to be given up in exchange for such a soul? Can their perishing value outweigh the soul's immortality? Do you not feel, in your consciences and hearts, the deep import, the awful truth of our Lord's question, What shall a man, a rational man, capable of comparing eternity with time, what shall such a one consent to take in exchange for his soul?—Pp. 8, 9.

From the worthlessness of the sovereignty of the whole world, when put into competition with our souls, our author passes to the consideration of those inferior objects, infinitely more mean and despicable, for which the votaries of pleasure and wealth are content to forfeit their eternal happiness; and thus concludes, with an affectionate appeal to the hearts of his auditors. He is speaking of that internal peace, "which illumines the Christian's path," glowing brighter and brighter as this world throws a darker shade around our closing years, and "bursting forth with refulgent glory amidst the gloom of death."

Compared with this, how worthless is the flash of transient gaiety, or the false glare of worldly pride! Oh! my friends, where is our faith; nay, I will add, where is our reason? Why are not our eyes, our desires, and our hopes, more constantly directed upwards to that crown of glory, reserved for the followers of God? Surely, one ray from that resplendent diadem might be sufficient to overpower and extinguish the glittering charms of those transitory vanities, which owe all their lustre to the darkness in which they are placed! Surely, when our spirits are overwhelmed within us, one glance of this celestial glory might be sufficient to animate and brighten them; and might enable us to exclaim with the Apostle, though in the midst of sorrows, of dangers, and of death,—“In all these things we are more than conquerors through him who loved us!”—P. 17.

The second Sermon, upon Repentance, abounds with passages of great force and beauty, and must have come home to the bosoms of the Pastor's flock with the most salutary effect. Having insisted upon the necessity of repentance, our author wisely lays down certain criteria whereby to ascertain the *sincerity* of that godly sorrow, and adduces "the steadiness of its practical effects" as decisive of its character; the first of which is stated to be "reparation and atonement for the mischiefs" of which our sins have been the cause. To this is subjoined the following emphatic and eloquent appeal:—

If, then, the profligate, who has wantonly encouraged the foulness of prostitution; if the adulterer, who has tempted to the sundering of the most sacred ties; if the seducer, who has corrupted the purity of virgin innocence; if the boon companion, as the world sometimes miscalls the man, who encourages and glories in riot and intoxication; if the scoffer at religion, who, to gratify a petulant vanity, has instilled the poison of his impiety into some credulous unsuspecting soul; if these, and such as these, ever return to a sense of their crimes, what horror must they feel at the reflection, that the victims whom their hands have bound and led up for sacrifice to the altar of vice, can probably never be by them rescued from the terrors of their fate,—never be restored to religion, and purity, and happiness!—On you, my young friends, who have not yet ventured upon such atrocities,—who have not yet by your example diffused the contagion of vice through the circle of your companions and friends,—who

have not yet been hurried away by the impulse of the evil one to seduce some child of innocence into guilt and misery;—I warn you by the sacredness of religion, as you value your present peace, and your eternal happiness, pause before you commit any deed so fatal to your fellow-creature, so odious to God! If, in order to prove the sincerity of your repentance, you must anxiously labour to repair the injuries you have inflicted; pause, I conjure you, before you inflict injuries, which you never can repair! &c. &c. &c.—Pp. 32, 33.

Doubtless there are who will ask for the *doctrinal* parts of the volume under review, and be anxious to learn *from what motives* our author invites his hearers to the work of their salvation, so that they may be convinced that he is something better than the ape of Aristotle, or the echo of Seneca, than which substitutes for the faithful expounder of the mystery of the gospel there is nothing more mischievous or more detestable. Such inquiries deserve our promptest regard; for we are convinced, with Horsley (whose words we gladly adopt to convey more forcibly our sentiments), that it is the duty of a preacher to enforce the *practice* of religion by inculcating its *doctrines*; and that “*the motives which the revealed doctrines furnish, are the only motives by which religious duty can be effectually enforced*,”* and our venerable author has thus recorded his judgment upon this “vital point, in his admirable Discourses upon *Faith*, and the *Principle of Christian Obedience*. Taking the Apostle’s definition of faith (Heb. xi. 1), and thence explaining it as “such a confident expectation of things hoped for, on the security of the Divine promise, as gives them, as it were, a substance and present existence; such a powerful conviction of the reality of things which are not yet seen, as enables them to act upon the mind as if they were present;” and thence showing how it comprehends “*a perfect reliance on the truth of God*,” and a “deep and heart-felt submission to his dispensations as moral Governor of the world, and a perfect resignation of ourselves, and all our concerns, into the hands of Him who is all-merciful to choose, all-wise to know, and all-powerful to secure our well-being;” and demonstrating, lastly, that “it leads the repentant sinner to seek acceptance with God only on those terms and conditions which God proposes,” through “the interposition and sacrifice of his Redeemer, as the only source of hope and salvation,” he says that

Faith is the principle which forms the foundation of the Christian character, the support of every virtue, the source and spring of every religious affection. Man, weak and helpless when unsupported by superior power, by this principle is exalted through grace to a close connexion with the only Being who can sustain his helplessness, even “God, the Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort,” whose goodness is unwearied as his power is resistless;—man, unable either to command or to foresee the issue of events, exposed each moment of his existence to dangers he can never

* Horsley’s Charges, p. 10.”

guard against, and miseries which he can neither prevent nor remove,—man finds in the principle of faith the only rational ground of tranquillity and peace.—P. 64.

We know that “faith worketh by love,” and we are prepared to contend with our Author, that the sincerity of faith must be manifested, not by “presumptuous confidence,” or “extravagant fervour,” or “dogmatical opinions,” but by its purifying effect upon the conversation of a Christian. We know that “faith without works is dead;” and yet (if we rightly understand our pious Professor) we doubt whether he be correct in stating that “sincere and heart-felt faith will, by the Judge of all the earth, be accepted as *fitted to partake* the blessings of his kingdom,” &c. &c. (p. 67); or rather, we should doubt whether this phraseology be not exceptionable, as likely to lead men to imagine that *there is something in their faith which fits them for salvation*, or makes them to “*deserve grace of congruity*,” whereas, “in this respect, our faith is no less defective than our works;” for “it is not by the *merit* of our faith, more than by the *merit* of our works, that we are justified, but because faith is the first principle of that communion between the believer’s soul and the Divine Spirit, on which the whole of our spiritual life depends.”* We must always remember the distinction so well drawn in the Homilies of our Church—“Neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God; but it excludeth them, so that we may not do them to this intent, to be made just by doing them;” “even so, as great and as godly a virtue as the lively faith is, *yet it putteth us from itself*, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification.”

We would not, for a moment, insinuate that the late excellent Professor of Divinity was heterodox on this article; yet we feel it our province to point out *the infelicity of phrase*, which might possibly mislead an incautious reader.

The sermon on the consistency of Christian Obedience is very beautiful and striking; and the absurdity of the projectors, who would blend religion and vice, is exemplified by the appropriate adduction of many fatal examples, when the preacher breaks forth in the following impressive strain:—

Such is the impious subterfuge by which the sinner hopes to provide an escape from the indignation of the Almighty; and thus does the evil one hold his devoted victim by a single but a sure tie, which is never broken, because it appears so slight that it is never struggled with. And in this he is truly politic. No man is blind enough not to perceive, and shudder at the hideousness of a character universally depraved. And no man is audacious enough to offend in all

points. Such accumulation of guilt would sink the strongest constitution, and terrify the most hardy conscience. Such universal abandonment of virtue would rouse a tempest of public disgrace and indignation, strong enough to shake the boldest resolution. It would not, therefore, be wise in the tempter to startle his votaries, by requiring such arbitrary and alarming sacrifices. No: he proceeds in a gentler course. He is satisfied, if in any one instance they obey his suggestions, acknowledge his authority, renounce their conscience, and rebel against their God. And this most effectually secures his right and dominion. For our God is a jealous God. He will not admit of any rival in our affections, or any division in our allegiance. No interest, no passion, however powerful, must set up its reign in your hearts, or dispute his supreme authority. No: you must love your God with your whole heart, and mind, and strength; and your neighbour as yourself. The divine will must not be occasionally consulted as a temporary counsellor, but steadily followed as a perpetual guide; and benevolence must regulate your conduct to others, as constantly as the desire of self-preservation and happiness directs your own pursuits."—P. 92.

But our limits admonish us to take leave of Dr. Graves; and yet we cannot resist the temptation of making an extract from his sermon on *the Sabbath*, as it affords us a welcome confirmation of the view which ourselves took of the subject, when, in our critique upon Dr. Whately's Essays, we rejected that learned writer's hypothesis as altogether untenable.* We quote the exordium, and beg our readers to mark the perspicuity, the simplicity, and the sound sense, of which it is so beautiful an example.

It requires no laboured argument to prove the high and universal obligation of this sacred precept. (Exod. xx. 28.) To the Jews it was enjoined, not merely as part of their ceremonial law,—which was only designed for a temporary purpose, even to prepare for the introduction of the perfect law of the Gospel,—but as a part of that moral law, which was to bind all mankind in every period and climate of the world. It was communicated to them, not by the intervention of their legislator, but directly from the Divine presence itself, when the Lord spoke unto all the assembled nation from the mount, out of the midst of the fire of the cloud, and of the thick darkness, with a great voice; and afterwards on the same tables which contained the rest of the ten commandments,—it was engraven by the finger of God. It assigns as the reason, on which the Divine wisdom founded the institution, an event in which the *entire* human race are *equally* interested, even the creation of this world and of man, to whose dominion the world was submitted, because he alone of all its inhabitants was capable of contemplating the perfections and glorifying the majesty of his God. It was designed to preserve a lively and grateful remembrance of their Creator amongst the children of men; and it *scarcely admits of a doubt, but that from the beginning of the world to the manifestation of the Divine presence on mount Sinai, the observance of the Sabbath was enforced on all the faithful followers of the great Jehovah.*"—Pp. 303, 304.

We lay down this posthumous volume with regret, assuring our readers, that for the family and the closet, the sermons before us may prove equally serviceable. The parent may read them with profit to his children; the scholar may peruse them with delight in his study. They are spirit-stirring appeals, which the sinner will find it difficult to resist, and the saint impossible to condemn.

ART. II.—*The Worship of the Serpent traced throughout the World, and its Traditions referred to the Events in Paradise: proving the Temptation and Fall of Man by the Instrumentality of a Serpent Tempter. By the Rev. JOHN BATHURST DEANE, M. A. late of Pembroke Collège, Cambridge; Curate of St. Benedict Finck; and Evening Preacher at the Chapel of the Philanthropic Society.* London: Hatchard and Rivingtons. 1830. 1 vol. 8vo. Pp. xiv. 391. Price 12s.

ALTHOUGH the ribald revilings of the infidel Paine have long since sunk into merited insignificance, there still arise, from time to time, certain striplings in theology, who affect to underrate the writings of Moses, to reduce his miracles to mere ordinary occurrences, and involve his plainest statements in the mists of allegorical interpretation. Professor Milman's "History of the Jews" is a recent and lamentable instance of this liberalizing spirit, which, in the attempt to make Moses look fashionable, would rob him of those characteristic qualifications, which raise him above the level of ordinary historians. It would here be somewhat irrelevant, and, at the same time, superfluous,—for the task has been already performed,—to point out the insufficiency of the causes for the production of their corresponding effects which this system exhibits, and to expose the absurd consequences which are necessarily derived from the inadequate premises which it assumes. No candid inquirer, who comes to the perusal of the Mosaic narrative with a mind unbiassed by the seductive tenets of the Neologian school, will be persuaded to deny, that, if the authenticity of the facts there recorded can be fully established, the power which produced them must have been extraordinary, and the historian who records them an inspired teacher from above.

Without referring to the *internal* evidence of the truth of the Mosaic records, the support which they derive from the concurrent testimony of Pagan history is amply sufficient to substantiate their truth. The striking marks of similarity between the Hindoo, the Phœnician, the Egyptian, and the Grecian cosmogonies, and the Mosaic account of the creation;—as, for instance, in their description of the incumbent Spirit agitating the abyss; of water being the primeval element; of the work being finished in six different periods of time; and other minute points of resemblance;—sufficiently show that they must have originated in one common source; while the air of fable which pervades the Pagan systems, indicates their derivation from corrupted traditions of scripture truth. Proceeding onwards from the beginning of time to the deliverance of Israel out of Egypt, a variety of traditions, relative to persons and events mentioned and recorded in

the Pentateuch, are scattered throughout the primitive records of Pagan antiquity. Eusebius, in the ninth book of his *Præparatio Evangelicæ*, produces a variety of testimonies, from Grecian writers, to the futile attempts of the Egyptian magicians in opposition to Moses; a tradition of the deluge and the tower of Babel from Abydenus; and the testimony of Eupolemus to the history of Abraham. To these he has added confirmations of the histories of Jacob and Joseph, preserved by Alexander Polyhistor, from Theodotus and Artapanes; and from Demetrius, and the tragic poet Ezekiel, of the plagues of Egypt and the passage of the Red Sea. It may also be remarked, that the Grecian mythology, and the legends of the early eastern nations, are full of traditions, evidently founded upon the Mosaic history. In the classical golden age, and in the garden of the Hesperides, we recognize at once the pristine state of innocence in Paradise; and in the subsequent ages of silver, brass, and iron, as well as in the fable of Pandora, may be traced the features of the fall of man, and the gradual spread of corruption and wickedness through the world. The Gothic Thor, and the Grecian Hercules, are represented in the character of a *Mediator* and a great Deliverer; and Virgil, in his *Pollio*, announces the birth of a child, in whose person were to be combined a series of perfections, evidently founded upon the generally prevailing expectation of a promised Messiah. We meet also with numerous traditions relating to Cain and Abel, to Enoch, to antediluvian longevity, and to the primeval giants; nor is there a nation, whether in the eastern or the western hemisphere, which has not its tradition of a *universal* deluge, sometimes agreeing, with wonderful precision, in the particulars of the Mosaic narrative. In the ages subsequent to the flood, the history of Noah and his family, of the confusion of Babel, of the patriarchs, of Moses, of the miracles in Egypt, and of the Exodus, are strikingly coincident with the traditional records of the Gentile world; nor in any instance is the original so entirely disfigured, as to preclude the possibility of detecting it, amid the corruption with which it is defaced.

In the rapid sketch which we have given of the testimony which Pagan antiquity affords to the authenticity of the Mosaic records, the confined limits of a review have necessarily prevented us from exhibiting the authorities at length. At the same time, not only will the theological student find them of the highest value and importance in settling the credibility of the Pentateuch, but the general reader will meet with an amusing, no less than a profitable employment, in perusing them. A great variety will be found in Bryant's *Ancient Mythology*; and for a complete course of reading on this interesting topic, we would also recommend Faber's "*Horæ Mosaicæ*;" Maurice's *History of Hindostan*; Jones, in the "*Asiatic Researches*;"

Bochart's "Phaleg;" and Stillingfleet's "Origines Sacrae," especially Book III. chap. 4.

Among the more remarkable circumstances by which the Mosaic history is confirmed by a reference to Pagan mythology, is the almost universal prevalence of serpent worship. That this disgusting species of idolatry originated in a traditional remembrance of the fall of man, as recorded in the Book of Genesis, cannot reasonably be questioned; and so strong is the evidence which it affords in favour of the authenticity of the scripture narrative, that the proofs and vestiges which remain of its existence, in the different kingdoms of the ancient world, are well worthy of being collected into a single point of view. Such is the object of Mr. Deane in the volume before us, and we congratulate him in having performed his task in a manner which will prove no less creditable to himself, than pleasing and instructive to his readers. After some introductory remarks on the fall of man, and a lucid refutation of the objection against a literal acceptance of the scripture account of it, the main subject of the treatise is introduced by the following remarks on the origin of *serpent worship*, and the inference to be deduced from its extensive reception:—

THE WORSHIP OF THE SERPENT may be traced in almost every religion through ancient Asia, Europe, Africa, and America. The progress of the sacred serpent from Paradise to Peru, is one of the most remarkable phenomena in mythological history; and to be accounted for only upon the supposition that a corrupted tradition of the serpent in Paradise had been handed down from generation to generation. But how an object of abhorrence could have been exalted into an object of veneration, must be referred to the subtilty of the arch enemy himself, whose constant endeavour has been rather to corrupt than obliterate the true faith, that in the perpetual conflict between truth and error, the mind of man might be more surely confounded and debased. Among other devices, that of elevating himself into an object of adoration, has ever been the most cherished. It was that which he proposed to OUR LORD: "All these things will I give thee, if thou wilt fall down and worship me." We cannot therefore wonder that the same being who had the presumption to make this proposal to the Son of God, should have had the address to insinuate himself into the worship of the children of men. In this he was, unhappily, but too well seconded by the natural tendency of human corruption. The unenlightened heathen, in obedience to the voice of nature, acknowledged his dependence upon a superior being. His reason assured him that there must be a God; his conscience assured him that God was good; but he felt and acknowledged the prevalence of evil, and attributed it, naturally, to an evil agent. But as the evil agent to his unilluminated mind seemed as omnipotent as the good agent, he worshipped both; the one, that he might propitiate his kindness; the other, that he might avert his displeasure. The great point of devil-worship being gained—namely, the acknowledgment of the evil spirit as God—the transition to idolatry became easy. The mind once darkened by the admission of an allegiance divided between God and SATAN, became gradually more feeble and superstitious, until at length sensible objects were called in to aid the weakness of degraded intellect; and from their first form as *symbols*, passed rapidly through the successive stages of apotheosis, until they were elevated unto gods. Of these the most remarkable was THE SERPENT; upon the basis of tradition, regarded, first, as the *symbol* of the malignant being; subsequently, considered *talismanic* and *oracular*; and lastly, venerated and worshipped as DIVINE.—Pp. 32—34.

THE UNIVERSALITY of this worship, I propose to show in the subsequent pages : and having shown it, shall feel justified in drawing the conclusion, that the narrative of Moses is most powerfully corroborated by the prevalence of this singular and irrational, yet natural superstition. *Irrational*—for there is nothing in common between deity and a reptile, to suggest the notion of SERPENT-WORSHIP ; and *natural*, because allowing the truth of the events in Paradise, every probability is in favour of such a superstition springing up. For it is more than probable that Satan should erect as the standard of idolatry the stumbling-block ascertained to be fatal to man. By so doing, he would not only receive the homage which he so ardently desired from the beginning, but also be perpetually reminded of his victory over Adam, than which no gratification can be imagined more fascinating to his malignant mind. It was his device, therefore, that since by the temptation of the serpent man fell, by the adoration of the serpent he should continue to fall.—Pp. 35, 36.

The *Ophiolatrea* probably originated in Chaldea, and was intimately connected with the earliest Zabæan idolatry, in which the serpent was invariably the sacred symbol. Its spread, however, over all the ancient nations was wonderfully rapid ; and there were few, if any, which did not admit the serpent into their religion, either as an emblem of divinity, a charm, an oracle, or a god. Commencing with Asia, the mother country of mankind, it is evident, from the Apocryphal history of *Bel and the Dragon*, that serpents were an object of adoration in Babylon ; and the Assyrians, who were subject to the King of Babylon, are said to have borne a *dragon* on the standard : the devices on standards being generally, among the ancients, descriptive of the deity they principally worshipped. Of serpent-worship in Persia, we have yet more perfect vestiges. Their gods Mithra and Aron are represented encircled by serpents. Eusebius affirms that they worshipped the first principles under this form ; and Bryant has preserved a variety of hieroglyphs, by which this species of idolatry is clearly indicated. In India, in China and Japan, and in Syria, vestiges of the same superstition are more or less discernible ; and through the whole of Asia Minor, with its adjacent islands, abundant proofs of it are to be found.

The extent (says Mr. Deane) to which this worship prevailed, may be estimated by the fact of its surviving to the time of Hezekiah, when the Jews “burned incense” to the brazen serpent which had been laid up among the sacred relics, as a memorial of their deliverance from the serpents in the wilderness. Hezekiah “removed the high places, and cut down the groves, and brake in pieces the brazen serpent that Moses had made ; for unto those days the children of Israel did burn incense to it : and he called it Nehustan,” i. e. a piece of brass, by way of contempt.

But the worship of the serpent was not so easily suppressed in Canaan. The Jewish polity being broken up, the lurking Ophites crept out of their obscurity ; and in the second century brought dishonour on the Christian religion, by claiming an affinity of faith with the worshippers of Jesus.

These Christian heretics were exposed by Epiphanius, under the name of Ophites. Clements Alexandrinus also mentions them ; and Tertullian describes their sects—“Accesserunt his hæretici etiam qui ophitæ nuncupantur : nam serpentem magnificent in tantum, ut illum etiam ipsi Christo præferant. Ipse

enim, inquit, scientiæ nobis boni et mali originem dedit. Hujus animadvertens potentiam et majestatem, Moyses æream posuit serpentem, et quicumque in eum aspexerunt, sanitatem consecuti sunt. Ipse, aiunt, præterea, in Evangelio imitatur serpentis ipsius sacram potestatem dicendo, 'et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium Hominis.' Ipsum introducunt ad benicenda Eucharistia."

A more ingenious perversion of Scripture than the foregoing, may scarcely be found in the annals of heresy.—Pp. 86, 87.

Passing into Africa, all the principal kingdoms present us with similar phenomena. Our attention, however, is more especially directed towards Egypt, the country famed, above all others, in the annals of idolatry and superstition. It is not, therefore, to be wondered at, that we find the *serpent* combined with every part of her religious system. It was the symbolic representative of their deities *Cneph*, *Thoth*, and *Isis*; to the former of whom a celebrated temple was erected at Elephantina, in which the worship of the serpent formed a conspicuous part of the ceremonies; it was also emblematic of Serapis and Apis, and, indeed, almost all the Egyptian gods were occasionally symbolized by it. The serpent was also the emblem of dedication on many of their temples; and it was the medium of talismanic and magical influence, of which the *Caduceus*, transferred from Egypt into the Grecian mythology, is an illustrious example; it was sculptured on tombs, and attached to the breasts of mummies; it formed the device on trinkets and amulets; and it is frequently found upon their medals and coins. The following legend is a fair specimen of the rites with which that worship was accompanied:—

Besides the great temple of the serpent-god *CNEPH*, at Elephantina, there was a celebrated one of Jupiter at Thebes, where the practice of Ophiolatry was carried to a great length. We are informed, by Herodotus, that "At Thebes there are two serpents, by no means injurious to men; small in size, having two horns springing up from the top of the head. They bury these when dead in the temple of Jupiter: for they say that they are sacred to that God." Ælian also tells us, that in the time of Ptolemy Euergetes, a very large serpent was kept in the temple of Æsculapius at Alexandria. He also mentions another place in which a live serpent of great magnitude was kept and adored with divine honours. He calls this place *MELITE*; it ought to be *METELE*. This latter place is fixed by D'Anville in the Delta, not far from *ONUPHIS*. This serpent, we are told, had priests and ministers, a table and bowl. The priests every day, carried into the sacred chamber a cake made of flour and honey, and retired. Returning the next day, they always found the bowl empty. On one occasion, one of the elder priests being extremely anxious to see the sacred serpent, went in alone, and having deposited the cake, retired. When the serpent had ascended the table to his feast, the priest came in, throwing open the door with great violence: upon which the serpent departed in great indignation. But the priest was shortly after seized with a mental malady, and having confessed his crime, became dumb, and wasted away until he died.—Pp. 148, 149.

Among the European nations, ancient Greece and Rome claim our principal attention; and their classical mythologies are sufficiently marked by the prevalence of this idolatry. The serpent was sacred

to Saturn, Jupiter, Apollo, Bacchus, Mars, Æsculapius, Rhea, Juno, Minerva, Diana, Ceres, and Proserpine; *i. e.* to nearly all the heathen gods and goddesses. In Epirus also, and in the northern provinces of Sarmatia and Scandinavia, in Lombardy, and in Gaul, traces of this species of idolatry abound; nor were our Druidical ancestors distinguished from their more civilized neighbours, in withholding their worship from a serpentine god.

Our British ancestors, under the tuition of the venerable Druids, were not only worshippers of the solar deity, symbolized by the serpent, but held the serpent, independent of his relation to the sun, in peculiar veneration. Cut off from all intimate intercourse with the civilized world, partly by their remoteness, and partly by their national character, the Britons retained their primitive idolatry long after it had yielded in the neighbouring countries to the polytheistic corruptions of Greece and Egypt. In process of time, however, the gods of the Gaulish Druids penetrated into the sacred mythology of the British, and furnished personifications for the different attributes of the draconic god Hu. This deity was called "THE DRAGON RULER OF THE WORLD," and his car was drawn by SERPENTS. His priests, in accommodation with the general custom of the ministers of the Oplite god, were called after him, ADDERS.—P. 240.

The following translation of a Bardic poem, descriptive of one of their religious rites, identifies the superstition of the British Druids with the aboriginal Ophiolatrea, as expressed in the mysteries of Isis in Egypt. The poem is entitled, "The Elegy of Uther Pendragon;" that is, of Uther, "*The Wonderful Dragon*;" and it is not a little remarkable that the word "*Draig*," in the British language, signifies, at the same time, "*a fiery serpent, a dragon, and THE SUPREME GOD.*"

In the second part of this poem is the following description of the sacrificial rites of Uther Pendragon.

"With solemn festivity round the two lakes;
With the lake next my side;
With my side moving round the sanctuary;
While the sanctuary is earnestly invoking
THE GLIDING KING, before whom the FAIR ONE
Retreats, upon the veil that covers the huge stones;
Whilst THE DRAGON moves round over
The places which contain vessels
Of drink offering:
Whilst the drink offering is in THE GOLDEN HORNS;
Whilst the golden horns are in the hand;
Whilst the knife is upon the chief victim;
Sincerely I implore thee, O victorious BELI, &c. &c."

This is a most minute and interesting account of the religious rites of the Druids, proving in clear terms their addiction to Ophiolatrea: for we have not only the history of "THE GLIDING KING," *who pursues "THE FAIR ONE,"* depicted upon "the veil which covers the huge stones"—a history which reminds us most forcibly of the events in Paradise, under a poetic garb; but we have, likewise, beneath that veil, within the sacred circle of "the huge stones," THE GREAT DRAGON, A LIVING SERPENT, "moving round the places which contain the vessels of drink offering;" or, in other words, moving round the altar stone, in the same manner as the serpent in the Isaic mysteries passed about the sacred vessels containing the offerings:

"Pigraque labatur circa donaria serpens."

THE GOLDEN HORNS, which contained the drink offerings, were very probably of the same kind as that found at Tundera, in Denmark, *a probability which confirms the Ophiolatrea of the DANES.* And conversely, the existence of the

Danish horn proves that in the mysteries of Druidical worship, the serpent was a prominent character.—Pp. 243—245.

The god to whom these offerings were made, and whose sacrifices were here celebrated, was BELI; perhaps the BEL of the Babylonians, and the OBEL of primitive worship; the architype of APOLLO in name and rites. To BEL, the Babylonians consecrated, as we have seen, a *living serpent*; and *living serpents* were also preserved in the Fane of Delphi, and in many other places where the deity ORH or Oa was worshipped. The fabulous hero himself, in whose honour these sacrifices are celebrated, was distinguished by the title of "The Wonderful Dragon." Every circumstance, therefore, combines to strengthen the conclusion, that the Druids thus engaged were OPHITES of the original stock.—P. 246.

The sanctity of the serpent showed itself in another very curious part of the superstition of the British Druids, namely, in that which related to the formation and virtues of the celebrated *anguinum*, as it is called by Pliny, or *gleinen nad-roeth*, that is, *snake stones*, as they were called by the Britons.

These, we are informed by the Roman naturalist, were worn about the neck as charms, and were deemed efficacious in rendering their possessors fortunate in every difficult emergency. He records an anecdote of a Roman knight, who was put to death by Claudius for entering a court of justice with an *anguinum* on his neck, in the belief that its virtue would overrule the judgment in his favour.

The word *anguinum* is obviously derived from *anguis*, a snake; and the formation of it is thus described by Pliny:—"An infinite number of snakes, entwined together in the heat of summer, roll themselves into a mass, and from the saliva of their jaws, and the froth of their bodies, is engendered an egg, which is called '*anguinum*.' By the violent hissing of the serpents the egg is forced into the air, and the Druid, destined to secure it, must catch it in his sacred vest before it reaches the ground."—Pp. 248, 249.

The Ophiolatrea, which forms also a conspicuous feature in the religion of the new world, indicates a common origin with the superstitions of Egypt and of Asia. In Mexico, the rattlesnake is an object of veneration and worship; and Peter Martyr mentions a huge serpent-idol at Campeachy, which is represented in the act of devouring a lion. The Peruvians are charged with similar superstitions; and the chief priest among the Virginians wears on his head a sacerdotal ornament of snake-skins, tied together by their tails. What, then, is the inference to be drawn from the universal prevalence of the worship in question?

It appears, that no nations were so geographically remote, or so religiously discordant, but that one—and ONLY ONE—superstitious characteristic was common to all: that the most civilized and the most barbarous bowed down with the same devotion to the same engrossing deity; and that this deity either *was*, or was *represented by*, the same SACRED SERPENT.

It appears also that in most, if not all, the civilized countries where this serpent was worshipped, some fable or tradition which involved his history, directly or indirectly, alluded to THE FALL OF MAN in Paradise, in which THE SERPENT was concerned.

What follows, then, but that *the most ancient account* respecting the cause and nature of this seduction must be the one from which all the rest are derived which represent the victorious serpent,—victorious over man in a state of innocence, and subduing his soul in a state of sin, into the most abject veneration and adoration of himself?

This account we have in the writings of MOSES,—confessedly the most ancient historical record which ever existed in the world. The writings of MOSES, therefore, contain the true history; and the serpent of Paradise is the prototype of the serpent of all the superstitions. From his “*subtily*” arose the adoption of the serpent as an emblem of “*wisdom* ;” from his *revealing* the hidden virtue of the forbidden fruit, the use of the reptile in *divination* ; from his conversation with Eve, the notion that the serpent was *oracular* : and, after this, the transition from a *SYMBOL*, a *TALISMAN*, and an *ORACLE*, to a *GOD*, was rapid and imperceptible, and would naturally have taken place even had there been no tradition of the celestial origin of the fallen spirit, who became the serpent-tempter.—Pp. 367, 368.

Such is the general outline of Mr. Deane’s interesting and useful treatise. As collateral with the subject under discussion, he has introduced a collection of heathen traditions relative to the fall of man, and a chapter on “*serpent temples* ;” concluding the whole with some excellent observations on the promise of a Redeemer. Many other illustrations, which our limits would not even allow us to specify, are peculiarly apposite and amusing; and we would recommend an especial attention to the remarks on the *Caduceus*, and the origin of the *Tauutic* emblem; at the same time, we think that he has not always made the most of his materials. He has scarcely mentioned, even cursorily, the singular Persic tradition of the god AHRIMAN; and we could point out other instances in which he has been equally incommunicative. We anticipate, however, a second edition with “*additions* ;” “*corrections*,” we will venture to say, are scarcely necessary.

ART. III.—*Creation : a Poem.* By WILLIAM BAILL. London: Bull. 1830. Pp. viii. 295. Price 10s. 6d.

THE labours of Mr. Baill have been expended on a subject, which gave ample room and verge enough for the most ambitious mind to develop its faculties and powers, and for the most pious to erect a fitting altar of Christian gratitude and love to the great Author of the universe, and the great Redeemer of the human race. But if the design of the work before us be defective; so also is its execution. A sort of vague and undefined idea of the wonders of the material world runs through the poem, and a grandiloquism of language betrays that the contemplation of them has failed to awaken that sublimity and simpleness of expression, which great minds have ever given utterance to, when in the presence of the Creator’s glories. The author seems to have written for the sake of writing, despising the regulations of his better judgment, and aiming after such a sickly popularity as high-sounding words and incommunicable fancies may give him in the estimation of that class of readers, who weigh sense, like lead, by the pound, and measure poetry, like timber, by the foot. The epic muse,

moreover, despises that egotistical allusion to the sentiments of a writer, which is now-a-days so great a part of the machinery of our extant versifiers. In the simpler and tenderer styles, this identifying of the writer is very graceful and affecting ; but the severe majesty of the heroic strain rejects that unseemly familiarity and intrusion of self which constitutes, with many, the principal claim to the respect of their admirers. The object of the muse is to instruct, and poetry that teaches a moral lesson should be respected, even if it offends by its want of polish and rudeness of expression ; but of what consequence can it be, to be told that Mr. A. or Mr. B., the author of this poem or that, when he commenced canto I. or canto II., was sitting with his head upon his hand, looking out of a third-story window upon the Boeotian plains of Bagshot, or the Parnassian summit of Shooter's Hill? or that he was just recovered from a nervous headache, brought on by too close an attention to the sinuors beauties of the Thames between Rotherhithe and Billingsgate? Yet something like this we have seen so frequently, that we take it for granted that it is allowed in the canons of the new *ars poetica*, to introduce an author upon the stage, to give effect to his allusions and descriptions, as if no one but the imaginative personage himself were capable of appreciating either. We merely refer our readers to pp. 5, 6, 47, 48.

Mr. Ball appears to have as much of the cockneyish fancy here alluded to, as any author we have met with ; and it seems in his case to have worked him up to a melancholy grandeur of self-esteem. Lord Byron himself, in his most bilious mood, never vented more independent snarls than these :—

The struggle then is ME—I know no more ;
 This struggle lasts though hast'ning to its close :
 Meantime 'tis good that, on this dusky shore,
 I leave some trace of him whom no one knows ;
 But who, unnoticed by this lab'ring age,
 In secret, strives to pen a solemn song,
 That shall exist upon the letter'd page
 Haply in honour, unforgotten long :
 That shall exist when he, combin'd with clay,
 To undistinguishable dust returns,
 Remember'd though invisible ; while they,
 Who from him stand aloof, shall in their turns
 Be nameless and unheeded ; lost their power,
 Forfeit their wealth, their titles vain forgot ;
 Then, though they scorned me in their happy hour,
 Mine shall, belike, be the more envied lot.

Thus far resentment for their long neglect,
 Unmerited I hope, inspires my voice ;
 I leave them now, and turn me to reflect
 Upon the theme, unbidden, of my choice.
 Unseen with Solitude I rove, and ask
 Wherein I am a debtor to this earth :

And to her ear attentive 'tis my task,
 My warring fancies upward from my birth,
 In true and fervent language to confide;
 She is my judge, as she has been my friend,
 The only one that with me would abide:
 My song I raise; oh, Solitude, attend!

To Nature I owe nought; to me unkind,
 Health, strength, and beauty she refused; she gave
 A feeble body and an idle mind;—
 What were they did we not outlive the grave?

To Fortune I owe nothing: rank and name,
 Riches and dignity, she may deny,
 Bar and forbid my progress unto fame,—
 But fortune and the world I both defy,
 When on myself my rising hopes repose;
 My calm heart, to its purpose ever staunch,
 Heeds not the coldness of acknowledged foes;
 I strain my loos'ning tether and will launch,
 Upon the ever-flowing tide of time,
 Careless what winds may blow, or billows roar;
 I spring away, and will above them climb,
 Despite the ties that bind me to the shore.

Adventurous, my unknown self I sing,
 Me and my many thoughts; hear me who list!
 I seek to probe my bosom and to wring
 The secret truth, that I have hereto missed,
 From out its rich, but unfrequented fount;
 And for such purpose to my heart I turn,
 Nor call the muses from their sacred mount,
 But with my soul I strive and inly burn.

I ask not any fool's applause, nor care
 Although my feeble lungs should pour their cry,
 Unhonour'd, on the waters or the air,
 And not one human ear or heart be by;
 Provided, ever, that the deathless note
 Caught by some echo in a list'ning cave,
 Again may o'er the hill or valley float,
 Sigh in the breeze, or whisper on the wave,
 Till heard and heeded by some kindred soul,
 Of happier fortune or of finer clay,
 Tempered to mitigate and mend the whole,
 And stamp his name enduring on my lay.
 The strain may live although the Poet die,
 Fameless, until some later, kinder age
 Shall backward turn regardfully its eye
 Upon the dark'ning past, and on that stage
 Of evil ill-remembered seek to find
 Some fading trace, those antique things among,
 Of me unknown, and of my roused mind;
 Of me, the unforgotten son of song. Pp. 12—16.

Myself my theme; a strange one; and unsung
 By bard of ancient or of modern days.—
 I care not, if my harp is fully strung,
 Time claims my daring, Virtue owns my lays. P. 18.

The bare merit of all this is the mechanical structure of the verse,
 which is certainly very good; and we are glad to have had such an

opportunity of placing the writer's ingenuity in a favourable light. Yet what does it all amount to? That Mr. William Ball is a plain, ugly, weak-bodied man, with a turn for idleness, yet without a fortune; whom the world very ungenerously has treated with no extraordinary respect, because, perhaps, though he does not say so, it never knew there was such a being as Mr. Ball in existence; and if any body did, nobody would care whether his face was like Apollo's or Robinson Crusoe's, or whether his pocket was as heavy as the First Lord of the Treasury's, or as light as a parish apprentice's. We really cannot see what right Mr. Ball has to complain of the public, because he happens to be plain, and ugly, and so forth; he should remember what Ovid says—

Non formosus erat, sed erat facundus Ulysses,

and therein be content. As, however, we do not call in question his beauty, or his abilities, we will state a few concise ideas respecting his book, and bid him farewell. Where, however, to begin our critique, we know not. There is so much to puzzle us, and so little that is available to the immediate purpose of a theological work like ours, that we fear we can do but little towards marking out the thread of the story.

Several passages, in what he is pleased to call the "Induction," cause us to suppose, that the subject of the work is not "the Creation"—its wonders and its glories—as commonly understood, but the creations of the author's mind. Yet have we a great deal of fine writing about the origin of the earth, and so forth, in which a struggle is depicted between the Almighty and the realm of "*reluctant Nought*," wherein, certainly, the victory is assigned to the triumphal Creator, but achieved by ways quite incomprehensible to our uninitiated faculties.

Ages innum'able have rolled between
The hour in which thou livest, and the time
When first our God shot forth his influence
On his immortal mate; from his misrule
Wrested a space immense, and pressing on,
From victory to victory, won and wins,
For ever and for aye. The sullen king,
His opposite impassive, shrinks, not yields;
And sees, with tranquil eye, a universe
Invade his endless realms: his secret throne,
In motionless security, abide,
Within the gulf of darkness uttermost;
Invincibly quiescent. Tell me then,
Oh, thou, my secret mind! canst thou not rove
Back, through the lapse of unrecorded time,
To when the conflict first began between
Th' Almighty Highest and reluctant Nought?

Eternal Godhead sate in the abyss :
 He will'd creation, and effulgent, straight,
 Oceans of lightning rent the savage void,
 And scourging thunders, such as God alone
 Might hear and be, shook the wide gloom inert.
 The rushing flames divine, the rule of Night,
 Precursors clamorous and keen, first brake :
 Fast following, and more resistless still,
 A shrieking wind ploughed round a hollow sphere,
 And fill'd the womb of darkness with a power
 Unfelt before. The pregnant mother, soon,
 Conceive'd and bore a wondrous progeny
 Of whirling eddies, frozen and condens'd
 To multitudinous and pond'rous stars,
 Dark rolling round and round ; submissive all,
 To the relentless gale. The breath divine,
 Contrariwise effus'd, anew swept forth,
 Disrupting wide, and into countless parts,
 The marvels of all time, this aggregate
 Unbounded, cleft. The sev'ring orbs, forthwith,
 To diff'rent centres cling ; with double curve
 Some roll, with treble others, and with more,
 With numberless inflexions some ; till all,
 Remote or near, in various vassalage,
 And multifold dependence, hold their way
 Around the concave night that all contains.

Again th' all-working thought is full in act,
 Not as before of terror and of might,
 Enormous and victorious ; but grand,
 Coercive, wise : light gave unto the stars ;
 To their attendant orbs, darkness and air. Pp. 49—52.

Having created the elements, the earth, vegetation, and the animal kingdom, he breaks out into reflections upon man, birds, fishes, insects, quadrupeds, and death, preceded by the following :—

Yet even my faint voice ; in thy great name
 Uplifted, may, unto the farthest shore
 Of rolling earth, far echoing resound ;
 Imperishable, by its deathless theme,
 Long as the tongue I speak shall live,
 Among Earth's many nations ; hence I dare,
 Though conscious of defect, again resume,
 In feeble notes unworthy my bold hymn. P. 66.

In this creation, the animals, &c. are represented with their passions excited, and in the act of preying on each other. The orthodoxy of this may justly be questioned ; for the Scripture teaches us, that death did not come into the world till Adam fell. Here, however, we have death, and all its horrors, produced, before there is a word said about the primal cause of earth's universal curse, or even the creation of man. Having thus shaped the scripture narrative into a poetical form, we find the author sinking into the depths

of fiction and popular superstition, and bringing back with him therefrom all that tradition or old wives' fables can furnish. Surely, this is at least heterogeneous; for though God created all things, did he create things which do not exist, save in the wild imaginations of man? Why, then, is it, that we have, as argument of the second book of this poem, "The super-human world, angels, sylphs, elves, fays, genii, and gnomes?" Why is it, at the creation of the world, that we are to be taught such things occurred as are enumerated herein?

Enough of these; to a still fouler race,
The howling elves, I turn; * * *

* * * * *

Fulvid and lean they are, froward, perverse,
Ghastly. Sometimes, they trundle, on the ground
Like sever'd heads with goggling eyes infixed,
And gape and mow and gibber as they roll;
Or from a quickset or a bramble fence,
Or thick green flags that hide a muddy stream
They stare like village giglot, and aloud
Laugh to the mocking echoes, till, full seen,
On slender shanks they rise, with dragon's tail,
And griffin's claws, and harpy's leathern wing;
Or with swag bellies monstrous crawl along,
Down rugged steepes, or through green lanes, light bound,
Hardly distinguished from a formless clod;
Or lie, like wayward urchin, in a rut
And wail with finger in the eye, and moan;
Or on high wall or ivied gothic tower,
In seeming danger, sit alone and shout,
Or scream amain when evening shades grow grey.
Despiteful unto man, with spectral forms,
The homeward clown, late plodding from the fair,
Or wedding, trinum'd in holyday attire,
When qualms of tardy conscience shake him sore,
As the dread hour unfolds night's broadest wing,
And mem'ry tells of former sports impure,
They harass, and compel to break through thorn,
Or wade through mire, or jump into deep slough;
Avenging thus some unwise folk betray'd,
Or cheat effected in his traffic mean,
Or rule of sage sobriety transgressed.

Sometimes the goodwife they pursue and vex,
As forth alone she hies, at foggy morn,
To distant market bound, in serious mood,
On honest gain intent, and how to use
In needful purchases her future store.
Are, graceless, rifling all her rural wealth.
Or to her home they go, and near the cot
Carelessly left without a benison,
Where sleeps her harmless child, they sit and mark
How they may steal a grace, a blemish fix:
One from the open mouth snatches, in haste,
Its pearls and roses, leaving, in their stead,

A hare-lip, or fang-teeth, or bristly mole;
 Another in a dimple plants a wart,
 Freckles the cheek, or blears the light blue eye,
 Or squints the vision that he cannot quench;
 A third then pricks the ear, the fingers webs,
 Contracts the leg, straightens the curly locks,
 Or ties the tongue; a fourth, a fifth, advance,
 To heap deformities upon the babe,
 Till holy word, uttered by chance, thereby,
 Or good deed done around, or tolling bell,
 That calls to morning prayer, scares them away
 In pain and rage, and fear; yet to their homes
 They bear the plunder'd comeliness with pride,
 And to their urchins these stolen charms bequeath
 In rich exchange for ugliness resigned. Pp. 121—126.

Now, "*mirabile dictu*," after all this, we have Book III. thus ushering us into a new and more important scene:—

Lo! man appears; last labour of the whole,
 Form'd when the dying glory smote the earth,
 With evanescent brightness, flick'ring, grand,
 Straight swallowed up in nought: a symbol true
 And sad of its imperfect work, of man,
 Th' uncertain lord, for a brief cloudy day,
 Of powers sublime but fleeting; fleeting good
 Which ill employed leaves him a sordid clod,
 Akin to senseless earth; yet, wisely used,
 May lift him to the seraph's ranks of fire,
 And glory everlasting. Not to me,
 Erring and frail, beseems to tell the tale,
 In holy writ recorded: weak, my voice,
 And faltering, from sacred song forbears;
 I humbly pass to when the race diffused
 In savage woods abode, or 'mid wild plains
 Or up on dreamy mountains wreathed with storms,
 Naked, uncivilized, and uncorrupt;
 Contending with the reptile and the beast,
 Or the dark things of air, for life, repast,
 And home and habitation, and respect.—Pp. 131, 132.

In this extract lies hidden all that is said of the fall of man, although the rest of the book is taken up with diversions upon "savage life—the origin of language—society—war—ambition—false glory—grandeur." We take what is said of language as a sample of the whole; there has been mention made of the first cries expressive of pain and pleasure:—

Thus are the bases cast of early tongues
 Unlike or uniform as oak to oak,
 Or tree to sapling, or as flame to flame,
 Which, all arising from resembling roots,
 Of speech original inspired, a strange,
 Vague notion vain, obscure, first gave the hint,
 To those who seek beyond the powers of dust,
 A flatt'ring scheme of lofty gifts conferred.

Nor such I blame, but hold not to their creed ;
I leave them free, yet my own path I choose
Where greater light appears and less pretence.—Pp. 145, 146.

If this be not blank heresy, as well as blank verse, we do not know what is.

In Book IV. there is more prating of himself, the history of a vision which he beheld ; plenty of sonorous cadences about the progress of evil, avarice, &c. &c. ; “ the train ” being closed by Hope, Fear, and Superstition, when the vision changes, and “ Philosophy and Religion came to assuage the world’s sorrows.” Odd as all this is, we shall do ourselves injustice if we quote not the conclusion ; it is beautiful, very beautiful :—

Last of the train, a radiant shape was seen
That, dove-like, hovered with expanded wings,
From heaven descended and, still, glancing back
To her own grand abode ;—yet, earthward, slow,
Her tardy flight was bound. She lighted now,
And sacred peace from far diffused around,
And meekness, humbleness and piety ;
Then men embraced as brothers, and all heaven
Shed balm upon the earth, and, under foot,
Sprang flowers of paradise, and, arching high.
Green, pleasant bowers of true and holy rest
Arose in verdant honour : in the midst
The glorious figure stood, and oped a book,
Time-tried and mighty, and, persuasive, read,
With firm voice heard afar, in sound divine,
The will of nature’s Author, and the end
Of human duties, labours and desires.

Above her head a beaming halo played,
And, in th’ incumbent air, was, distant seen,
Faintly, ’mid ambient flames, an ancient cross,
Round which full many kneeling nations prayed :
Mercy and charity and love were there,
Forgiving, helping, blessing all by turns,
Light’ning all burdens, binding up all wounds,
And kissing off, from eyes that look’d to heaven,
Bright but not bitter tears, that flowed like rain
In sweet repentance joyful and sincere. Pp. 197—199.

Book V. resumes the subject, and introduces a tale of death, descriptive of the fate of a hunter’s young daughter, and two fishermen, who fell in love with her. Book VI. closes this strange eventful history, winding up, with a few reflections about life, and the author’s future labours.

Would any one have supposed that such a collection of verses as this deserved such a title as “ *Creation*.” or that any author would have selected such a theme to write on, had he set out with the determination of refusing the aid which Scripture and religion can alone afford ? Where is the proof that the author actually believes in the God of the Old, or the Saviour of the New Testament ? Is there

not as much about the menagerie of Grecian and Roman deities, as about the one great and indivisible Creator? And is not the Bible narrative perverted and denied? We lament this the more, because the mechanism of the verses proves the writer to be a man of some power. His numbers are very pleasing, and generally very correct, the rhythm perfect, the cadence bold. Such praise as this is only his due. But there is this drawback, the style is not *one*; there is palpable imitation of the styles of Milton, Shakspeare, and Thomson, and last, not least, of Lord Byron, who not alone in manner, but in idea, has been made the author's prototype. Witness this plagiarism from Childe Harold:—

I stand upon a cliff: above me piled
The huge, broad firmament, its arch sublime
Boundless expands; below me, undefiled
Heaves the deep main. Type of insatiate time
That all devours, art thou, far rolling sea!
And thou, oh, blue abyss! above, around,
Art a grand image of eternity;
Fearful, amazing, fathomless, profound.

A thousand keels furrow the murm'ring tide,
Pass, are forgotten; and a thousand more
Appear, advance, approach, cluster, divide,
Vanish, and leave it what it was before.
And Time like thee, forgetful Ocean drear,
The future hath not and the past hath lost;
A moving present all, of hope or fear,
Sleeping in sunlight or by tempest tost. Pp. 36, 37.

Should Mr. Ball publish any thing further, we beg him to tell us what he means by "a *scrannel* style," (p. 285), and "*foyson of sweet sap*," which the ocean is said to yield to the land, (p. 288); also to lop off two syllables from the second line in p. 162; and to believe we think well of his talents, though we ridicule his judgment.



ART. IV.—*Historical Evidence for the Apostolic Institution of Episcopacy: a Sermon, preached at Stirling, on Sunday, the 7th of March, 1830, at the Consecration of the Right Rev. James Walker, D.D. to the Office of a Bishop in the Scottish Episcopal Church. By the Rev. M. RUSSELL, LL.D. Edinburgh: Oliver & Boyd. Pp. 72.*

A Letter on the Present Neglect of the Lord's Day, addressed to the Inhabitants of London and Westminster. By C. J. BLOMFIELD, D.D. Bishop of London. London: Fellowes. Pp. 36. Price 1s.

We have taken these two pamphlets together, and that for a very obvious reason. The object of the first is to prove that the office

and authority of a Bishop is not, as some have fallaciously asserted, the interpolation of a later age into the body of the Christian Church, but an office and authority derived immediately and directly from the Apostles, and, consequently, equally valid with that which they themselves possessed. Bishop Blomfield's Letter is, if Dr. Russell's premises be correct, an exercise of that authority, according to the power in him duly vested, to rebuke and to admonish; and although we are far from insinuating that in these our days the episcopal order has succeeded to the inspiration, and consequent infallibility, of their predecessors, the holy Apostles, yet we do not hesitate to assert, that even if it should appear that in some instances zeal may have, to a trifling extent, outrun discretion, still the reverence due to the sacred nature of the *office*, ought, at least, to protect him who fills it from ribaldry and abuse. The occasion on which Dr. Russell's discourse was delivered, afforded him a fair opportunity of bringing into a narrow compass, arguments which have been employed by more diffuse and systematic writers, and in this he has succeeded with a degree of perspicuity, which suffers not in the least from the compression. Assuming that the church is a regular society, instituted by our Saviour, for conveying salvation to mankind, he cites the writings of the earliest Christian authors, from Clement, Ignatius, and Polycarp, downwards, to prove that even in the Apostolical age there existed three distinct orders of Clergymen, of which the Bishop was the head, enjoying peculiar privileges and authority. So terse and compact is the logical chain by which the reverend author connects his deductions, that to extract a part were but to injure the effect and forcible reasoning of the whole. The course of his argument is, we venture to affirm, not less clear than conclusive, and his final position is so strong as to be, in our opinion, impregnable. We seriously recommend this sermon to the perusal of all those, who, from conscientious, but evidently most mistaken views, have seceded from the Establishment, out of a vain apprehension that prelacy is an unauthorized innovation—the “cunning device of men.” In the exercise of this his pastoral superintendence of the flock of Christ, then, the present Bishop of London has deemed it advisable to issue an admonition which has exposed him to much, and we do not hesitate to say, most unmerited obloquy. An address which could defy and set at nought all the petty carpings and microscopic scrutiny of an age, in which boundless latitudinarianism, under the specious name of liberality, pervades every class of society, sharpened perhaps, in some instances, by personal envy and malignity, could emanate only from the one all-perfect mind. Whether Bishop Blomfield's Letter may or may not appear, in some respects, to attach an undue importance to a comparatively venial transgression, we shall not stop to inquire: the

quo animo of the work is the first thing we have to do with: and if this address shall appear to have originated, beyond all doubt, in the most sincere anxiety for the spiritual welfare of this great metropolis, and an equally sincere conviction of the necessity of some check being put upon excesses which originate as often in thoughtlessness and the want of "a warning voice," as from deliberate intention,—his must be a cold and a callous heart which would shroud the sun of christian benevolence, because he may fancy he spies a spot or two upon its disc. But let us see what it is that the Bishop objects to, and thinks it his duty to reprove. Marketing on the Sabbath,—the greater proportion of drunkenness among the lower orders, which distinguishes this from all other days in the week;—the fighting, pigeon-shooting, gambling, &c. which disgrace it in the environs;—the Sunday-travelling, dinner-parties, gaming, &c. so notorious among the higher orders. Now what is there in all this that the most liberal of all these *soi-disant* liberals can gainsay, *if he be a Christian*? What is there in it that can be fairly stigmatized with the name of Puritanism? Does the Bishop say that every thing in the form of relaxation is to be rigidly excluded? He distinctly says the contrary, and only enjoins caution in the use of "innocent recreations." Does he object to those "meditative walks," in which man "looks through nature up to nature's God," which one of his calumniators would infer that he condemns? No such thing: it is riot, excess, idleness, and profligacy, whether in the rich or the poor, that he renounces; stating distinctly that he is "no advocate for a Pharisaical observance of the Christian Sabbath, nor would he interfere with those quiet recreations which different individuals may think fit to allow themselves, provided that no offence be committed against public decorum, nor any shock given to that public opinion of the sanctity of the Lord's-day, which is a chief security for the continuance of religion amongst us." (See p. 31.) After such an open and candid avowal, is it not most base and ungenerous to twist and distort a meaning so plainly expressed; and in order to give vent to a pitiful ebullition of spleen, first, to misrepresent and then to vituperate his honest endeavours in the cause of morality and religion? Let but one half of those who have blamed the Address on trust, but read it through with attention, and we will defy them to form any other opinion than that it is not the sour effusion of a narrow-minded bigotry, which its calumniators would represent it, but a composition replete with sound and judicious advice, every way worthy a kind and benevolent, but vigilant and uncompromising Christian Bishop.

LITERARY REPORT.

An Appeal on behalf of the Society for Propagating the Gospel in Foreign Parts; addressed to the Clergy and Laity of the Established Church, especially those of the Diocese of Canterbury. By the Rev. J. E. N. MOLESWORTH, Rector of St. Martin and St. Paul's, Canterbury, &c. &c. London: Rivingtons. 1830.

WE have always condemned the policy of the Church Missionary Society, as working great injury to the interests of the better institution, which the pamphlet of Mr. Molesworth so eloquently and so powerfully recommends. And if any thing could strengthen our convictions upon the subject, it would be the perusal of his "Appeal," wherein are demonstrated not only the tendency of the Church Missionary Society to diminish the funds of the Society, whose interests are here advocated, but its actual effects. Our zealous author and consistent Churchman, contends, (and, in our judgment triumphantly,) that

The Society for the Propagation of the Gospel is, in point of antiquity and general ecclesiastical sanction, and the unanimous countenance of the *Episcopal Bench*, DECIDEDLY SUPERIOR; that in usefulness and aptitude, either for the maintenance or for the diffusion of the Gospel;—in the monuments of its success, according to the extent of its resources; and in the judicious and economical application of its funds, it will not shrink from a comparison with any similar society whatsoever; that it has, consequently, at least equal claims upon the zeal and piety of the members of our Church; and that its friends should emulously exert themselves to prevent its occupying a lower place in the public estimation, or a less extensive field of religious usefulness than other institutions, to which it is in no respect inferior.—P. 6, 7.

We sorely detest in all cases, and we utterly abhor in religious associations, *trick* and *cant*, and *delusive* names; and, therefore, we ask upon what principle it is that the Society, to which we have alluded, presume to call themselves "*The Church Mis-*

sionary Society," as if the Church Societies in existence before it, were not missionary, or as if it possessed any claims upon Churchmen, either from its constitution, its discipline, its objects, or its effects, superior to the claims of other associations; when, in point of fact, the very reverse is the truth! And, once more, we avail ourselves of this opportunity of saying, that we have no delight in that cooperation of Dissenters, which the ominous indifference of men miscalls *liberality*; that the CONSCIENTIOUS DISSENTER CANNOT coalesce with conscientious Churchmen; and that a false union with other separatists, for whatever object that is connected with our religious faith, is ever to be deprecated, as tending to lower the guilt of that sin, which God has condemned under the name of schism. But, we forbear to enter more largely upon this subject, having already recorded our sentiments without reserve. See *Christian Remembrancer*, No. 114, June, 1828, and No. 121, January, 1829.

Remarks on the Work of the Rev. Robert Taylor, styled The Diegesis. London: Cadell. 1830. Pp. viii. 52.

IN our number for October last, (see Vol. XI. pp. 604—606) we introduced to the notice of our readers Dr. Pye Smith's Refutation of the pretended Manifesto of the *soi-disant* Christian Evidence Society. Subsequently to the appearance of that masterly tract, Mr. Taylor published a bulky volume, entitled "*Diegesis*," containing, in part at least, a repetition of the objections and misstatements which had been exposed by Dr. Smith, but with some additions. To this portion of Mr. T.'s volume, these "*Remarks*" are designed as a reply. They are necessarily desultory, because that volume is destitute of arrangement. They are, however, not the less valuable, and are highly creditable to the author, who (we understand) is a layman; and as they

discuss one or two topics at length, which Dr. Smith's plan allowed him, to treat only with brevity, they will form a useful supplement to his publication.

Protestant Truths and Roman Catholic Errors: a Tale. By the Rev. PLUMPTON WILSON, LL.D. London: Longman & Co. 1830. Price 6s.

As defenders of the ark of Protestantism, as protesters against the mongrel admixture of "Roman Catholic errors" with the sacred truths contained within that ark, which it has been our unhappy lot to witness, we should only desert the cause which we have advocated,—so long, because it is, as we believe, the good cause, and so warmly, because we are sincere in our independence and zeal,—if we refused to assign to the unpretending volume before us, that meed of praise which is its due. Any champion for the right deserves respect and esteem; and as Mr. Wilson appears to be an able champion, we give him more—we thank him warmly for what he has done. This tale is a pleasing narrative, and well written; but its object is in itself sufficient to induce us to affix to it the *imprimatur* of such authority as we may exercise in recommending to our readers that which we deem deserving of their notice. It is in reply, or rather as an antidote to a book, entitled, "Protestant Errors and Roman Catholic Truths;" and let those who say that they are in search of truth, and who, though adhering to them, profess to reject "errors," take both sides of the question into the account, and they will no longer so blindly defend what is absurd, and so madly refuse the influence of what is just.

Sermons. By the Rev. STEPHEN POPE, M. A. Curate of St. Mary's, Lambeth, and late Fellow of Emmanuel College, Cambridge. London: Rivingtons. 1830. 12mo. Pp. xi. 177. Price 4s.

EIGHT Sermons on the following highly important subjects form the contents of this little volume:—1. On

treating Sin with Levity, Psal. iv. 2.—2. On Christian Courage, Rom. i. 16.—3. On the Christian Warfare, Mark iii. 34—37.—4. The Narrow Way, Matt. xii. 13, 14.—5. What shall I do to be saved? Acts xvi. 30, 31.—6. Justification by Faith, Rom. v. 1.—7. The Invitation of the Gospel, Matt. xi. 28, 29, 30.—8. On advancing in the Christian Life, Heb. vi. 1.—It will be readily allowed, that these topics embrace a vast field of religious inquiry; and that, if treated with judgment and effect, they afford ample scope for sound pastoral advice, and Christian edification. That they are so treated, we can certify to our readers; and that such an effect will follow their perusal we confidently believe. Many points of doctrine are put in a strong and convincing light, and the practical application of them is urged with a degree of earnest persuasion, which it will not be found easy to resist.

Iconology: or, Emblematic Figures explained; in original Essays, on Moral and Instructive Subjects. By W. PINNOCK, Author of "Pinnock's Catechisms," &c. with Seventy-two Engravings from Ancient Designs. London: Harris. 1830. 12mo. Pp. 420.

THIS is an admirable little book, for the use of younger readers more especially, but by no means ill adapted for the instruction and amusement of children of a larger growth. Its prominent object is to explain and illustrate the numerous representative emblems of sciences, passions, virtues, vices, &c. which before the use of printing, were generally portrayed by certain significant symbols, and are still frequently met with on ancient coins and medals, titles of books, &c. Each description is accompanied by moral precepts, maxims, or anecdotes connected with the subject under illustration, calculated at the same time to improve the heart and inform the mind. The designs throughout are well executed; and the book will, no doubt, become a great favourite with that class of readers for whom it is principally intended.

* A SERMON.
*
TRINITY SUNDAY.

JOHN xii. 48.

He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day.

THE revelations of the Divine nature, which in different parts of the Sacred Writings are given to mankind,—calculated as they are to fill our hearts with wonder, and to elevate our conceptions of that great Being, who “created the heaven and the earth,”—were not intended only to occupy our minds in fruitless contemplation of its excellences, but to admonish us of the duties which such a Being must require from his rational creatures, and to exhort us to be conformed to that perfection, which alone is infinitely blessed, and in our nearest resemblance to which, our own greatest happiness must also consist. Thus, if we be told that “God is a Spirit,” we are instructed, as a consequence of this, that “they that worship him, must worship him in spirit and in truth :” if he be declared to us to be holy, we ourselves are therefore called upon to be “holy in all manner of conversation ; because it is written, Be ye holy, for I am holy.” In the consideration of his omnipresence, we are taught how carefully we ought to walk, “as in the sight of him who is of purer eyes than to behold evil, and cannot look on iniquity :”—in short, wherever the attributes and properties of God are spoken of, they are constantly set forth to us as so many motives and arguments to a life of practical godliness.

Nor is it less apparent that such also is the gracious design of God our heavenly King, in those additional and fuller declarations of himself, which he has been pleased to make to us in the New Testament, and that they are all intended to cooperate in establishing “the words of our Lord Jesus Christ,” and in giving authority and confirmation “to the doctrine which is according to godliness.” It became necessary, if I may be allowed to say so, in the developement of the Christian scheme, that the threefold distinction of persons in the unity of the Divine Essence should be more clearly revealed ; and that the Father, the Son, and the Holy Ghost, should be manifested in the separate offices of love, which they hold in the redemption of the world. “The grace of God, which bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” But in vain to fallen man is this salvation offered, in vain this blessed hope is set before his eyes, unless the assistance of the Holy Spirit were promised to our earnest endeavours in fulfilling the conditions ; and the weakness and imperfections of our own righteousness were atoned for by the perfect

obedience and sufficient sacrifice of the Son of God. "The victory which overcometh the world," which alone can place us above its evil affections and temptations, strengthen us in virtue and holiness, and lead us confidently on in the pursuit of our heavenly reward, this victory, "even our faith," my brethren, must be built upon the firm assurance, that, by the Gospel, we are called to be partakers of the most glorious privileges,—privileges to which, through our own exertions and merits, we must ever have remained strangers; but, in our humble and pious endeavours to lay hold of which, we have the encouraging cooperation of "the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost,"—of those three Divine Persons, into the confession and belief of whom, we are all of us required to be baptized. And, that the Catholic doctrine of the Trinity is thus practically connected with those fundamental articles of our religion, on the supposition of the falseness of which, "then is our preaching vain, and your faith is also vain, ye are yet in your sins:"—that, I say, there is this intimate connexion between them, may be shown, among other arguments, from the conduct of those vain impugnors of this sacred mystery, who, unable to reconcile their opinions on this subject with the belief of the other great and distinguishing doctrines of Christianity with impious consistency to themselves, have at once abolished from their creed all those tenets of hope, and joy, and consolation, on which the consciences of the faithful rest in devout and thankful adoration. They have stripped the Christian religion of all that can distinguish it as a dispensation of mercy; and, whilst they acknowledge, that a purer system of morals is inculcated upon, and will be exacted from, the followers of Jesus, they leave mankind to struggle against the same natural indisposition and unfitness to what is right, and unprovided with any new encouragements to virtue. In order to effect this, to what expedients have they not been driven? The authority of the Bible itself is depreciated; the inspiration of it in many parts is absolutely denied;* and the general fallibility of its writers is openly and unblushingly asserted. By a method of interpretation, at once most uncritical and false,—with the denial of the Divinity of Christ, the *virtue* of his sacrifice and atonement is at the same time disavowed; the disbelief in the Personality of the Holy Ghost has led, as a necessary consequence, to the rejection of the doctrines of spiritual regeneration and sanctification. The system of Christianity, as represented in the Socinian's creed, is Judaism without its ritual,—destitute alike both of the "shadow" and of the substance of those "good things," which alone can "make the comers thereunto perfect."

"But ye have not so learned Christ." Convinced, that the Divine nature is incomprehensible by the human mind, ye expect not to understand the Deity in his word, any more than in his works. In any revelation of himself, and of his dealings with mankind, you are prepared for somewhat that is mysterious; persuaded, that on these subjects, the clearness of your conceptions is rather an evidence of error; and that, like Moses, though God has taken away his hand

* Mr. Belsham's Review of Mr. Wilberforce's Treatise.

from before thine eyes, thou "shalt see but his back parts; but that his face shall not be seen." Under these impressions, and in the spirit of humble inquiry, ye "search" that holy volume, wherein "ye think ye have eternal life;" and, as you read with reverence, you receive with faith. 'Tis there you find, what your own perception of yourself serves only to confirm, the defection of man from his Creator: you learn the natural curse which followed it: you discover the gracious restoration which is offered. Here, then, ye you brought "to the acknowledgment of the mystery of God, and of the Father, and of Christ;"—"the most holy Trinity is represented as cooperating to the salvation of believers."* "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That eternal Son, "who, being in the form of God, thought it not robbery to be equal with God, was made in the likeness of men, and became obedient unto death, even the death of the cross," that he might obtain remission of sins for "all them that truly repent, and unfeignedly believe his holy Gospel." "And, leaving the earth himself, he sends down to us another Comforter, which is the Holy Ghost, to abide with us for ever; to guide us into all truth; to help our infirmities, and to bear witness with our spirit, that we are the children of God."† Nor is this all. "If ye know these things, happy are ye, if you do," according to your knowledge. Do what? Is not the grace of God sufficient for us:—whereto shall our own works profit us? The Apostle has answered these objections: "Shall we continue in sin," says he, "that grace may abound? God forbid!" And, again, he urgeth this very argument to the Philippians,—*"Work out your own salvation with fear and trembling,"*—and why?—"for it is God that worketh in you both to will and to do of his good pleasure." God cannot cooperate with evil. Though "from him all holy desires, all good counsels, and all just works do proceed;" yet, if we are not careful to second and to cherish, earnestly and unremittingly to cherish, his gracious designs for us;—if our affections, our deliberations, and our actions, are not sincerely directed to him and to his goodness, we "grieve the Holy Spirit of God," who, if we continue to resist him, will abandon his temple with us.

It is certain, that, "without holiness, no man shall see the Lord." And, indeed, could we, nevertheless, enter the heavenly habitations; yet, if we have taken no care to fit ourselves for the enjoyments of that place, where nothing impure shall dwell,—if we have not mortified our sinful nature, and habituated ourselves to the relish of those things, in which God and god-like beings delight,—we might as well expect the jaundiced eye to be captivated with the beauty of colours, or the vitiated palate to be pleased with the delicacies of taste, as that there should be "joy in heaven" for us. This world is a preparation for the next. The business of heaven is to be learned on earth. That business is, the proper employment of the faculties with which God has endowed us. But we are a fallen race. Such, however, is the mercy and love of our heavenly Father, that he is "not willing that

* Ogden's Sermons.

† Dr. Ogden.

any should perish,"—that we should be everlastingly banished from the happiness of which we were once made capable; and, therefore, in compassion to our infirmities, he has condescended himself to be our teacher, our guide, and our helper. "The obedience which we thus perform by God's help, will be rewarded by his bounty, as if it were all our own."*—"An inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven for us."

But, on the other hand,—and this is an awful consideration,—as the rewards and encouragements proposed in the Gospel exceed all that we can ask or think,—so, unless "the goodness of God lead us to repentance," the punishment denounced is proportionably alarming: God will give us over to a reprobate mind, and we shall finally be "cast, both body and soul, into hell, where the worm dieth not, and the fire is not quenched." "The goodness and love even of God himself, become to the incorrigible and obstinate,"—incorrigible and obstinate in disbelief as well as in impiety,—"only the foundation of fear and danger.† Every blessing he hath bestowed or offered; the regeneration of baptism, the communion of the body and blood of Christ, the love of God, the gift of his dear Son, "the mission of his Holy Spirit, and the everlasting habitations prepared in heaven, if we refuse to hear, now when they call us to amendment, hereafter will rise up against us and condemn us."‡

My brethren, there is but one "conclusion to the whole matter;" and I "exhort you, that ye earnestly contend for" this faith, which, notwithstanding all the gainsaying of our adversaries, has been proved by unanswered, and, I will venture to add, by unanswerable arguments, to be "the faith which was once delivered unto the saints." We see how full it is of comfort and encouragement: we know that it is peculiarly a doctrine according to godliness. There is a dangerous maxim in the world,—one which, although it has been long propounded, seems likely, through the false liberality of the present age, to be more readily and unreservedly accepted as a rule. It is to be found in the pages of one of our most popular poets,—if indeed the vulgar interpretation have not perverted his meaning,—and goes to the assertion, that "modes of faith" are subjects only of inferior regard, unworthy the contentions of wise men, provided our external conduct, as it stands in relation to the world, be conformable to decency and the moral rules of right. What else is this, however, but to deny the connexion betwixt principle and practice, the influence of faith on action;—to declare that God seeth as man seeth, and, that the good tree may bring forth evil fruit, and the corrupt tree good fruit!

The Church of England retains the Athanasian creed. She is accused of a breach of charity for so doing. It were sufficient to reply to this, that religion knows nothing of the accommodating maxim of worldly convenience,—"that the truth is not to be spoken at all times." But we may deny the charge. We may assert, on the contrary, that charity itself compels us to hold out to the ignorant and unwary, a light, by which they may be enabled to discern the

* Dr. Ogden.

† See Mark xvi. 16, and John iii. 18.

‡ Dr. Ogden.

path of truth:—to set before them a digest of Christian doctrine,* drawn from the Scriptures themselves, by which they may readily “examine themselves, whether they be in the faith.” Let them not think this of little consequence! If the confession of the doctrine of the Trinity be so intimately connected, as I have endeavoured to show it to be, with all the other distinguishing Articles of our religion: if our faith in general have the relation, which we are told it has, with the due sanctity of our lives and conversation, let them not think it superfluous to make this examination frequently. I say, by the Holy Scriptures themselves, if they have full opportunity and ability to do so: if not, by this “form of sound words,” which the Church has provided. “For, if we sin wilfully,”—if we fall away from the faith through want of care and circumspection—“after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”†—“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

J. L.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. V.

(Continued from p. 301.)

CLEMENT OF ROME.

Κλήμηντος, τοῦ ἀληθοῦς κλήματος τοῦ ἀμπέλου Χριστοῦ, δι’ οὗ ἡμῖν ὁ τῆς διδασκαλίας βότρυς περικάσας, γλυεύκος εὐσεβείας καὶ σωτηρίας ἐστάλαξεν.—*Clem. Mart. Mirac. ap. Sim. Metaph. §. 2.*

WE come now to the occasion and scope of St. Clement’s first epistle, of which the genuineness has been sufficiently established. The errors and dissensions which had formerly divided the Church of Corinth, yielded, for a time, to the advice of St. Paul; but they seem rather to have been checked in their progress by the authority of the Apostle than radically and permanently subdued. His death was the signal for renewed divisions; and about thirty-six years from the date of his epistles, the Corinthians found it expedient to apply to the

* “For albeit, conflict with Arians brought forth the occasion of writing that creed, which long after was made a part of the Church Liturgy,—yet cause sufficient there is why it should remain in use,—as a most divine explication of the chiefest Articles of our Christian belief.”—HOOKER’S *Eccl. Pol.* Book V. § 42. Read to the end of the Section.

† Heb. x. 26—29. Compare vi. 4—6.

Church of Rome for advice, in relation to the difficulties with which they were surrounded. At the time when this communication was received, the Roman Christians were themselves involved in a fiery trial of persecution; but as soon as this had subsided, Clement, in the name of the Church, of which God had made him overseer, sent them the letter now under review. The nature of the schisms in which it originated may readily be gathered from its contents; and they bear so close an analogy to those which St. Paul was called upon to reconcile, that we are not surprised to find an occasional reference to his Canonical Epistles, and a great similarity in many of the precepts which each writer respectively enjoined.

It appears, then, that certain unauthorized persons had thrust themselves into the office of the ministry, and, by an ostentatious display of pretended zeal, had seduced many from their ecclesiastical allegiance, and kindled strifes and animosities among the brethren. They seem also to have set on foot some false notions respecting the resurrection; or rather, perhaps, to have denied the doctrine altogether. Clement commences his epistle by reminding them, in terms of commendation, of their unanimity and christian charity before the present divisions appeared among them, (Sect. 1, 2,) and, tracing the origin of their schisms to a spirit of jealousy and envy, (3) produces a variety of examples, from the Old Testament, and from the early history of the Church, of the pernicious effects of such a spirit. (4, 5, 6.) He then exhorts them to desist immediately from their religious contentions; he entreats them to turn to God with all contrition and humility of heart; he sets before them the fruits of obedience, and the efficacy of repentance, in the examples of devout and holy men of all ages; he points to the deep humiliation of Christ himself, and intimates that even the order and harmony of the natural world should read them a lesson of obedience, and prevail with them "to keep the unity of the Spirit in the bond of peace." (7—21.) He warns them, moreover, that their humility and obedience must proceed from a principle of faith in Christ, (22, 23,) and then adverts to the blessed hope of a resurrection of the dead, of which Christ had become the first-fruits, and the possibility of which he illustrates by analogous phenomena in the natural world; such as the succession of day and night, the growth of seeds, and the reproduction of the Phoenix. (24—26.) Having this hope, therefore, he entreats them to hold fast to him who is faithful in his promises, and not to forfeit the blessing of eternal life by contention and disobedience. (27—37.) He again exhorts them to unity, and mutual forbearance, and to a due performance of their services to God at their appointed seasons, and through the ministration of those persons who had been set apart for that purpose. (38—41.) Certain orders of ministers, he observes, were instituted by the Apostles, at Christ's command, and after the example of Moses, for the service and regulation of the Church; and he reprobates, with just indignation, the presumptuous wickedness of those who had endeavoured to displace the authorized pastors of the flocks, by kindling strifes, and raising seditions among them. (42—44.) In drawing his epistle to a close, he reminds them of the admonitions which St. Paul had formerly addressed to them; recom-

mends the duty of Prayer, in order to the re-establishment of mutual charity and goodwill; sets before them the examples of Moses, and others of eminent piety, to lead them to repentance and humiliation; commits them to the mercy of God; and hopes that a beneficial effect may be produced by means of his epistle. (45—60.)

The style of the epistle is simple and easy. It is written in a tone of mild, yet persuasive exhortation; occasionally breaking forth into a strain of holy eloquence, and devout admiration of the goodness of God. We quote at length a beautiful eulogy on Charity, which bears, in some respects, a close resemblance to that of St. Paul in 1 Cor. xiii.

Ὁ ἔχων ἀγάπην ἐν Χριστῷ, τηρησάτω τὰ τοῦ Χριστοῦ παραγγέλματα. Τὸν δεσμὸν τῆς ἀγάπης τοῦ Θεοῦ, τίς δύναται ἐξηγήσασθαι; τὸ μεγαλεῖον τῆς καλλονῆς αὐτοῦ, ἥ τις ἄρκει, ὥς ἔδει, εἰπεῖν; τὸ ὕψος εἰς ὃ ἀνάγει ἡ ἀγάπη, ἀνεκδιήγητόν ἐστιν. Ἀγάπη κολλᾷ ἡμᾶς τῷ Θεῷ, ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν· ἡ ἀγάπη πάντα ἀνέχεται, πάντα μακροθυμεῖ· οὐδὲν βάνανσον ἐν ἀγάπῃ, οὐδὲν ὑπερήφανον· ἀγάπη σχίσμα οὐκ ἔχει, ἀγάπη οὐ στασιάζει, ἀγάπη πάντα ποιεῖ ἐν ὁμονοίᾳ· ἐν ἀγάπῃ ἐτελειώθησαν πάντες οἱ ἐκλεκτοὶ τοῦ Θεοῦ· δῖχα ἀγάπης οὐδὲν εὐάρεστόν ἐστιν τῷ Θεῷ· ἐν ἀγάπῃ προσελάβετο ἡμᾶς ὁ δεσπότης διὰ τὴν ἀγάπην ἣν ἔσχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν ὁ Χριστὸς, ὁ κύριος ἡμῶν, ἐν θελήματι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν. Ὅρατε ἀγαπητοί, πῶς μέγα καὶ θαυμαστόν ἐστιν ἡ ἀγάπη, καὶ τῆς τελειότητος αὐτῆς οὐκ ἔστιν ἐξήγησις. Τίς ἱκανὸς ἐν αὐτῇ εὐρεθῆναι, εἰ μὴ οὗς ἂν καταξιώσῃ ὁ Θεός; εὐχόμεθα οὖν καὶ αἰτῶμεθα εἶναι ἀξιούς αὐτοῦ, ἵνα ἐν ἀγάπῃ ζῶμεν, δῖχα προσκλίσεως ἀνθρωπίνης, ἄμωμοι. Αἱ γενεαὶ πῦσαι ἀπὸ Ἀδάμ ἕως τῆσδε ἡμέρας παρηλθον, ἀλλ' οἱ ἐν ἀγάπῃ τελειωθέντες, κατὰ τὴν τοῦ Χριστοῦ χάριν, ἔχουσιν χώραν εὐσεβῶν· οἱ φανερωθήσονται ἐν τῇ ἐπισκοπῇ τῆς βασιλείας τοῦ Χριστοῦ. Ἰέγραπται γάρ· Εἴσελθε εἰς τὰ ταμεῖα μικρὸν ὅσον ὕδον, ἕως οὗ παρέλθῃ ἡ ὀργὴ καὶ θυμὸς μου. Καὶ μνησθήσομαι ἡμέρας ἀγαθῆς, καὶ ἀναστήσω ὑμᾶς ἐκ τῶν σηκῶν ὑμῶν. Μακάριοι ἐσμεν, ἀγαπητοί, εἰ προστάγματα τοῦ Θεοῦ ἐποιῶμεν ἐν ὁμονοίᾳ ἀγάπης, εἰς τὸ ἀφεθῆναι ἡμῖν, δι' ἀγάπης, τὰς ἁμαρτίας ἡμῶν. Ἰέγραπται γάρ· Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. Μακάριος ἀνὴρ ὃς οὐ μὴ λογίσθαι κύριος ἁμαρτιῶν, οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος. Οὗτος ὁ μακαρισμὸς ἐγένετο ἐπὶ τοὺς ἐλλελεγμένους ὑπὸ τοῦ Θεοῦ, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ὃς ἡ εὐχὴ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. (Sect. 49, 50.)

We have already had occasion to notice the observation of Photius, that Clement does not speak with becoming reverence of the person of Christ. Whitby, also, in his reply to Waterland, maintains that he "never calls him God." In direct opposition to these charges it will be found that the epistle to the Corinthians contains many express testimonies to the divinity of our Lord. In chap. xvi. he speaks of his humiliation, which consisted in laying aside his divine nature, in terms

which strongly remind us of the words of St. Paul, in Phil. ii. 7;—in chap. xxxli. the expression that “Christ came of Abraham according to the flesh,” implies, that he had another nature beside that according to the flesh, (comp. Rom. i. 3. ix. 5);—and in chap. xxxvi. his pre-existence is distinctly asserted, and that it was one of celestial splendour, superior to that of the angels. See Heb. i. 3. To set the matter, however, beyond all doubt, the name of God is unequivocally applied to him in chap. ii. in connexion with his sufferings. Πάντες τε ἐταπεινοφρονεῖτε, μηδὲν ἀλαζονεύμενοι, ὑποτασσόμενοι μᾶλλον ἢ ὑποτάσσοντες, μᾶλλον διέόντες ἢ λαμβανόντες τοῖς ἐφοδίοις τοῦ Θεοῦ ἀκούσμενοι, καὶ προσέχοντες τοὺς λόγους αὐτοῦ ἐπιμελῶς ἑστερνισμένοι ἢ τε τοῖς σπλάγχνοις, καὶ τὰ παθήματα αὐτοῦ ἦν πρὸ ὀφθαλμῶν ὑμῶν.

Among all the remains of Christian Antiquity, we have not perhaps a more satisfactory refutation of the Romanist claims to ecclesiastical supremacy than the silence of Clement on the subject. His epistle exhibits no assumed superiority over the Church at Corinth. He does not even write in his own name, but addresses them as the representative of the Church of Rome, and writes in a tone of persuasion, earnest indeed, but totally devoid of authority. If the See of Rome, then, had laid claim to any such pretensions, in the early ages of the Gospel, as those which she asserts at the present day,—upon what principle can the silence of Clement respecting them be accounted for? Surely he had the same right to exercise authority over the Church of Corinth, as his successors in the Papal chair have possessed in similar cases. Why, then, do we not meet with penances and excommunications, instead of meek entreaties and brotherly advice?

The epistle of Clement is also applicable to the case of those who reject the ministry of their lawfully appointed teachers, and affords decisive testimony against self-appointment to any ministerial function. “Christ,” says he, “was sent from God, and the Apostles by Christ. Both were sent (εὐτάκτως) by proper appointments; and the Apostles, preaching through countries and cities, appointed the first-fruits of their conversions to be Bishops and Deacons (ἐπισκοποῦς καὶ διακόνους) over believers, having first proved them by the Spirit.” (§. 42.) A few sentences onward he speaks of Presbyters, so that in his time there were evidently three orders of the ministry, corresponding with the Bishops, Priests, and Deacons of our own communion. On this subject, however, we shall have to speak more at large when we come to the Fathers of the third century.

From the striking similarity between many sentiments contained in Clement's epistle and that of St. Paul to the Hebrews, an opinion prevailed in very early times, that the latter was written originally in Hebrew, and translated by Clement into Greek. Clement of Alexandria, Jerome, and Eusebius, are among the supporters of this hypothesis; but all the other ancient Fathers, who have mentioned the subject, speak of the Greek as the original work; and as no copy of the Hebrew was ever known to exist, there can be no question that this is the correct opinion. Besides the Epistle to the Corinthians, however, which is undoubtedly genuine, some other writings have been attributed to this Father, which are still extant. In the first

place, we have a fragment of a second epistle, or, as some suppose, of a discourse or sermon, which has sometimes been looked upon as genuine. It is, however, expressly rejected by Photius as spurious. Dionysius, Bishop of Corinth in the second century, mentions but one epistle of Clement; Clement of Alexandria and Origen, who have quoted the first, take no notice of the second; nor does Irenæus appear to have had any knowledge of it. Hence Lardner, after Grabe, refers it, with great probability, to the middle of the third century.

The *Apostolic Canons, Constitutions, and Recognitions*; the *Clementine Homilies*; the *Acts of Peter*; and the *Epistle to James*, the Lord's brother,—all of which have been reckoned among the reputed works of Clement,—have been long justly discarded as spurious. In addition to these, *Two Epistles to Virgins*, supposed to have been written in Syriac, were published by Wetstein, in 1752, with a Latin translation. But their genuineness was ably refuted by Lardner, and the controversy which ensued completely proved them to be spurious.

The *editio princeps* of Clement of Rome was printed at Oxford in 1633; the second edition appeared in 1677; and in 1718, an octavo edition, at Cambridge, under the superintendence of Dr. Wotton. The *Patres Apostolici* of Cotelierus embraces all the works attributed to Clement, both genuine and spurious; and there is a good critical edition of the Epistles, which was published by Eberth, at Fudda, in 1780. Clement, Ignatius, and Polycarp, were published together in a single volume by Ittigius, at Leipsic, in 1699; and, by Frey, at Basle, in 1742.

THE RUBRICK of the CHURCH OF ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D. D. of Magd. Coll. Oxon. London, 1737.

(Concluded from p. 307.)

The Order for the Visitation of the Sick.

IF the Ministers visit the sick without notice given, they may chance to do it at an improper time. Whenever they have word brought them, that the sick person can best and most conveniently join in prayer, then the Minister coming into the sick man's house, shall say:—

Here shall the sick man be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. So that special confession is not required, as necessary; but they are to be moved to it, when they feel their consciences troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort:—

The Communion of the Sick.

The Curate shall have timely notice, when the sick person is desirous to receive the Communion at home, signifying also how many there are

to communicate with him, (which shall be three, or two at least,) and having, &c.

But if any man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christ's body and blood, the Curate shall instruct him, "That if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably, to his soul's health, although he do not receive the Sacrament with his mouth."

In the time of the plague, sweat, or such like contagious times of sickness or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister only may communicate with him.

If we look into David Lloyd's memoirs of the lives, actions, sufferings, and death of those noble, reverend, excellent personages that suffered, &c. we shall find in his life of Dr. Richard Holdsworth, that the plague in 1625, when he first came to Broad-street, could not drive him from his dear flock, though another murrain (heresies and schisms) in 1640, among the flock itself, did.

In his life of Dr. Henry Hammond, amongst the many instances of that great man's condescension, he gives this. "One in the voisinage (neighbourhood), mortally sick of the small-pox, then fatal to most of the Doctor's complexion, desired the Doctor to come to him; he makes no more ado, when satisfied that the party was so sensible as to be capable of his instructions, assuring those that were fearful of him, that he should be as much in God's hands in the sick man's chamber as in his own."—P. 396.

In that of Dr. Thomas Morton, Bishop of Duresm, he has this paragraph, page 437:—"Anno 1602, began the great plague at York, at which time he carried himself with much perdiclar charity; for the poor being removed to the pest-house, he made it his frequent use to visit them with food both for their bodies and souls; his chief errand was to comfort them, pray for them and with them; and, to make his coming more acceptable, he carried with him a sack of provisions usually, for them that wanted it; and because he would not have any body to run any hazard thereby but himself, he seldom suffered any of his servants to come near him, but saddled and unsaddled his own horse, and had a private door made on purpose into his house and chamber."

When a present Right Rev. Father of our Church was chaplain to the factory at Lisbon, he had notice given him that a merchant's lady, who was ill of the small-pox, had a mighty desire to receive the Holy Communion. As he himself never had had them, he hoped he should be able to wait upon her; but he soon had word brought that, again, that as he had never had them, she must even apply

herself to a priest of the Church of Rome that had. However, upon calling to mind that he had declared his unfeigned assent and consent to the use of all things contained and prescribed in the Book of Common Prayer, he looked upon himself, upon special request of the diseased, to be under an obligation of going and communicating with her.

These are very illustrious instances, no doubt, of a steadfast dependence upon God, and a firm trust in him. Neither can such a religious gallantry and greatness of soul as theirs be said to be very far from the answer that Pompey gave when he was dissuaded from going upon a public but dangerous expedition: *Necesse est, ut eam, non ut vivam*,—It is necessary for me to sail, but it is not necessary for me to live.

The Order for the Burial of the Dead.

Here is to be noted, that the ensuing office is not to be used for any that die unbaptized, are excommunicate, or have laid violent hands upon themselves.

After an excommunication has been read, the excommunicated persons can neither enjoy spiritual or temporal advantages till the same authority restores them again.

Some have been heard to say that they are not for using this office upon such as have done violence to themselves, though a jury do bring them in *non compos mentis*: they presume them to be too favourable when they insist upon it, that none but a madman would do such a thing,—that no one in his senses would be guilty of such an action. A very ingenious but unfortunate gentleman, who laid violent hands upon himself not long ago, did it with such an uncommon air, that he would not have his friends in the least suspect him that he was, when he shot himself, any way out of order. If juries were less indifferent in their inquiries, and persons that make away with themselves were a little oftener brought in guilty, so that their goods and chattels were now and then forfeited, and they were oftener laid in the highway with a stake through their bodies, it might, in some measure, perhaps, be a means of our not having so many self-murders as we have. But though there are so many that destroy themselves, and so few brought in *compos mentis*, be the circumstances what they will: yet no minister can deny the performance of this office: since, as they were brought in as deprived of their reason, they cannot then contract any guilt, the fact itself not being then allowed to be so.

When they come to the grave, while the corpse is made ready to be laid into the earth, the Priest shall say, o: the Priest and Clerks shall sing.

The persons that are employed to get the corpse ready to be laid into the earth, are not to stay, before they do it, till the sentences are ended; but they should be making it ready whilst they are in reading, that the company may be kept there as little a while as conveniently they can.

No man was allowed to be buried in a church formerly, unless it were known that he had so pleased God in his life-time as to be worthy of such a burying-place. Dr. Joseph Hall, the pious and learned bishop of Norwich, by will, was buried in Higham church-yard, as not thinking the church a fit repository for the dead bones of the greatest saints. Dr. Robert Wood was buried in St. Michael's Church, Dublin, notwithstanding that he desired to be buried in the church-yard where he should happen to die; thinking that churches were less wholesome for corpses being buried in them. The Rev. and very worthy Dr. Lancelot Addison, Dean of Lichfield, and father to the Honourable Joseph Addison, Esq., particularly ordered to be buried in the church-yard. A late very worthy Bishop of London did the same: and formerly, Swithin, bishop of Winchester, would not be buried within the church, as the bishops then generally were, but in the church-yard. But families get every day more and more into the church; paying the minister, for breaking up his freehold, and the parish for repairing the pavement. But the money for that being received immediately, and the ground not sinking in some time, this is frequently neglected; so that it seems to be the most effectual way, to prevent the unevenness of the church, to oblige them to arch over all the graves that are made there.

The Thanksgiving of Women after Childbirth, commonly called the Churching of Women.

The woman, at the usual time after her delivery, shall come into the church, decently apparelled, and there shall kneel down in some convenient place, as has been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her.

Here could be no limitation of the time: some are able to come sooner than a month; others, for want of health, are forced to stay longer; but no matter how long, rather than the office should ever be performed in their own houses. Neither is there any time mentioned when this office shall be performed. Bishop Sparrow, published by Downes, says, page 232, That it was to be used or done betwixt the first and second service, as he had learnt by some bishops' inquiries at their visitations. The reason, says he, perhaps is, because by this means it is no interruption of either of those offices.

The Church has made this a distinct office, and, as such, it may be intended by it that it should be performed before the service; as it has added here the doxology to the Lord's Prayer; that the person may have given thanks before she partakes of any part of the public prayers.

By these words, *You shall therefore give hearty thanks unto God and say*, the woman is to repeat the Psalm after the minister, as it is properly applicable to her alone.

A Commination, or denouncing of God's anger and judgments against sinners, &c.

After Morning Prayer, the Litany ended, according to the accus-
er, the Priest shall, in the reading desk or pulpit, say.
In Nomine Domini is used before the Commination begins.

When the Minister comes to *Cursed is the man that maketh, &c.* the congregation do no more than affirm that the wrath of God will fall upon such as are guilty of the crimes there mentioned. For he that says *Amen*, does not signify his desire that the thing may be so, as he does when he says *amen* to a prayer; but only signifies his assent to what is affirmed; as in the creeds, as has been observed before.

Then shall they all kneel upon their knees, and the Priest and Clerk, kneeling, (in the place where they are accustomed to say the Litany) shall say this Psalm.

This Psalm is *not read alternately*, but the people join the minister and say it *with him*; as, just after, they are ordered to say this that followeth, *after* the minister, and not *to say it with him*.

There had nothing been said on the Government forms of prayer, had not the following direction caused a certain Wiltshire friend to think that if the thirtieth of January should happen to fall on a Sunday, the form was to be used upon the Sunday, and the fast kept the next day following:—*If this day shall happen to be Sunday, this Form of Prayer shall be used, and the fast kept the next following.*

That the words *form* and *used*, *fast* and *kept* relate to the *same day*, may be easily seen by the Act of Parliament, which establishes the observation of this day, and upon which this order is grounded:—

“And for the better vindication of ourselves to posterity, and as a lasting monument of an otherwise inexpressible detestation and abhorrence of this villanous and abominable fact, we do further beseech your most excellent Majesty, by and with the advice and consent of the Lords and Commons in this present Parliament assembled, That every thirtieth of January, unless it falls out to be upon the Lord’s-day, and then the next day following, shall be ever hereafter set apart to be kept and observed in all the churches and chapels of these your Majesty’s kingdoms of England and Ireland, as an Anniversary of fasting and humiliation; to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our king into the hands of unreasonable men, may at any time hereafter be visited on us or our posterity.”



BRITISH REFORMATION SOCIETY.

As many of our readers may not have the opportunity of seeing the *Wolverhampton Chronicle*, in which the following sensible Letters, on the “British Reformation Society,” have lately been published; we think they will be gratified by their insertion in our *Miscellany*. They will thus be put in possession of the claims of a Society, which is so liberal in its character, as to injure that alone which it ought strenuously to cherish. They are written by the Rev. C. Girdlestone, Vicar of Sedgley.

LETTER I.

* To the Editor of the *Wolverhampton Chronicle*.*

SIR,—Seeing, by your last week's paper, that a deputation of the Reformation Society, as it calls itself, has excited great attention in this town and neighbourhood, I beg to offer to your readers the following considerations on the subject:—

1. That this society is common to Dissenters and Methodists, with members of the Church.

2. That the tracts which it circulates, and the speeches which its advocates put forth, are necessarily accommodated to this mixture of heterogeneous religionists, who, agreeing as to *from what* they would convert members of the Church of Rome, cannot agree as to *what* they would convert them to.

3. That the fundamental objection amongst members of that Church to any departure from their ancient faith, is their apprehension of the sin of schism; and that, therefore, a society, on whose proceedings indifference to that sin is most legibly inscribed, is least of all likely to succeed in their conversion.

4. That the Church of England, having made no wider departure from the Church of Rome, than was necessary towards its purifying from deadly error, and the restoration of its doctrine and discipline to the primitive model, stands on vantage ground, compared with other Protestants in this realm, with respect to the conversion of the Romanist, which it is deeply responsible for maintaining, and which its members cannot relinquish without sinfully sacrificing, as far as their influence extends, the most promising of all methods to bring their fellow-creatures to the knowledge of the truth.

5. That public religious disputations, such as this society promotes, though likely enough to interest and amuse a large company of promiscuous hearers, and to display the volubility of itinerant advocates, practised in daily debating on a few selected topics, against the successive champions whom they may thus easily confute, are a manifest profanation of the sacred subject, and an obviously unfair advantage taken over those whose feelings are by such treatment more like to be embittered, than their understanding convinced, or their conscience touched.

6. That the Clergy, in lending their Churches, as they have done in this neighbourhood, to meetings of so equivocal a character, have been unmindful of the trust reposed in them, and have degraded in the eyes of the people, buildings which, being consecrated to the worship of God, they have no right to make the theatres of controversial declamation.

7. That by adopting, as was done in this town, the alternative of meeting in a chapel of Dissenters, they manifest an indifference to the frequenting of such buildings, sanction the false notion, that the Ministers of the Gospel have no title to the respect and attendance of their flocks, besides their own personal character, and weaken, in the hands of their own congregations, that reverence due to their holy office, which it is presumed they can, in many cases, ill afford to

8. That instead of measures so objectionable as these, and so peculiarly unsuitable to the attainment of their professed object, it is desirable to convince members of the Church of Rome, that they may renounce the dangerous errors of their creed, without necessarily giving up their membership to the true catholic church of Christ, or those spiritual privileges and religious consolations, which, in the ordinances of such a church, they have been accustomed to expect; that the church into which we invite them, being, indeed, more primitive, more ancient, more catholic than their own, recognizes, no less fully than theirs, every sentence of Scripture, in which the sin of schism is denounced, acknowledges no less deeply its opposition to the will of Christ so anxiously expressed, deplores no less sorrowfully its prevalence in our own country, and guards no less diligently against its encroachment in our own christian community.

9. That ere we can hope effectually to reform others, we must, in these and many other respects, reform ourselves, and not attempt, with the breath of idle declamation, to shake the roots of our neighbours' faith, whilst our own bears notoriously so little fruit of unity and concord with each other, or of temperance, soberness, and chastity, humanity and common honesty in ourselves:

To the force of these considerations, no name can add much weight, and my own none; I should prefer, therefore, not to have it published: but out of respect to the just suspicion in which anonymous communications are commonly held, I enclose it, with the assurance that you are welcome to mention it to any one who takes the trouble to inquire after

Your obedient servant,

MODERATOR.

LETTER II.

SIR,—Nothing can be further from my intention than a protracted controversy with the several correspondents who have noticed my former letter; but to prove that I am not insensible to the courtesy of their remarks, I offer to each in answer a single sentence:—

“Omicron” is mistaken in saying that I challenge, for our Establishment exclusively, “the title of *the* true Catholic Church;” he should be aware, also, that there are more points at issue between Protestants, one with another, than “matters of discipline, ceremony, and church government,” and that an outward union upon “the principle of a common interest,” whilst it tends not to make them more of one mind within, is no approach whatever to the unity so affectionately recommended by the founder of our faith.

To the “Layman” I would observe, that our having hitherto neglected the “vantage ground” of the Church, is no sufficient reason that we should now abandon it; and that judging from experience, in the case he alludes to, the friends of the Reformation Society, rather than its opponents, run risk of becoming converts to Popery; for which this short reason may be assigned, that a mind once persuaded of the infallibility of private judgment, may the more readily admit the infallibility of Popes and Councils.

Mr. Roaf, whose candour of expression is entitled to my best acknowledgments, needs only to consider seriously this one manifest

truth ;—that separation from outward church communion, for the “ non-essential parts of Christian discipline and practice,” whether it be schism or no, is wanton, wilful, and sinful, precisely in proportion as these are non-essential.

It is because the points at issue are *essential* that we are justified in our separation from the corrupt Church of “*Reflector* ;” whom I refer to “*historical facts*” for proof, that the Reformed Church,—if, at least, we are to judge by doctrine, discipline, and practice,—is more akin to the primitive model than the modern Church of Rome ; and that the latter, though claiming to be infallible, has been distracted by religious feuds and animosities, far more wide, more numerous, and more scandalous, than ours, which makes no such pretence.

And now, Sir, without entering, in your columns, on any single point of doctrinal controversy, permit me to complete the subject I have in hand, by a brief statement of the right method in which Protestants should uphold the one true faith, and win from the error of their way the victims of Papal superstition. I have already urged the fundamental importance of proving ourselves to be lovers of unity,—of marking and avoiding them which cause divisions amongst us,—of valuing and maintaining our prescribed communion with all who have, in all ages and in all lands, “*contended earnestly for the faith which was once delivered to the saints.*” These duties we must, I say, convince Romanists that the Church into which we invite them recognises no less fully, but upholds far more faithfully, as well as far more charitably, than their own. We must offer them, in the ministrations of our Clergy, a resource on which they may rely, with less of blind submission, but not with less of genuine humility, than on theirs, not only for visitation in sickness—for conference in doubt—for correction—for instruction in righteousness,—but for that pastoral control in all spiritual concerns which the ambassador of Christ is bound to exercise, and in which his flock should delight to confide. We must be able to point out to them how carefully our Reformers preserved, in the ritual of our religious service, every particular in their own ordinance which could be made available to Christian edification ; that no fast or festival—no prayer or assurance of pardon—no ordinance of sacramental efficacy—was omitted, whose suitableness for the aid of human frailty is vouched by the stamp of Christ’s own institution and the universal practice of primitive antiquity.

But these things it will not be sufficient to argue from the Articles and Canons of our Church, or from the contents of our authorized Liturgy. The common sense of man prompts him to look for the spirit of our institutions to their practical working—to judge of the religion proposed to his acceptance by the manner in which it operates before his eyes. The member of the Church of Rome who may be seriously, on grounds of conscience, thinking of renouncing the errors of his creed, will naturally, in reference to his main objections, consult, not the written constitution of what our Church should be, but his ~~own~~ daily observation of what it actually is. He will reflect to himself what will be the real change of his condition in points most essential to his habitual peace of mind. If he hope for no warm encouragement in the members of his adopted Church,—if he apprehend them

to be deficient in that lively regard for each other which he looks for amongst brethren of the household of faith,—if he deem the public worship to be conducted in a cold, careless, irreverent manner, and the efficacy of the most edifying Christian ordinances to be dishonoured by their negligent performance,—if he suspect the minister of his parish will take little pains to instruct and guide him, and if he see both minister and flock mixed up in religious proceedings with all classes of their dissenting neighbours,—no wonder that he should feel most reluctant to enter into a community which would thus outrage his most dearly cherished feelings, and deprive him of his habitual sources of religious consolation.

• It is not denied but that his feelings are incorrect, his esteem of these means of edification oftentimes unfounded. But it is argued that the Church, as established in these realms, supplies its advocate with scriptural institutions wherewith to meet every one of these Romish prejudices, to correct, and when corrected to satisfy them fully; it is deplored, that the visible conduct of the members of our Church does not, as generally as it might, enable us to appeal in our controversy with Rome, to its actual working in these particulars; and it is contended, that the prevalence of such practice would be the most effectual means of removing in the minds of our fellow-christians their most deep-rooted objections to the Reformed religion.

Let us then agree to prove the excellency of our faith, by the holiness of our lives; by the more spiritual intercourse between the pastor and the flock, and the more brotherly unity of the flock among themselves; by the more diligent attendance on public worship, and the more enlightened celebration of sacramental ordinances; by the more general practice of family devotion, and the more upright and benevolent discharge of each man's own individual duties. And for the better advancement of pure Christianity both in ourselves and in others, by religious associations, *let us support with enlarged contributions those venerable SOCIETIES, in connexion with the Church, FOR THE PROPAGATION OF THE GOSPEL, and the PROMOTING OF CHRISTIAN KNOWLEDGE,* which labour for those ends, both abroad and at home, by missions, by the circulation of the Scriptures, or by the supply of edifying tracts, and which need, under God's blessing, only our more zealous encouragement to insure them tenfold success.

To this sober, earnest, and practical application of the truths we profess and the institutions we have the happiness to enjoy, I invite all true friends of the cause of the Reformation. It demands indeed, on the part of us Protestants, somewhat more zeal and labour in the Clergy, somewhat more humility, self-denial, and devotion in the laity, than an attendance on the display of exciting eloquence or an imaginary sharing in the triumph of public disputations. Such measures may, very likely, have influence either way, with the unstable and unwary, with those who would use religion as the daily draught of spiritual intoxication, or as the deadly drug that pretends to heal on an instant the long-pampered virulence of sin. But if there be they by whom that gift of heaven is valued as the bread of life, who inquire into its purity and genuineness, with the sense that their salvation is at stake, I can never think that such will change their faith

out of deference to the decisions these meetings come to, or will risk in any measure their hope of heaven on the dubious success of theological disputants, strangers perhaps till that hour; and, therefore, unentitled to confidence so entire. No, let us not deceive ourselves; these things cannot be done for us; this victory of truth cannot be achieved by delegated champions encountering on a platform, whilst we sit idle spectators of the combat. Pure are, I believe, their motives, and eager their zeal, as their discretion is questionable, and their weapons unsound; but not, though they had tenfold will and ability, could we ourselves be discharged from our own proper share of this arduous undertaking; and so only may we reasonably expect to win our brethren to the truth of Christ, when we adorn it diligently and uphold it faithfully in our own personal conduct.

I trust I have now shown that it is out of no indifference to the abominations of Rome that I advanced these objections to the Reformation Society. As I stated them plainly, I have been answered temperately, and now reply, to the best of my power, fairly. Aiming at the same end, and seeing, as I think, so much better a way to compass it, I could wish my neighbours to agree with me; and having taken this open method of laying the matter before them, conclude with committing the issue to their attentive consideration.

Your obedient Servant,

MODERATOR.

COLLECT BEFORE SERMON.

MR. EDITOR,—Allow me, through the medium of your valuable pages, to suggest to my brother clergy an occasional variation of those collects commonly used before the sermon, on the principle, as Bishop J. Taylor expresses it, “that the *change*, by consulting with the appetites of fancy, may better entertain the spirit.” I would have them, however, confine themselves to those beautiful and comprehensive collects of our church, as nothing can be better; moreover, they are so diversified in language and sentiment, that one may generally be found peculiarly adapted to the subject of the discourse about to follow. I have adopted this plan of selecting one in accordance with my subject, with pleasure to myself, and, I have reason to believe, with its proper effect upon my hearers; it also gives an opportunity of introducing many of those admirable compositions of our Liturgy, which otherwise are read but once a-year. This hint may appear trivial, Mr. Editor, but I venture to give it on the authority of the divine before alluded to, who says, “It is not imprudent to provide variety of forms of prayer to the same purposes.”

I am Sir, your obedient servant,

E. H.

THEOLOGICAL STUDIES.

No. VIII.—BISHOP LLOYD'S LIST.

[We are particularly happy in being able to lay before our readers the List of Bishop Lloyd. From its lucid arrangement, and minute completeness, the student will find it an invaluable guide in his theological inquiries. The extensive acquaintance which the Bishop possessed with the whole range of theological literature, must render his advice especially worthy of attention and respect.]

1. AFTER carefully reading the BIBLE from Genesis to Nehemiah, with the historical part of Daniel, without Commentators, marking the difficult passages; to go over it a second time in conjunction with

Sumner's Treatise on the Records of the Creation.	} For the notice of some remarkable facts.
Graves's Lectures on the four last Books of the Pentateuch.	
Lowman's Rationale of the Ritual of the Hebrew Worship.	
First Volume of Spencer de Legibus Hebræorum Ritualibus, et earum Rationibus.	} For the Jewish Ceremony.
Jahn's Archæologia Biblica in Epitomen redacta.	
Beausobre's Introduction to the Reading of the Scriptures.	
Warburton's Divine Legation of Moses Demonstrated.	} For the Jewish Policy.
Lowman's Dissertation on the Civil Government of the Hebrews.	

2. INTRODUCTION to the Reading of the NEW TESTAMENT.

The History of Alexander the Great, in

*Mitford's History of Greece.

*Arrian's History of Alexander's Expedition, by Rooke.

And of the hundred years of Roman History, preceding the Birth of Christ, in

*Hooke's Roman History.

The last Books (11 to the end) of Josephus's Antiquities.

The two Books of Maccabees.

Tenth Volume of Antient Universal History.

*Prideaux's Old and New Testaments connected.

Bp. Van Mildert's Boyle Lectures, in the Appendix.

Josephus, in the Original.

Vetus Testamentum LXX.

} For the intermediate History.

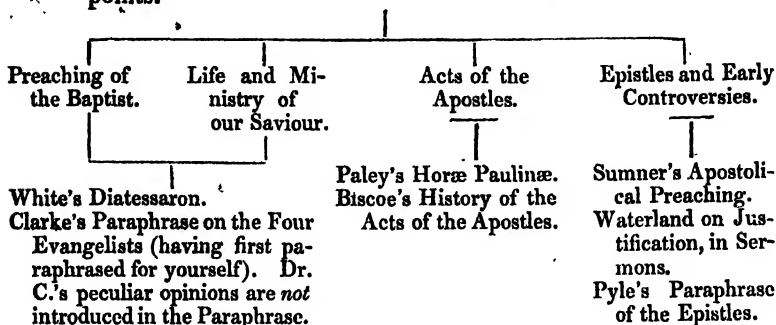
} For the Doctrines of the Jews.

} For the Language.

Allix's Reflections on the Books of the Holy Scriptures. } For the state of Religious Opinions among the Jews, and their Expectations.
 Bp. Blomfield's Dissertation on the Traditional Knowledge of a Redeemer. }

3. THE NEW TESTAMENT.

First carefully peruse it in the same manner as the Old, marking the divisions of time, and attending to some leading points.



Critics and Commentators.

Erasmus.

Le Clerc.

Grotii Annotationes in Novum Testamentum.

Whitby's Commentary on the New Testament.

Hammond's Commentary on the New Testament.

Poli Synopsis Criticorum.

Elsley's Annotations on the Gospels.

Slade's Annotations on the Epistles.

Schmidii Novi Testamenti Tameion.

Schleusneri in Vetus Testamentum Lexicon.

Schleusneri in Nov. Test. Lexicon.

4. After this careful perusal of the Sacred Volume, it may now be proper to obtain a *connected view* of the DOCTRINES of Christianity: for which purpose,

Scott's Christian Life.

Clarke's Sermons.

Archbishop Tillotson's Sermons.

The study of the early Ecclesiastical History may now be undertaken; having first made ourselves acquainted with the Platonic and Gnostic Philosophy, in order to trace out the influence which they had in the first corruptions of Christianity. In the course of our reading the history of the first ages, to attend particularly to the four following points:—

1. The Corruptions which were gradually introduced.
2. The Interpretation of Scripture which first obtained.
3. The Evidences of the Authenticity of Holy Scripture, which incidentally appear.
4. The Propagation of Christianity.

The History of the Roman Emperors should, however, first be known, in order to form an accurate idea of the connexion of Sacred and Profane History during the early ages.

Tacitus, } or, Crevier's Histoire des Empereurs Romains
Suetonius, } jusqu'à Constantin.
Dion. Cassius, }
Josephus's History of the Jewish War.

Then, for Church History,

EUSEBIUS . . who wrote from the time of Christ to his own : born
A. D. 270, in Palestine; died A. D. 340. For the last
twenty-five years of his life Bishop of Cæsarea.

SOCRATES . . born A. D. 380; educated at Constantinople; wrote
from the time of Constantine to A. D. 439.

THEODORET . A. D. 324 to 429.

SOZOMEN . . . contemporary with Socrates.

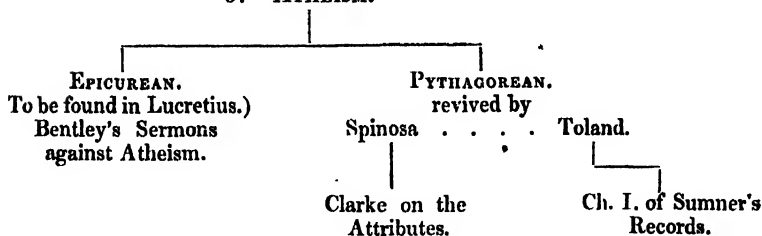
MOSHEIM . . de Rebus Christianorum ante Constantinum Magnum
(for a knowledge of the connexion of Christianity
with heathen Philosophy).—(*N. B. To guard against
his opinions of Ecclesiastical Polity.*)

For Cautions in the reading of the early Christian writers :

Dallæus de Usu Patrum; also

Bentley on Phalaris contains a complete account of Sacred Forgeries.

5. ATHEISM.



Locke's Essay on the Human Understanding, book iv. ch. 10.

Paley's Natural Theology.

Derham's Physico-Theology.

Wollaston's Religion of Nature.

Bishop Warburton's Divine Legation of Moses, against the Argument
about the Jewish Laws.

Fabricii Delectus Argumentorum.

Buddeus, Theses Theologicæ de Atheismo et Superstitione.

[For the principal Atheistical Arguments.]

Zimmermann, de Atheismo.

Cudworth's True Intellectual System of the Universe.

Conclusion of Newton's Principia.

Kortholt de Tribus Impostoribus Liber.

[Herbert. Hobbes. Spinosà.]

Abp. King de Origine Mali.

Stillingfleet's Origines Sacræ.

Bennet's Philosophical and Literary Inquiries concerning Christianity.
[Hobbes and Priestley, the principal Materialists.]

6. DEISM.

- First Deistical Objection. } The Mysteries of Religion.
Answers. Bishop Butler's Analogy of Religion.
 Bishop Stillingfleet's Mysteries of the Christian Faith.
- Second Objection . That Human Reason is sufficient to discover the Relation and duty of Man to God.
Answer. To show how much unassisted human reason has been, and is able to attain, from Plato, Cicero, and Epictetus, and the barbarous nations of modern times:—
 Leland's Advantage and Necessity of the Christian Revelation.
 Ireland's Paganism and Christianity Compared.
- Third Objection . Against the notion, that the Established Order, Harmony, and Regularity of the Natural World have been, at any time, interrupted by Miracles.
Answers. Skelton's Deism Revealed.
 Bishop Berkeley's Alciphron.
- Fourth Objection . Hume's.—To the Testimony for Miracles.
Answers. Bishop Douglas's Criterion.
 Campbell's Dissertation on Miracles.
 Leland's View of the Principal Deistical Writers.
- Fifth Objection . . To the Quantity and Sufficiency of Moral Evidence.
 The nature of this kind of evidence may be learned from Aristotle, Ethics, lib. v.
 The Objection to be answered from a study of the evidences.
 Jenkins's Reasonableness and Certainty of the Christian Religion.

7. EVIDENCES.

1. External.

1. Authenticity of the New Testament.

Lardner's Credibility of the Gospel History.

Less on the Authenticity of the New Testament, [in answer to Bolingbroke on Distinct Testimonies.]

Horne's Introduction to the Critical Study of the Scriptures. Vol. I.

Paley's Evidences of Christianity. Chap. ix.

2. Credibility of the Apostles.

Not Impostors . . Nor Enthusiasts.
 Beattie's Evidences of the Christian Religion.

3. Prophecy.

Jortin's Remarks on Ecclesiastical History. Vol. I.

Study of Prophecy.

For the	}	Davison's Discourses on Prophecy.
Argument,		
For the	}	Bishop Newton's Dissertations on Prophecy.
Explanation,		

Division of the Prophetical Books.

1. *Historical*.—To be read in order with the other Histories of the Old Testament.
2. *Moral*.
3. *Relating to the Messiah*.—Those prophecies to be first studied which are quoted in the New Testament.
4. *Relating to Nations*.—
Prideaux's Old and New Testament connected.
Bishop Chandler's Defence of Christianity from the Prophecies.

2. *Internal*.

1. Purity of the Morality.
2. Knowledge of Human Nature.
3. Agreement with the Conclusions of enlightened Reason.
Chalmers's Evidence and Authority of the Christian Revelation.
Abbadie, *Traité de la Vérité de la Religion Chrétienne*.
Grotius de *Veritate Christianæ Religionis*.
Paley's *Evidences of Christianity*.
Houteville, *La Vérité de la Religion Chrétienne, prouvée par les Faits*.
Maclaine's *Series of Letters to Soame Jenyns*.

8. UNITARIAN CONTROVERSY.

1. With the *Arians*, disciples of Arius of Alexandria, in the fourth century, who taught that the Son was only the first of Created Beings.
 2. With the *Semi-Arians*, believers in the Miraculous Conception, but not in the previous existence.
 3. With the *Socinians*, from Faustus Socinus, born in Tuscany, A.D. 1539.
 4. With the *Unitarians*.
- } Simple Humanitarians.
- For the Socinian Creed — The Racovian Catechism, published at Racovia, 1601.

In Confutation. { Middleton's Doctrine of the Greek Article.
Smith's Scripture Testimony to the Messiah.
Archbishop Magee's Discourses, &c. on the Atonement.
Hales's Dissertations on the Principal Prophecies respecting Christ.
Bishop Pearson's Exposition of the Creed.

OBJECTIONS OF THE UNITARIANS. .

1. *That those parts of the New Testament, which speak of Atonement, should be interpreted metaphorically.*

Dr. Pye Smith's Scripture Testimony to the Messiah.

2. *Fallibility of the Writers.*

Bishop Van Mildert's 23d Boyle Lecture.
Horbery's Sermons on the Inspiration of the Moral Parts of Scripture.
Dick's Essay on the Inspiration of the Old and New Testaments.
Bishop Warburton's Doctrine of Grace.

3. *Against the Authenticity of the Epistle to the Hebrews.*

Horne's Introduction to the Critical Study of the Holy Scriptures, Vol. IV.

4. *Against the Authenticity of the First Chapters of St. Matthew and St. Luke.*

Laurence's Critical Reflections on the Unitarian Version.

Bishop Horsley.—A Sermon, in the third Volume of his Posthumous Discourses.

Valckenæri Selecta à Scholiis in quosdam libros Novi Testamenti.

Nares's Remarks on the Unitarian Version of the New Testament.

5. *Against the Eternity of Punishment.*

Schleusner, on the uses of AION in his Lexicon.

Horbery's Treatise on the Eternity of Hell Torments.

Dodwell's Eternity of Hell Torments.

6. *Of the Power of Repentance for the Expiation of Sin.*

Bishop Butler's Argument from Analogy.

Clarke on the Attributes.

Archbishop Magee on the Atonement. } For the Universality of Sa-

cifice, &c.

7. *Against the Antiquity of the Trinitarian Scheme.*

Burgh's Inquiry into the Belief of Christians of the three first centuries.

Bishop Horsley's Charge to the Clergy of the Archdeaconry of St. Alban's.

——— Letters to Priestley, and Tracts in Controversy with him.

Bishop Stillingfleet's Doctrine of the Trinity and Transubstantiation compared.

Bishop Gastrell's Considerations on the Trinity.

Burton's Testimonies of the Ante-Nicene Fathers.

Bishop Pearson's Exposition of the Creed.

10. ROMISH CONTROVERSY.

Events from Constantine to the Reformation.

Rise, Progress, and Establishment of the Popish Power.

I. SPIRITUAL.

From the Connexion of the Bishop of Rome with the Capital of the Empire.

[At the Council of Constantinople, A.D. 381, the Bishop of Constantinople declared *next* in dignity to the Roman Prelate; Seventy years afterwards made *equal* with him.]

II. TEMPORAL.

Under Gregory VII. [Hildebrand] contemporary with William the Conqueror.

1. Right of Investiture.

2. Deposition of Princes.

3. Celibacy of the Clergy.

4. Homage and Fealty to be rendered to himself, which had hitherto been thought due to the respective Princes.

Under Innocent III. contemporary with King John:

1. Gratia Expectativæ . . . Reservations.

2. Disposal of Benefices during the eight Papal months.

3. Concurrent Jurisdiction.

CRUSADES, A.D. 1097.

Establishment of Religious Orders, which were once twenty-three, afterwards reduced to

1. Augustinians.
2. Carmelites.
3. Dominicans.
4. Franciscans.

Under Boniface II. the Papal Power was at its highest pitch of greatness.

Koch's Tableau des Revolutions de l'Europe.

III. CORRUPTIONS OF DOCTRINE.

1. *Indulgences* arose out of the strict discipline of the early Church, which imposed ecclesiastical censures and punishments upon delinquents, for the remission of which, long acts of penance &c. were made necessary; and afterwards pardon was granted at the intercession of the Martyrs. Out of this came the doctrines of

1. Superabundant Blood of Christ.
2. Works of Supererogation.

And out of the treasury thus provided were indulgences granted, on conditions of penance, or payments of money for devout uses.

2. *Purgatory*, the State where penitential deficiencies were made up by the devotions and bought masses of survivors.
3. *Transubstantiation*, which went to the elevation of the priesthood, by supposing a resident power in them of working a perpetual miracle.
4. *Refusal of the Cup*, and of the second sacrament, save once a year.
5. *Auricular Confession*.

These Doctrines, opposed by Wickliffe about the middle of the reign of Edward III.; who, in his Theological Lectures, delivered at Oxford, asserted:—

1. That *no* change in the bread was wrought in the nature of the bread after consecration.
2. That Rome was not the head of Christendom.
3. That the Pope had not more power in the keys than any other priest.
4. That the Gospel was a rule, sufficient without traditions.
5. That all other rules for the government of religious orders added no excellence to it.

Opposed by John Huss in Bohemia, who was burnt A.D. 1415, by order of the Council of Constance.

Jerome of Prague, burnt 1416.

Contests were also held

Against the *Spiritual Authority* of the See of Rome, by the Gallican Church; who, acknowledging that a supreme ecclesiastical power must be lodged somewhere, assigned it to General Councils.

Against the *Temporal Power*, by England, particularly in the
 Statute of Provisors Edward III.
 Præmunire Richard II. Against Appeals.

For a knowledge of all particulars connected with the See of Rome, the General History of Europe during the above period must be consulted.

11. THE REFORMATION.

Luther, of the Order of St. Augustine, began the Reformation in Germany, A.D. 1517.

By attacking the Doctrine of Indulgences, in a letter to the Bishop of Mentz.

By asserting the Holy Scriptures to be the *only* rule of faith, and the doctrine of justification through faith.

By condemning the use of Auricular Confession and the Doctrine of Purgatory.

By denying the truth of Transubstantiation.

For this, however, since he admitted the real presence, he substituted an idea, called *Consubstantiation*, to this day held by the Lutherans.

A. D. 1520. Leo ordered Luther's books to be burned.

Luther retaliated on the Pope.

The Pope excommunicated Luther; and Luther declared the Pope to be Antichrist.

A. D. 1530. The Confession of Augsburg, which is the rule of faith of the Lutherans, was presented to the Emperor at the Diet. It was drawn up chiefly by Melancthon.

Zuinglius and Ecolampadius carried on the Reformation in Switzerland for some time, with the assistance of Calvin, who taught a doctrine nearly resembling that of our own Church, on the subject of the Lord's Supper, and in opposition to the Consubstantiation of Luther:—the name of Calvinists was, for a long time, applied to his followers on account of this very difference, until the present distinction between Calvinism and Arminianism arose.

In England, the Reformation, though begun under King Henry VIII., made but little progress until the following reign.

The Six Articles, which were put forth A.D. 1539, were composed without the assistance of Cranmer, who was early instructed in the reformed opinions, by his converse with the German Reformers, on his return from his mission to Rome about the divorce.

The doctrines of Wickliffe were never lost sight of in England, though they lay for some time inert, until a fresh impetus was given them by the reforming power which was at work in Germany. The work, however, was comparatively easy, when once begun.

As Cranmer kept up a close correspondence with Melancthon, and other promoters of the cause in Germany, it will be necessary to study the works of those authors, in order to form a right judgment of the opinions which the English Church at that time adopted, and has since preserved ; as also to mark the changes which were gradually made, from the time when "The Necessary Erudition of a Christian Man," was first published, A. D. 1543, (in which some of the obnoxious tenets of the Church of Rome were still retained,) until our Church Articles were expurged of every remainder of the Corruptions of the Popish Creed.

Books to be consulted in the following order :—

- Lewis's Life and Sufferings of John Wickliffe.
- L'Enfant, Histoire du Concile de Pise, de Bâle, et } For the Affairs of
de Constance. } the Hussites.
- Burnet's History of the Reformation, Book I., and the first Book of the Continuation.
- Sleidan's History of the Reformation.
- Thuanus Historia sui Temporis.
- Paul Sarpi's History of the Council of Trent (by Brent.)
- Juelli Epistola ad Scipionem, Patritium Venetum.
- Canones et Decreta Concilii Tridentini, et Index Librorum Prohibitorum ; and, for explanation,
- Catechismus ex Decreto Concilii Tridentini ad Parochos.
- Bossuet's Exposition of the Doctrines of the Catholic Church.
- Strype's Life of Archbishop Cranmer.
- Burnet's History of the Reformation, to be now concluded.
- Ridley's Life of Nicholas Ridley, Bishop of London.
- [Gilpin's] Life of Latimer.
- Life of Hooper.
- Lives of the other Reformers.
- Life of Jewell, prefixed to his Works.
- Wordsworth's Ecclesiastical Biography.
- Seckendorf's Historia Lutheranismi.
- Gerdesii Historia Reformationis.
- Brandt's History of the Reformation in Holland.
- [Ruchat] Histoire de la Reformation de Suisse.
- Jewel's Apology and Answer to Harding.
- Corpus et Syntagma Confessionum Fidei.
- Formulaire of Faith during the Reign of Henry VIII.
- Appendix to Copleston on Predestination.
- Henry's History of England.

To mark how the Church of England did not adopt the Opinions of any distinct set or party of the Reformers, but chalked out a path for herself, by selecting from each what appeared most agreeable to Scripture. Thus:—

From the *Romanists*,

Episcopacy, and Apostolical Ordination of Priesthood.

From the *Lutherans*,

Doctrines of Grace,

Free Will,

Justification by Faith.

From the Calvinists,

The Doctrine of the Lord's Supper, in opposition to Consubstantiation.

12. STUDY OF THE WORKS OF THE REFORMERS.

1. Public.

2. Private.

Such as — The Confession of Augsburg.
Documents in Henry VIII.'s time, which may be consulted as Commentaries on the Church Formularies subsequently put forth, being nearly all drawn up by Cranmer:—the first, when under the influence of Henry's leaning to Popery;—the second, when left to the free exercise of his own judgment and opinions.

Such as the Loci Communes of Melancthon, and the Works of Cranmer, Latimer, &c.

Todd's Inquiry into the Declarations of the Reformers may be read, in order to ascertain the sense, in which the terms of our Creeds and Articles were used by those who framed them; as also—

Burrow's Summary of Christian Faith and Practice.

Edward VI. Catechism,

Dean Nowell's Catechism. } In the Enchiridion Theologicum.

Bishop Burnet on the Thirty-nine Articles.

Strype's Annals of the Reformation. } History of the Articles.

—— Ecclesiastical Memoirs.

Laurence's Bampton Lectures.

ADVICE TO POPE JULIUS III.

Remarks on "*Concilium quorundam Episcoporum Bononiæ congregatorum, quod, de ratione stabiliendæ Romanæ Ecclesiæ*, Julio III. Pont. Max. datum est. *Ex Bibliothecâ W. CRASHAVII, in Theol. Baccal. et Verbi div. ap. Temp.* London: Bædio.

(Concluded from p. 316.)

[In furtherance of our intention we now lay before our readers a few examples from the above-named document, in addition to what we stated in our last Number.]

THE holy Cardinals and Bishops are directed to celebrate mass in person, with all the pomp and magnificence possible; to consecrate in public baptismal fonts, churches, altars, and burial grounds; to baptize bells, and give the veil to nuns; as things "which astonish and charm the vulgar, and the contemplation of which, as in a snare, takes them through the soul and spirit, so that they require no other nourishment nor instruction; and this (to speak the truth) is the object of their institution."

And every year, on Good Friday, the thrice holy oil of unction, for the sick, is to be consecrated by a bishop, surrounded by twelve

priests, who are to offer their adorations three times, with as many salutations, exorcisms, and breathings (*insufflationibus*), mingling with the holy oil a precious balm.

Also, when they consecrate the water of baptism, they usually mix with it salt and oil, plunge into it three times the paschal candle, and make the sign of a cross with it; command also that they add a little vinegar. That ought also to be used in all the ceremonies of the Church, because it was offered to Christ upon the cross.

In like manner, also, in dedicating churches, the Bishops write upon the ashes, with their cross, the Greek and Latin alphabets: order them to add to them the Hebrew alphabet, if they understand it (*nevertheless this last condition is of no great importance, for they certainly do not know the Greek alphabet, and scarcely the Latin, and yet they write them both on this occasion, as if they understood them* (!)—because it was in these three languages that the subject of the condemnation of Christ was inscribed upon the cross.

The Bishops are also recommended to anoint the outside as well as the inside of the hands of priests to be ordained, together with their heads and whole person, for this logical reason;

For if a few drops of oil have the virtue of sanctification, a greater quantity of oil will sanctify them still more. (! !)

When they baptize bells, they burn before them incense and perfumes: let them add musk and amber, for the great edification of the public, and gaining more respect.

Lastly, when a bishop prepares to celebrate worship with pomp and magnificence, he is distinguished from the common priests by a great number of ornaments, such, for instance, as the bones or relics of a dead person, set in a cross of gold; enjoin him to carry suspended from his neck, by a tolerably strong cord, an entire arm or leg or head of some saint; this will contribute much to augment the piety of the crowd, and will penetrate all the assistants with an incredible respect (*incredibili admiratione*).

ALL THESE CEREMONIES HAVE BEEN INVENTED BY SOVEREIGN PONTIFFS; you then, who are also a Sovereign Pontiff, are able, if you like, to augment their number; it is even necessary that you should do it, if you wish to attain the end which we have pointed out to you.—P. 647.

Our three Bishops discover another source of evils in the abandonment of logic, sophistry, metaphysics, and decretals; and in the *mania* which exhibits itself amongst Protestants in the cultivation of Greek and Hebrew learning, in the comparison of the originals of the Scriptures, and in the study of theology and the writings of the ancient Fathers of the Church. The reasons given for interdicting the use of a certain work called *Decretum* are too remarkable to pass without notice, but too long to be stated here. One passage or two we shall, however, extract.

This book is very dangerous . . . for it denies that the Pope has the right of adding the least thing to the doctrine which Christ himself has revealed to us, and the Apostles taught: who is there amongst us who does not depart from them every day? Scarcely do we retain in our churches even the shadow of that doctrine and discipline which flourished in the days of the Apostles; we have substituted a doctrine and discipline entirely different. *Quid enim aliud quotidie inculcant nostri adversarii, quam ne latum quidem unguem licere ab his rebus, quæ Apostolis fuere in usu, recedere? At quis est ex nostris qui*

non recedat sæpe quotidie? Certe vix umbram quamdam retinemus in nostris ecclesiis ejus doctrinæ et disciplinæ quæ Apostolorum temporibus fuerunt, et prorsus aliam accersivimus.

This, however, bad as it is, is mild in comparison with some other of their observations.

... Lastly (and we have reserved this advice for the last place, because it is the most important of all which, under present circumstances, we are able to give to your Holiness), you must take care and endeavour by all means in your power to cause that as small a portion as possible of the Gospel (especially in the vulgar tongue) be read in countries submitted to your government, and which acknowledge your power. That the little which is read at mass should suffice, and that no person be allowed to read more. As long as men have been contented with this small portion of the Scripture, so long your affairs have prospered, and your maxims prevailed; your temporal and spiritual authority have, on the contrary, declined, from the moment when the people have usurped the right of reading more of it. 'Tis this book, after all, more than any other, which has excited against us those troubles and those storms which have driven us to the brink of the abyss. And it must be allowed, that, if any one examine with attention, and compare afterwards in detail that which it contains with the practices of our church, he will find very great differences, and will see not only that our doctrine is altogether different from that which the Scripture teaches, but that oftentimes it is entirely opposed to it. Now, from the instant that the people, excited by one of our learned adversaries, shall have acquired this knowledge, the clamours against us will not cease, until all shall have been divulged to the public, and we shall have been rendered objects of universal hate. This is the reason why we should withdraw these writings from the notice of the people; but with prudence and circumspection, lest this measure should excite against us greater disturbances and tumults. (Quare auferendæ paucula illa chartæ erunt, sed adhibita quâdam cautione et diligentia, ne ea res majores nobis turbas ac tumultus excitet).

The advice goes on to point out the Archbishop of Benevento, the legate of the Pope at Venice, D. Joh. della Crusca, as a fit person to carry these measures into effect; because without openly condemning the Gospel, he had contrived to insert it in a catalogue of forbidden works.

The astonishment which this may excite is relieved when we recollect that similar language was actually used, and similar measures adopted, so recently as 1824, by Pope Leo XII., whose successor received the tiara on the day that the Parliament of once Protestant England signed the death-warrant of the Constitution. The passages here given we take from the '*Lettre Encyclique*,' published at Paris, in Latin and French, on occasion of the jubilee of 1825, by Adrian Le Clerc, printer to the Pope and the Archbishop of Paris.

You are not ignorant, my brethren, that a Society, commonly called the Bible Society, is spreading itself most audaciously over all the earth; and that in spite of the traditions of the holy fathers, and against the celebrated decree of the Council of Trent, it endeavours by all means, and with all its powers, to corrupt the Holy Gospels in the vulgar tongues of all the nations of the earth; which gives us just cause of fear, that that will happen in all other translations which has happened in those which are known, viz. that people will, through a bad interpretation, instead of the Gospel of Christ, the Gospel of a man, or what is worse, the GOSPEL OF THE DEVIL!!!

Strenuous as our endeavours have been to point out what we conceive to be errors of the Bible Society in the way of translation, we cannot suffer such a scandalous passage as this to go forth without the most severe reprobation.

If any one, (adds Pope Leo,) seeks the true source of all the evils we have enumerated, he will convince himself that it was always thus; and that it is the obstinate contempt of the authority of the church—of that church which acknowledges Peter in the apostolic chair, and sees and honours, in the person of the ROMAN PONTIFF, him, in whom ever dwells the anxiety of all the pastors, and the care of souls which are committed to him; him whose dignity is not weakened even in an unworthy heir . . . &c.

We may say of the entire Romish Church what the Bishops of Bologna said, in the sixteenth century, of Spain in particular, “*NIHIL INNOVAT, NIHIL MUTAT.*” And we defy the legal quirks of a Jesuitical barrister, or the apostacising officiousness of a ministerial convert, to deny, or, what is more difficult, to *disprove*, the testimony which the Church of Rome has given against herself.

We have now not time sufficient to examine the Concilium more minutely; but we shall close our remarks by stating that ample provision is made in it for the sale of indulgences, and the necessity enforced of naming only ignorant persons, and such as are devoted to the Church of Rome, for bishops (“*rudes ac literarum ignari, et ceterarum rerum curæ peritissimi, ut familiæ tuæ studiosissimi sint*”); of keeping Lutherans away from the councils, and of considering certain observations relative to the religious community in Germany. We repeat, that if the signatures which we shall now quote did not contradict the assumption, we should conclude that this was the production of some enemy in disguise, and a bitter and cutting satire on the Romish hierarchy. But the experience of all ages since the domination of Rome over Christianity, amply attests the truth of the statements made therein. The date of this precious article is “*Bononiæ, 20 Octob. 1553:*” the subscription of the three episcopal counsellors as follows:

VINCENTIUS DE DURANTIUS, *Episc. Thermularum Brixienensis*;
EGIDIUS FALCETA, *Episc. Caprulanus*; et
GERHARDUS BUSDRAGUS, *Episc. Thessalonicensis.*

One of the Right Rev. Members of the House of Lords, in ‘the late sham-fight’ in honour of the Prince of Waterloo, expressed a hope that the measure which has disgraced our country might excite the guardians of Protestantism to a stricter vigilance in this time of desertion and double-dealing. If our readers receive this paper as a proof that we are willing to do our duty to the utmost, they will afford us the only satisfaction we seek in putting into their power one of the most extraordinary weapons ever employed against the bewitching wilcs of the seven-hilled pontiff.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

CATTLE ASCENDING FROM THE RIVERS.

Gen. xli. 1, 2.—“Behold, he stood by the river; and, behold, there came up out of the river seven well-favoured kine, and fat fleshed; and they fed in a meadow.”

At Molubis, on the east bank of the Nile, I observed a cattle fair. Several buffaloes were swimming from the opposite side, across the water. Their unwieldy body sinks deep into the water, so that only a part of the neck is level with the surface; while their uplifted head just raises the snorting nostrils above the water. Often a ~~little~~ Arab boy takes his passage across the Nile upon the back of this animal; setting his feet on the shoulders, holding fast by the horns, and thus keeping his balance. As the buffaloes rose out of the water on the bank, I was struck with their large bony size, compared with the little that had appeared of them while in the water. Their emerging brought to mind the above passage in Genesis. It was the very scene, and the very country.—*Jowett's Researches*, 166.

LEAVING GARMENT—PROOF OF GUILT.

Gen. xxxix. 12.—“And he left his garment in her hand, and fled, and got him out.”

In Abyssinia it is always the custom to secure an offender by tying his garments to those of another person; and, according to the established rule of the country, it is always considered as a sure proof of guilt, which requires no further evidence to be adduced, if a man, when once laid hold of, runs away, and leaves his garment behind. The apparent coincidence between the customs may be offered as a justification for Potiphar, who, on such proof exhibited by his wife, at once decided upon his (Joseph's) guilt, and committed him to prison.—*Salt's Journey*, p. 410.

EPITAPH.

INSCRIPTION PROPOSED FOR A MONUMENT TO THE REV. H—— D——, IN
R—— CHURCH, HANTS.

“Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”—*Mark* x. 15.

FROM murmur free, as void of fears,
His victim death beguil'd;
In form, a man of many years,
In gentleness, a child.

Nor vainly read, thou mate of mirth,
Nor lightly pass his sod,
But with the poor, the meek on earth,
Prepare to meet thy God.

Still heedful, lest thy fleshly part,
To second childhood grown,
Outstrip that childhood of the heart,
Which heaven declares its own.

P. H.

HYMN FOR TRINITY SUNDAY.

(See the First Lesson.)

EARTH, beneath our footsteps spread,
 Heaven, that bends above our head,
 Sun, that fills the world with light,
 Moon, that rules the awful night,
 Day, in life and glory dress'd,
 Night, for slumber and for rest,
 Thine they are,—from Thee they came;
 Let them praise thy glorious name!

Beasts of pasture, beasts of prey,
 Birds, that wing their liquid way,
 Dwellers in the ocean dun,
 Insects sparkling to the sun,
 Forests dark, and meadows bright,
 Flowers that drink the living light,
 Thine they are,—from Thee they came;
 Let them praise thy glorious name!

Man, thy last and noblest child,
 Form'd immortal, undefil'd,
 Lord of all beneath the sky,
 Heir of immortality;
 When he fell, by Thee restor'd,
 Purchas'd by thy Son, our Lord;
 Thine is man,—from Thee he came;
 Let him praise thy glorious name.

St. Abbs.

R. P.

 MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the Liverpool District Committee, for the Year 1829.

THE Society for Promoting Christian Knowledge has, from its first establishment in the year 1699, been progressively extensive in its endeavours to diffuse the blessings of Christianity among the lower orders of the community; until, at length, it has, under the Divine blessing, so far succeeded in the prosecution of its benevolent designs, that its salutary influence has been felt and acknowledged, not only throughout every part of the United Kingdom, but, in consequence of the aid it has given to Foreign Missions, nearly throughout the whole habitable world.

It is with peculiar satisfaction, therefore, that the Liverpool District Committee refer their friends and the public to the Report of the Society for the year ending in April 1829. In that year the expenditure, it appears, has amounted to 72,212*l.* 4*s.* 9*d.*, which considerably exceeds that of the preceding year. But, at the same time, it is of importance to know, "that the statement put forth last year by the Society has, in a great measure, answered its intended purpose, the subscriptions received in the year ending at the audit for 1829, having exceeded those received at the

previous audit by upwards of a thousand pounds, and the benefactions and donations from Committees have also been increased during the same period by about the same amount." To this augmentation the Liverpool District Committee have the satisfaction to state, that, by the unanimous vote of its members, the sum of *Two Hundred Pounds* was contributed, in consideration of the loss of 288*l. 9s. 6d.* which had been sustained by the Society, on the books which were supplied to the Liverpool District Committee during the foregoing year.

In the following detail of their proceedings, during the past year, the Liverpool District Committee are anxious to shew that they have not

relaxed in their exertions to carry into effect the benevolent designs of the Society, and thus to fulfil their duty to the public. And they gladly embrace the opportunity again afforded them, of expressing their obligations to the Board in London, for the kind and ready attention which has, at all times, been paid to their applications for the Society's publications, by which they have been enabled so promptly to answer the numerous demands hitherto made upon the Depository. The extent to which these demands have already risen, will be seen in the subjoined account of the number of books which have been dispersed by the Committee since its first formation in the year 1816.

Summary Account of Books, &c. issued from the Liverpool Depository.

	titles.	Testaments	Prayer Books.	Bound Books	Half-bd Books.	School Books.	Cards.	Total.
From its first opening in May, 1816, to the 31st of Dec. 1828	6296	5764	19961	1312	13303	142764	200668	393098
From the 1st of Jan. 1829, to the 31st of Dec. 1829, inclusive	1247	717	2807	1407	4856	14935	13300	39469
Total number of Books, &c. dispersed by the Committee from May, 1816, to the 31st of Dec. 1829, inclusive	7543	6481	22768	5749	18159	157699	214168	432567

From the foregoing Summary, it will appear that the Committee, since the establishment of their Depository in May 1816, have distributed no less than four hundred and thirty-two thousand, five hundred and sixty-seven of the Society's books, tracts, and papers.

A decrease in the number of the minor tracts of the Society issued from the Depository during the preceding year, having occurred, the Committee deem it proper to observe, that this circumstance is to be attributed to the extraordinary supplies of the elementary tracts which had been previously called for, and furnished by the Committee to several new establishments within the district, parti-

cularly to the two great National Schools which have been recently erected, and are now supported by the munificence of the corporation. But, notwithstanding this deficiency in regard to number, the Committee have the satisfaction to state, that there has been an excess of 260 in the number of Bibles beyond the issue of the former year, and that the demand for Prayer-Books has hitherto undergone little or no abatement.

The religious education of the infant poor has, from the very commencement of its operations in the year 1699, occupied a principal share of the Society's attention. The District Committee, therefore, feel great

satisfaction in being able to announce to the public that, during the last year a considerable progress has been made, within the district, in this most important and leading branch of the Society's designs: of the extent of which some judgment may be formed, when it is stated, that the number of schools attached to the establishment amounts to *forty-six*, making an addition of four to those included in the former Reports; and that a considerable increase, of not less than *one thousand six hundred and twenty-nine*, has also taken place in the number of children taught in them; so that, at this present time, nine thousand and sixty-nine of the infant poor are receiving, through the aid of the District Committee, the inestimable benefit of a Christian education, the only sure foundation of future peace and comfort.

The customary gift of a Bible and Prayer-Book to each of the children educated in the Blue Coat Hospital, was this year received by 56 boys and 19 girls, who, by their good behaviour, had recommended themselves to the notice of the Governors of that most excellent Charity.

In the course of the year, the following grants were made by the Committee.

In compliance with the request of James Pownall, Esq. as one of the Visitors of the Lunatic Asylum, two copies of "Hall's Contemplations," were granted by the Committee for the use of the inmates of that Establishment.

And in consequence of an application made by the Chaplain of the Infirmary, 500 copies of a "Serious Address to Persons recovered from dangerous Illness," were granted to him, for the use of the patients in that Institution.

The Secretary of the Mechanics and Apprentices' Library having applied to the Committee for a grant of books; it was resolved, "That books to the amount of ten pounds be granted; the selection of which was left to a Sub-Committee to be appointed for that purpose."

Nearly *fifteen years* have now elapsed since the first establishment of the Liverpool District Committee; and they are happy in being able to state, that each succeeding Report which they have given to the public, has borne ample testimony to its great, extensive, and still increasing utility. At the commencement of its operations in 1816, the number of the Society's publications dispersed by the Committee during that year, was 11,453; in the following year 13,400; and the number has since progressively increased, until at length it amounted, in the year 1828, to 53,135, which exceeds in nearly a *fourfold* proportion the number dispersed at the first opening of the Depository. A more striking and more gratifying proof of the efficiency of the Institution, cannot well be adduced.

SOUTH STAFFORDSHIRE DISTRICT COMMITTEE.—The numbers of children educated in the Sunday, National, and other schools in this district, in the course of being supplied either wholly or in part with books from the depository of the Committee, are as follows: Bilston, 670; Darlaston, 409; Kingswinford, 660; Penn, 76; Sedgley, 600; Tettenhall, 190; Tip-ton, 1100; Wednesbury, 250.

The amount of Bibles, Testaments, and Prayer Books, circulated by this Committee from March to December 1829, are as follows:

	Bibles.	Test.	Prayer Books.
Received from			
Parent Society	318	382	528
Sold	176	232	197
Remain in Stock	142	150	331

• From the Statement of Account with the Treasurer, we are happy to learn that 111*l.* 7*s.* 3*d.* have been remitted to the Parent Society.

The Report is also preceded by a summary statement of the objects of the S. P. C. K.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Report of the Committee within the Deanery of Newcastle upon Tyne.

THE Report, which our limited space compels us to omit, is a neat abridgment of the Societies' Reports; such, we think, as was recommended by a correspondent some two years ago to be published separately as a small tract.

We are happy to observe that the sum of 73*l.* 7*s.* has been collected for the two Societies in the past year, after sermons at different churches in the neighbourhood, and that 115*l.* 4*s.* 6*d.* have been remitted to the Parent Societies.

WINCHESTER AND SOUTHAMPTON UNITED DEANERIES.—On Wednesday, April 15, a General Meeting of these Committees was held at Winchester, on which occasion a full service was performed at the Cathedral, and an

appropriate sermon delivered by the Rev. C. J. Hoare, archdeacon of the diocese, who made a forcible and eloquent appeal to public benevolence in behalf of the institutions.

From the Report it appears that the chief alteration in the domestic proceedings of the Society, is the opening a depôt at Winchester, where the poor may purchase books at reduced prices, which formerly they could not obtain but through the instrumentality of members. The amount transmitted to the Society for Promoting Christian Knowledge, since the union of the two deaneries, is upwards of 281*l.*

The business of the meeting being concluded, a collection in aid of the funds was made at the doors, which amounted, with the sum collected at the cathedral, to 64*l.* 1*s.*

THE LATE BISHOP OF EXETER.

THE following address to the Rev. Dr. Carey, on his leaving the diocese of Exeter, was unanimously agreed to at a meeting, held at the Royal Hotel, the Rev. W. Oxnam in the chair; at which meeting there were fifteen clergymen belonging to the immediate neighbourhood present, besides other respectable inhabitants:

To the Right Reverend Father in God, William, by Divine Permission, Lord Bishop of St. Asaph.

The Plymouth District Committee of the Societies for Promoting Christian Knowledge, for the Propagation of the Gospel in Foreign Parts, and for Promoting the Building and enlarging Churches and Chapels, cannot contemplate your Lordship's removal from the see of Exeter without acknowledging in the strongest manner their sense of the kind and most efficient patronage with which your Lordship has encouraged and assisted

their endeavours.—When first your Lordship was called to the superintendence of the diocese of Exeter, it was a subject of regret to many of the anxious friends of our established church, that so little had been done to engage the interest of the public in behalf of the venerable Societies, which, both at home and in our foreign dependencies, support and promote a pure system of Christian doctrine and Church communion. During the period that your Lordship has been our diocesan, we have not only, in this populous neighbourhood, been successful in advocating the cause of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, but the National Society, for the Education of the Poor in the principles of the Established Church, and the more recent, but highly important Incorporated Society for Promoting the Enlargement and Building of Churches and Chapels,

have, throughout this extensive diocese, received a new impulse, so that however we may lament occasional disappointment, we must rejoice that the diocese of Exeter has manifested a growing interest in the institutions of the Church; and has stood forward amongst the most zealous contributors to their welfare.—We beg to assure your Lordship, that you will carry with you, into that new sphere of dignity and usefulness in the Church of Christ, to which it has pleased Almighty God to call you, the sincere and affectionate respect of those who have felt the influence of your kindness, and have learned to admire the Christian candour, integrity, and zeal which have marked your superintendence of the see of Exeter, and of which the well-being of our societies will, we trust, continue

to manifest the fruits.—With our earnest prayers for your Lordship's welfare and happiness, we remain,

Your Lordship's most grateful and respectful servants,

ROBERT LAMPEN,
Secretary to the Plymouth District Committee of the Societies for Promoting Christian Knowledge, and for Building and Enlarging Churches and Chapels;

SAMUEL ROWE,
Secretary and Treasurer of the Plymouth District Committee of the Society for the Propagation of the Gospel in Foreign Parts;

in the name, and at the unanimous desire of a very numerous attended meeting of the Select District Committees of the respective Societies, held at Plymouth, April 29th, 1830.

POLITICAL RETROSPECT.

DOMESTIC.—The king's illness, which had certainly at one period arisen to an alarming height, has considerably abated towards the end of the month; and it may now be hoped that his Majesty will be speedily restored to convalescence, the unfavourable symptoms having somewhat disappeared, and his disease having assumed a mitigated aspect. Means have been adopted by Parliament to release his Majesty from the arduous duty of fixing his sign manual to public documents.

The bill for emancipating the Jews has been thrown out by a majority of sixty-three, not so large a one as the country might wish; but it is thrown out. The constitution is in a manner tacitly declared to be a Christian constitution; for the assertion would doubtless indeed be styled illiberal and bigoted, which should intimate that Popery is an anti-Christian system, and its believers idolaters; and that declaration alone is a great point to have gained in the present day.

The other business that has passed through Parliament during the past month has chiefly related to private affairs. The operations of Mexico were brought before the House, but not enlarged upon, all parties agreeing to deprecate any idle interference in the concerns of other nations.

The whole of the spring season has been very favourable to the farmer. The impulse which vegetation received from the mild temperature of March, was prevented from bringing it too forward, by the prevalence of cold north-easterly winds during April, which suited the wheats upon the light lands, so that they present a very healthy and promising appearance. The drying effects of these winds upon the strong lands was beginning to be severely felt, when the seasonable occurrence of several warm showery days restored the verdure on these soils, and though the nights have been sometimes cold during the month of May, yet the wheats have continued to thrive abundantly. The

spring-corn and the grasses have been equally benefited, and have rarely given a more early promise of abundant crops than at the present moment. The country markets have been well supplied, and the demand has been sufficiently encouraging to the husbandman. We regret to be obliged to state that the home trade in printed goods and silks has been severely injured by the unfortunate illness of our beloved Monarch. The apprehension of a public mourning for several weeks put an entire stop to the consumption of these and some other manufactures. The loss to Manchester alone is computed at one million sterling; what must the amount be, when other places are included!

FRANCE.—The expedition to Algiers has sailed from Toulon, under the command of General Bourmont, who, as minister of war, holds a responsible situation in the Cabinet. The permanent strength of the ministry must depend very much on the success of this expedition. The Chamber of

Deputies has been dissolved, and the new elections will no doubt be materially influenced by the tidings which may arrive from Algiers. Should General Bourmont prove victorious, as it is most probable he will, the popularity with which a successful war would invest the Cabinet will prove too powerful for the liberal party to contend with. The character of the French nation is too vain, too strongly imbued with the love of show for them not to delight in that semblance of glory which military success, however useless in its end, affords; besides, they are desirous of colonies, and think Barbary would be the very place for one, as it would give them the command of the southern shores of the Mediterranean. For the same reasons, should General Bourmont fail in his enterprise, it will make the Cabinet totter to its foundation. The event is therefore watched by all parties with more than common anxiety.

GREECE.—Prince Leopold has resigned the sovereignty.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Drake, George James Asheton	Domestic Chapl. to the Right Hon. the Baroness De la Zouche.
Duningham, John, M. A.	Second Mast. of Hackney Ch. of England School.
Goldney, J. K.	Chapl. to His Majesty's Ship Blonde.
Kennedy, Benjamin Hall	Assistant Mast. of Harrow School.
Nisbett, James Meade	Domestic Chapl. to the Right Hon. Lord Dunally.
Powell, Walter P.	Mast. of Grammar School at Bampton, Oxford.
Warter, John Wood	Chapl. to His Majesty's Embassy at Copenhagen.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ashworth,	Farnworth, C. .	Lancaster	Chester	Vicar of Dean
Bryans, F. T. . . .	Farndon, P. C.	Chester	Chester	Earl Grosvenor
Charlesworth, B. . .	Darfield, V.	W. York	York	Trinity Coll. Camb.
Crew, Henry Robert	Bredsall, R.	Derby	Lichfield	Sir G. Crew, Bart.
Debary, Peter	Orwell, R.	Camb.	Ely	Trinity Coll. Camb.
Drake, C. D. M. . . .	Dalham, R.	Suffolk	Norwich	Gen. Sir J. Affleck, Bt.
Durnford, Richard . .	Goodworth Clatford, V.	Hants	Winchest.	W. Iremonger, Esq.
Eddy, John	{ Fugglestone, St. Peter, R. }	Wilts	Sarum	Earl of Pembroke
	{ with Bemerton, V. }			
Frowd, Edward	Upper Clatford, R.	Hants	Winchest.	

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Harbur, William ..	Ipswich, St. Mary Key, C.	Suffolk	Norwich	The Par.ioners
Hay, Edward.....	Broughton, V.	W. York	York	Christ Church, Oxf.
Neigham, Henry ..	{ Hunston, P. C. & Bradfield Combust, R }	Suffolk	Norwich	{ J. Heigham, Esq. & Rev. H. Hasted }
Helps, William, jun.	Ratcliffe-on-Soar, V.	Notts	York	Earl Howe
Howorth, Thomas ..	Idle, C.	W. York	York	Vicar of Calverley
Kay, William.....	Kirkdale, P. C.	N. York	York	University of Oxf.
Legrew, James ..	{ Caterham, C. & to Chaldon, R. }	Surrey	Winch.	{ Rev. T. Welton & Earl of Egremont }
Maddock, B.	Tadcaster, V.	W. York	York	Bp. of Hereford
Money, E.	Preb. in Cath. Church of	Hereford	Hereford	Bp. of Hereford
Morgan, Henry C.	{ Brinsop, V. & Wynston, R. & to Goodrich, V. Can. Res. in Cath. Church of Hereford & Fownhope, V. & Moccas, R. & Wollhope, V. }	Hereford Gloster Hereford Heref.	Hereford Gloster Hereford Heref.	{ Sir E. B. Sandys, Bt. Bp. of Hereford Bp. of Hereford D. & C. of Hereford Sir G. Cornwall, Bt. D. & C. of Hereford }
Morgan, Hugh H.	to Chanc. of Cath. Church of Hereford	Heref.	Heref.	Bp. of Hereford
Nelson, John	Little Dunham	Norfolk	Norwich	J. Goldson, Esq.
Oakes, Charles ..	{ Kemberton, R. & with Sutton Maddock, V. }	Salop	Lichfield	Mrs. Sarah Oakes
Roberson, H.	{ Liversedge, C. & to Preb. in Cath Church of York }	W. York	York	Rev. H. Roberson Abp. of York
Scholefield, R. B ..	Ganton, V.	E. York	York	Sir T. Legard, Bt.
Smith, William H. . .	Hinderwell, R.	N. York	York	Thomas Smith, Esq.
Statham, Richard J. .	Tarporley, R.	Chester	Chester	
Stonehouse, N.	Eaton Bishop, R.	Heref.	{ P. of D. of & Hereford }	Bp. of Hereford
Strangways, E. ..	{ Meibury Osmond, R. & and — Sampford, R. }	Dorset	Bristol	Earl of Ilchester
Stubbs, P.	Well, V.	N. York	Chester	C. Chaplin, Esq.
Warneford, E.	{ Ashburnham, V. & with Penhurst, R. }	Sussex	Chichest.	D. & C. of Cant.
Whitaker, T. W. . .	{ Stanton-by-Bridge, R. & and Swarkeston, R. }	Derby	Lichfield	Sir G. Crewe, Bart.
Wilson, Daniel	Over Worton, R.	Oxford	Oxford	T. Cartwright, Esq.

CLERGYMEN DECEASED.

Digby, Noel	Brixton, R.	I. of Wht.	Winchest.	Bp. of Winchester
Eddy, Charles	{ Fuggleston, St. Peter, R. & with Bemerton, V. }	Wilts	Salisbury	Earl of Pembroke
Holmes, Jonathan .	{ Carlton Miniot, P. C. & Kildale, R. & Thirsk, P. C. & with Sand-hutton, P. C. }	N. York	York	{ Abp. of York R. B. Livesay, Esq. Abp. of York }
Howorth, Thomas ..	Idle, C.	W. York	York	Vicar of Calverley
Hunt, W. Y. C. . .	{ Bickley, V. & Tamerton Foliot, V. }	Devon	Exeter	{ Sir M. M. Lopes, Bt. Lord Chancellor }
Robinson, William..	High Toynnton, C.	Lincoln	Lincoln	Vicar of Horncastle
Tanner, William ..	{ Priest Vic. of Cath. Church of Exeter & Meshaw, R. }	Devon	Exeter	G. H. Wollaston, Esq.
Trivett, William ..	{ Arlington, V. & Ashburnham, V. & with Penhurst, R. & Willingdon, V. }	Sussex	Chich.	{ Preb. of Woodhorne, in Cath. Ch. of Chich., D. & C. of Cant. D. & C. of Chich. }

<i>Name.</i>	<i>Residence or Appointment.</i>
Batten, Samuel Ellis	Assistant Mast. of Harrow School.
Lowther, C. B. Ponsonby .	Devizes, Wilts.
Tindall, W.	Head Mast. of Grammar School at Wolverhampton.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

At a meeting of the Heads of Colleges, the Rev. Thomas William Lancaster, M.A. late Michel Fellow of Queen's College, has been appointed to preach the Baunpton Lecture in the year 1831.

Mr. William Hemy Walter Bigg Wither has been admitted agual Fellow of New College.

Richard Mitchell, Esq. M. A. of Wadham College, has been elected a Fellow of Lincoln College.

Mr. Edward J. Wilcocks, Commoner of Exeter College, and Mr. Arthur Bedford Orlebar, Commoner of St. John's College, have been elected Scholars of Lincoln College; and Mr. David Thomas Knight, of Lincoln College, Mr. Robert Spofforth, of Pembroke College, and Mr. Daniel Butler, Lord Crewe's Exhibitors in that Society.

Mr. George Day, Mr. William Cother, and Mr. George Barnes, have been elected Westminster Students of Christ Church.

In a Convocation, a new statute, "De Examinandis Graduum Candidatis," was submitted to the Members of Convocation. In order to afford an opportunity of ascertaining the sentiments of the University on every point connected with the proposed alterations, the whole was divided into fourteen sections, and the several sections were proposed one by one, with an understanding that the first was not to be submitted to the House, unless all the others had been previously agreed to. Of the remaining thirteen, five were adopted without any division, two were carried in the affirmative, and six were negatived; so that, for the present, the old statute, as amended in the years 1825 and 1826, remains in force.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. Samuel Curlewis Lord, Wadham Coll. Grand Comp.

BACHELORS IN DIVINITY.

Rev. Charles Carr Clerke, Student of Christ Church, and Archdeacon of Oxford.
Rev. John Anthony Cramer, late Student of Chr. Ch. Public Orator of the University.

MASTERS OF ARTS.

Rev. John Hall Parlbv, University Coll.
E. Hughes Chamberlain, University Coll.
Rev. T. Hutchings, Chyrl. of Christ Ch.
Charles Saxton, Christ Church.
John R. F. Billingsley, Lincoln Coll.
Rev. R. Hawkins, Schol. of Pembroke Coll.
Rev. J. D. Orlando Crosse, Exeter Coll.
T. Tinnard, St. Mary Hall, Grand Comp.
Rev. Edward Dudley, Worcester Coll.
James Cox, Christ Church.
Rev. J. Medley, Wadham Coll. Gr. Comp.
Rev. John Hoole, Wadham Coll.
Rev. E. S. C. Browne Cave, Brasenn. Coll.
Rev. Henry Trimmer, Exeter Coll.
Rev. John Byron, Exeter Coll.

BACHELORS OF ARTS.

Charles Deedes, Merton Coll.
Allan Johnson, Merton Coll.
Sir Walter F. Farquhar, Bart. Christ Ch.
Hon. Charles John Murray, Christ Church.
Thomas Blackburne, Brasenose Coll.
H. C. Nowell, Exhibitioner of Corpus Coll.
Viscount Villiers, Christ Church.
Hon. H. F. F. A. Barrington, Christ Ch.
Thomas J. Ormerod, Brasenose Coll.
James Bliss, Oriel Coll.
Christopher Benson, Queen's Coll.
George Thomas Comyns, Wadham Coll.
William John Blew, Wadham Coll.
John Fox, Worcester Coll.
Thomas Staniforth, Christ Church.
Richard Entwisle, Brasenose Coll.
Arthur F. Daubeny, Brasenose Coll.
Alfred Cox, Scholar of Lincoln Coll.
William Davy, Exeter Coll.
Alfred Daniel, Exeter Coll.
James Allan Larrison, St. Mary Hall.
William Watts, Schol. of University Coll.

Travers Twiss, Schol. of University Coll.
John Upton Gaskell, Magdalen Hall.
Isaac Singleton Godmond, Queen's Coll.
Edward Cooke, Queen's Coll.
J. N. Harrison, Schol. of Worcester Coll.
J. Bradley Dyne, Schol. of Wadham Coll.
Henry Bostock, Wadham Coll.
Henry Fowler, Brasenose Coll.
William Robert Brown, Brasenose Coll.
Thomas Halton, Brasenose Coll.
James Guillemard, Fell. of St. John's Coll.

Joseph Hayward, Exeter Coll.
Samuel Valentine Edwards, Trinity Coll.

MARRIED.

At Cornwood, Devon, the Rev. Charles John Hume, M. A. Fellow of Wadham College, to Caroline, youngest daughter of the Rev. William Oxnam, Vicar of Cornwood.

CAMBRIDGE.

ELECTIONS.

Tugwell Robins, B. A., George Urquhart, B. A., and Edward Yardley, B. A., of Magdalene College, have been elected Fellows of that Society.

Frederick Thomas William Coke Fitz-Roy, B. A. of Magdalene College, has been appointed by the Hon. and Rev. the Master of that Society, to the Norfolk travelling Fellowship.

Mr. Florence James Wethersed, Scholar of King's College, has been admitted Fellow of that Society.

At a meeting of the Philosophical Society (the Rev. Professor Sedgwick, one of the Vice-Presidents, being in the chair), among other presents laid before the Society was a collection of the eggs of British birds, the gift of Mr. Yarrell. The Rev. L. Jenyns read a communication on the subject of the late severe winter. The Rev. H. Coddington read a memoir on the subject of his improved microscope, which was again exhibited and tried on several of the usual test objects (striated scales or feathers of different butterflies and moths). Professor Whewell made some observations on the proof of the first law of motion. After the meeting, Professor Whewell gave an account of the arguments brought forward by the German writers, who reject the Newtonian theory of optics, and of the doctrines on this subject propounded by the celebrated Goethe.

At another meeting of the Philosophical Society (Dr. P. Thackeray, the Treasurer, being in the chair), various additions to the Society's collection of British birds, presented by the Rev. L. Jenyns, and some specimens of insects, presented by Mr. Dale, were laid before the meeting.

A paper, by T. W. Chevalier, Esq., on the Anatomy and Physiology of the Ear, was read. After the meeting, Professor Cumming exhibited and gave an account of some philosophical instruments which have recently been invented or improved. He described the contrivance proposed by Professor Leslie, for measuring the specific gravity of powders; and pointed out the resemblance between the instrument on this account termed a *kontimeter*, and the *stereometer* invented by M. Say in 1797. Professor Cumming explained also a method of applying a similar process in a more convenient and compendious manner by means of the air-pump. An account was likewise given of the apparatus of Mr. Meikle, for comparing the specific gravities of two fluids; and an improvement in its construction pointed out. Finally, Professor Cumming exhibited to the members an instrument, the object of which is to measure the total effect of the whole sunshine which occurs in the course of a given day, or any other time.

DEGREES CONFERRED.

HONORARY MASTER OF ARTS.

Lord Pollington, Trinity Coll. eldest son of the Earl of Mexborough.

DOCTOR IN PHYSIC.

Thomas Ellison, Jesus Coll.

BACHELOR IN DIVINITY.

Rev. David Jones, Queen's Coll.

MASTERS OF ARTS.

Beedam Charlesworth, Trinity Coll.
Rev. Thomas Jarrett, Fell. of Cath. Hall.

F. T. Sergeant, Corpus Christi Coll.
 Thomas Sikes, Queen's Coll.
 Samuel Best, King's Coll.
 Rev. Theodore Dury, Pembroke Coll.
 Septimus Dawes, Caius Coll.

BACHELOR IN CIVIL LAW.

Rev. Frederick Baring, Christ Coll.

BACHELORS OF ARTS.

James Willis Sanders, Trinity Coll.
 John Monson Carrow, Trinity Coll.
 John King Eagles, Trinity Coll.
 Edmund Nelson Cooper, Trinity Coll.
 Frederick Charles Cook, St. John's Coll.
 George Booth, St. John's Coll.
 Thomas Bates, St. Peter's Coll.
 William Darby, St. Peter's Coll.
 William Ketland Izon, Pembroke Coll.
 Devereux Hill, Clare Hall.

Thomas Henry Say, Caius Coll.
 Claudius Sandys, Queen's Coll.
 Abner William Brown, Queen's Coll.
 Thomas Leah, Queen's Coll.
 Charles Waller, Queen's Coll.
 John Kirk Marsh, Queen's Coll.
 Richard Evans, Queen's Coll.
 James Wright, Queen's Coll.
 Richard Bealby, Catharine Hall.
 Benjamin F. Tuckniss, Catharine Hall.
 William Tomkins, Catharine Hall.
 Francis T. Blackburn, Jesus Coll.
 William Nunn, Jesus Coll.
 Frederic Barker, Jesus Coll.
 Gilbert Henry West, Jesus Coll.
 Bradford Wilmer, Christ Coll.
 John Lachlan M'Lachlan, Sidney Coll.
 Lewis W. Sampson, Fell. of King's Coll.
 Charles Powell, Trinity Coll.
 Robert Moulton Atkinson, St. John's Coll.
 William Biscoe, Queen's Coll.
 James Sanders, Queen's Coll.
 Arthur M. Parkinson, Jesus Coll.

NOTICES TO CORRESPONDENTS.

We have received a letter from the publisher of "A View of the Scripture Revelations concerning a Future State," in which, at the desire of the author, he complains of the references to Scripture in our review of the work (see *Christian Remembrancer*, May, 1830, p. 272), and says that they have been transcribed inaccurately; "for that of the passages which the 'Country Pastor' is censured for not noticing, some, which do bear on the question, have been copiously discussed in the book (p. 110, &c.), and great part of the rest are such as no one could possibly for a moment imagine to have any connexion with the subject." We beg leave to assure our respectable correspondent that there is no *deception* in the matter, of which, indeed, we should be sorely ashamed, and that John viii. 28 ought to be John viii. 24, (how it bears upon the question may be learnt from *Christian Remembrancer*, January, 1829, p. 42); for Heb. xii. 18, read Heb. xii. 9, and see *Christian Remembrancer*, October, 1828, p. 637. These two are the only corrections we have to make, and we thank our correspondent for the opportunity. With regard to the influence of these texts upon the question at issue, we beg leave to differ from the opinion of our correspondent, and shall leave them to speak for themselves: "*valent quantum valent.*" As to the author's *copious* discussion of some of the passages, there is *but one*, we think, at all entitled to that honour, viz. 2 Cor. v. 1—9, which is handled in his Lecture upon the Day of Judgment (Lect. VI.), the topic of the intermediate state having been *seemingly* completed in the preceding pages, (Lect. II. III. IV.); and when we asserted that the Country Pastor had said "*nothing*" of the texts which we quoted, we meant to express our opinion, that his statement of our hypothesis was *meagre* and *defective*, and that it amounted to *nothing*—"totum nil." Though we must add, in our justification, that of the greater number of those texts, the Country Pastor has **LITERALLY** said *nothing*!

"Vindex," "T. B. B.," "H. H. L." and "E. H." are under consideration.

"C. S." and a "Distant Reader" shall be attended to.

Thanks to our friend near Manchester for his sermon. It will give us pleasure to hear from him again.

"R. P.'s" kindness came four days too late; we hope shortly to notice it in another shape.

Our friend "E. B." is not forgotten; press of matter alone has caused the delay.

THE CHRISTIAN REMEMBRANCE.

JULY, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons on some of the most Interesting Subjects in Theology.*
By the Rev. GEORGE TOWNSEND, M. A. Prebendary of Durham, and
Vicar of Northallerton. London: Rivingtons. 1830. 8vo. Price 12s.

“YOUR business is,” says Archbishop Secker, in his third Charge to his Clergy, “to set before your people the lamentable condition of fallen man; the numerous actual sins by which they have made it worse; the redemption wrought for them by Jesus Christ; the nature and importance of true faith in him; their absolute need of the grace of the Divine Spirit in order to obey his precepts. This will be addressing yourselves to them as Christian ministers ought to Christian hearers. The Holy Scriptures will furnish you with matter for it abundantly. Short and plain reasonings, founded on their authority, will dart conviction into every mind; whereas, if your doctrine and your speech be not that of their bibles; if you contradict, or explain away, or pass over in silence, any thing taught them; they who are best contented with you, will soon learn little from you, and others will be offended, and quit you when they can. We have, in fact, lost many of our people to sectarians, by not preaching in a manner sufficiently *evangelical*; and shall neither recover them from the extravagancies into which they have run, nor keep more from going over to them, but by returning to the right way, *declaring all the counsel of God*, and that principally, *not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.* (1 Cor. ii. 13.)” A more concise, judicious, and scriptural rule for the guidance of a Christian preacher could not easily have been framed; or one more accurately fitted to the present character of pulpit instruction. It is not to be concealed, that a great number, we had almost said a great majority, of the discourses which of late years we have been in the habit of hearing, are rather moral essays, or polemical disquisitions, than sermons, properly so called. From a dread of being numbered with those who have arrogantly assumed to themselves the exclusive title of *Gospel*

preachers, and with a view of counteracting the noxious tenets which they have not scrupled to maintain; the more sober party in the ministry have nearly fallen into the opposite extreme; and in order to escape the imputation of being *evangelical* in a wrong sense, they have scarcely ventured to be *evangelical at all*. It is not that they are without a due sense of the paramount importance of the Christian doctrines, or that they would be thought to undervalue them by keeping them in the back-ground; but from an over anxiety not to say too much, they are led to say too little. Happily, this spirit of *ultra* orthodoxy is perceptibly on the decline, though it still prevails to a very considerable extent, and always with the effect of spare and drowsy congregations. We are no advocates for *evangelical rant*, and *extemporaneous declamation*; but we are sure that dull and heavy dissertations on abstruse subjects of theology and morality, are less adapted to the pulpit, than an awakening appeal to the heart and to the conscience; and we hope to see the day when Scripture truths shall be fearlessly promulgated by every Christian minister in Scripture language. The necessary union of faith and works, as indispensable conditions of salvation, will be more surely inculcated by the apostolic declaration, that one without the other "*is dead*," than by a learned discussion of the perpetual obligation of the moral law; nor is it necessary to avoid all mention of the sanctifying influence of the Holy Spirit, in order to prove that man is not a mere nonentity in the work of his own salvation.

In the religious instruction which a Christian preacher delivers to his assembled flock, there are obviously three grand points to be considered:—the doctrines which the gospel inculcates; the evidence upon which they rest; and the practical duties to be deduced from them. A due enforcement of each and all of these points, in their mutual dependence on each other, is the only means of confirming a believer in the principle of vital Christianity. Wherever doctrine is exclusively inculcated, the result is an undefined and speculative enthusiasm, which will either soar into presumption, or sink into despair. If, on the other hand, morality be the exclusive theme of discussion, the main principle of action is wanting, and self-righteousness will usurp the place of "our being accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ." And where "the reason of the hope that is within us" fails, the basis of both faith and practice alike gives way, and the ruin of the superstructure is inevitable. In saying that a connected view of the doctrines, the precepts, and the evidence of Christianity should constitute the groundwork of pulpit instruction, we do not mean that a purely doctrinal or moral sermon should never be preached. But the preacher should never lose sight of any part of the Christian scheme; and if

any particular doctrine has occupied his attention on one occasion, it will always be beneficial to follow it up with a practical exhortation on another. In general, however, a doctrine may be fairly stated and proved, and its practical import enforced, within the compass of a single discourse; and where this can be done, while the attention of the hearers is rivetted by the energetic declaration of Scripture truths, a practical appeal to the heart can scarcely fail of making a lively impression.

Such has ever been our idea of the legitimate construction of a sermon; and we have found it, in a great measure, realized in the excellent collection before us. But before we proceed to the main contents of the volume, we must turn our attention to the *Dedication*. It is addressed to a young clergyman, and contains some admirable observations on the most useful style of preaching. After a few remarks on the general points of distinction between the two great parties into which the Church of England has long been unhappily divided, it proceeds to develop the errors and excellencies peculiar to each respectively, with a view of concerting such a *middle* system, as might be advantageously adopted by every minister of Christ. The faults of the evangelical preachers are so generally known, and have been so frequently animadverted upon in our columns, that it is unnecessary to revert to them, even in the lucid exposition of Mr. Townsend. We shall therefore confine ourselves to his enumeration of the alleged errors of the anti-evangelical party, which he makes to consist in the very reverse of those of their opponents. The description is by far too general; but there are many to whom it will unquestionably apply, though certainly not among the orthodox clergy.

If the anti-evangelical party, for instance, have occasion to speak of the corruption of human nature, they sometimes use phrases respecting the dignity of man, and the excellence of that moral virtue to which he may certainly attain, even without the aid of revelation, which would seem to imply that the assistance of the Holy Spirit is not so absolutely essential to perfection, as it is represented to be, both in the Articles of the Church, and in the pages of Scripture. They sometimes confound those moral virtues, which are the result of instinct, society, necessity, and experience (and which are, therefore, practised alike by the heathen and by the infidel, as well as by the Christian), with those higher virtues, which can only be the result of more than human principle.—Pp. x. xi.

[They] have frequently deserved the censure of their brethren, by the incautious manner in which they have spoken of the efficacy of the sacraments. Baptism, more especially, has been represented to be so absolutely necessary to salvation, and to be attended with blessings so valuable to a Christian, that it would almost appear to be equally essential to future happiness with faith and good works. They apply those passages in St. Paul's Epistles, which describe the influences of the Holy Spirit, too exclusively to the apostolic age. When they speak of those subjects, which are too frequently discussed in the affected phraseology to which I have alluded, they adopt the very opposite extreme, and use language so cold, and tame, that it would almost seem as if they deemed energy a crime, and the eloquence of enraptured devotion, fanaticism or folly.

They only then use (pardon the ungrateful terms), a language which may be called cant, when they declaim against canting language. Scripture is too unfrequently quoted. The necessity of spiritual assistance, the one great doctrinal truth of the dispensation under which we live, is insisted upon with too much timidity, as if the divine aids which are afforded to the faithful believer in the atonement, were incompatible with that degree of human liberty which is essential to the responsibility of a Christian. They study, as they ought to do, severe and strict reasoning, and correct and elegant composition, in their discourses, but they do not sufficiently remember, that all the reasoning of a Christian teacher, is only then useful, when it kindles the affections, as well as instructs the mind. They are contented with appealing to the intellect, rather than to the heart; and their hearers sometimes leave their churches, convinced of a truth, but unmoved as to any practical conviction of its importance, and the necessity of its personal application. The bold appeal, the affecting interrogation, the energetic address, the irresistible persuasion which is founded upon the undeniable solemnities of the truths of Christianity, do not sufficiently characterise the teaching of those, who only seem to be enthusiastic, when they denounce enthusiasm, and who are more anxious to avoid censure, than to attain to excellence.—Pp. xii.—xiv.

In medio tutissimus ibis is a verily old and a very useful maxim, and may be adopted with advantage in keeping clear of the errors into which these conflicting parties have fallen. As each, however, have faults to be avoided, so each have also excellencies to be imitated; and these again, as might be expected, are exactly opposite in their nature.

The evangelical preachers are worthy of our imitation, where they frequently insist upon the two principal truths of Christianity—the atonement of our Lord, and the consequent bestowment of the divine assistances of the Holy Spirit. The anti-evangelical preachers are worthy of our imitation, in maintaining the necessity of outward religion—the authority of the church over its members—and the peculiar advantages of Episcopacy, as the best bond of union to an inquiring people and a divided clergy.

The conclusion to which I think you will have arrived, is probably that which I have so frequently urged upon you, that a Christian clergyman will be anxious to avoid the faults and imitate the excellences of the two great parties which divide the attention of the public. He will neither enrol himself among the ranks of the one or of the other, but he will be contented to be called a “Catholic Christian of the Church of England.”—P. xiv.

It is needless to repeat the obvious benefits which must result from this mode of preaching. Partial views of truth have ever been the origin of error in the Christian church; and it is only by a full and perfect declaration of the entire gospel scheme, that we can expect to preserve our flocks in the pure and holy profession of the Catholic faith.” Our author’s observations upon this subject are too long for insertion, but we cannot resist the gratification of presenting our readers with his concluding advice to his young friend.

Make these great truths,—(viz. the union of the doctrines of the Trinity, the incarnation, and the atonement; the necessity of divine assistance to restore the soul to its Creator; the certainty of the resurrection from the dead; and the undoubted usefulness of the two appointed sacraments, the outward means of grace, and that system of church government which is founded upon Scripture and antiquity, upon usefulness and reason,)—make these great truths the foundation

of your preaching, and you will then attain to the character of a true Catholic. Live but according to these, and you will be the real Christian. Never suppose that by shrinking from the bold declaration of these truths, you will conciliate one enemy of Christianity, or establish one wavering Christian in his faith. Never imagine that because the doctrine of the Trinity is mysterious, or the doctrines of the atonement and divine assistance have been perverted, you will do well by avoiding to affirm their truth. Never condescend to degrade your hallowed cause, by interpreting the miracles which are related in Scripture, as if they were natural events, exaggerated perhaps by the sacred historian, or magnified by popular tradition. Remember, that if there is a Deity, that Deity must be omnipotent. . . . If there be a Deity, there is no greater difficulty to a wise man in believing in miracles, upon the evidence of an inspired book, than in believing in the evidence of his senses. Preach your religion, with all its mysteries, and all its difficulties, provided you are satisfied that you preach the fair inferences deducible from Scripture. The union of the concurrent testimony of the best interpreters, and sound, impartial criticism, will be sufficient, by God's blessing, to preserve you from material error. I have said nothing to you upon the inferior subjects of the best manner of preaching, nor of the proper style of composition. Useful directions will be found in many books upon these points, to which I can add but little. I can only say, with respect to the manner of preaching, avoid with the utmost abhorrence all affectation, and address yourself to your congregation as if you were a friend or a brother, anxious to persuade them to believe some truth which to you appears to be of the utmost importance, or to act in some manner which you are convinced is alone right, and wise, and good. Be in earnest, and that earnestness will be the best eloquence. With respect to your style of composition, I would give you advice of a similar nature. So study your subject, that it shall fill your soul, and occupy all your thoughts. Write out, before you commence your homily itself, a clear and ample sketch of the proposition you would enforce, the arguments by which you would support it, and the inferences you would desire to deduce from it; and your plain and simple address, when delivered in the manner I have described, will be abundantly blessed by Him, who is ever present with the ministers and the people of His Church.—Pp. xix.—xxii.

The principles thus laid down in his Dedication, it is Mr. Townsend's object to exemplify in the composition of the Sermons annexed to it. Our remaining space will not admit of very extensive or numerous extracts: and, indeed, nothing short of the perusal of an entire discourse would do justice to the merits of the preacher. We must therefore content ourselves with one or two detached paragraphs, which we fear will lose much of their intrinsic value, by separation from the connexion in which they stand. The concluding application of Sermon II. ("On the knowledge of each other in a future state,") independently of its immediate relation to the doctrine inculcated throughout, is deserving of serious consideration. It arises out of an objection to the opinion enforced, that grief must be excited in the bosoms of Christian parents, kindred, and friends, by the consciousness that those, whom they loved upon earth, are excluded from everlasting happiness. .

In reply to this objection, I can only say, that I have no doubt that the glorified spirits of the redeemed will be enabled to adore the justice which condemns, as well as the mercy of God which saves; and thus they will be reconciled, by some mysterious power upon their spirits, to the decrees of the Almighty. More than this I dare not say; for I may not so far speak only of

the consolations of religion, as to deny its solemnities and its sanctions; and I cannot but be aware that our Lord himself has mentioned this truth as one of the very proofs that we shall be known to each other in the future world. "Then," says our Lord, "shall be weeping, when ye shall see Abraham, and Isaac, and Jacob, in the kingdom of God, and ye yourselves thrust out." I dare not weaken the force of this appeal; I would rather urge it upon you as the most impressive warning to parents, and children, and kindred, and friends, to live together in this world as Christians, partaking of the same hope of immortality; as Christians, who shall appear before the same Judge of the world, and partake of the same happiness, by means of the same mercy. Yes! my Christian brethren, the dead shall meet again. Parents! the subject appeals to you, that you so bring up your children in the faith and fear of God, that you may adopt the joyful language of Scripture in the great day of account—"Behold, I and the children which God hath given me." The dead shall meet again. Children! the subject appeals to you, that you honour your parents, that you obey and love them; that you overlook their infirmities, and venerate their counsel. It is probable that, by the course of nature, you may be called upon to follow your parents to the grave. So honour and love them now, that you may have no reason to look back with regret upon the past, and never forget that the affections of kindred may revive hereafter. And so I might proceed to appeal to all;—to all who have lost kindred and friends, whom they have dearly loved and highly valued, and whose immortal spirits they believe to be partakers of the happiness of the world to come; and I do implore them to live now the life they shall desire to have lived when they are about to die. Honour the memory of the righteous by following their example, that you may meet them again with joy, and not with grief. I beseech those who remember the dead, and those who shall soon die, to follow the example of those, who, through faith and patience, have gone to inherit the promises; and I conclude with entreating you to join with me in this prayer—that all who are now present may be united as one sacred family in the last great day; and that neither parent, nor child, nor brother, nor friend, of all who are here, be finally lost from among the number of those who shall be admitted, through the mercy of our Lord, to the happiness of heaven.—Pp. 33—35.

The following illustration of the much contested doctrine of predestination is exceedingly apt and judicious:—

The Almighty has granted to every Christian the knowledge of his will, the influence of his Spirit, and other means of grace, to enable him to attain present and future happiness, whatever be the unavoidable circumstances of life, the resources, the station, the adversity, or the prosperity, in which God has placed him. To illustrate my position, let me submit to you that instance in which the foreknowledge of God is most forcibly displayed—the death of the body. Man has no control over this event; it is certain, and it is unavoidable: it is the undoubted decree of God; nothing can alter it; nothing can suspend it; nothing can avert it. The merciful God, who has ordained this event, has instructed man to meet it, and to bear with it, though it is not given him to escape from it; and it depends, therefore, upon man to render his inevitable lot peaceful or miserable. We are invited and we are intreated to become possessed of that living faith in God, which can give peace at the last; and if we will obtain this living faith and humble hope, neither the infirmities of sickness, nor the pains of the body, nor the agonies of disease, nor the separation from all that has been dear to us in life, nor all the melancholy attendants of dissolution, can render the Christian miserable, or shake his confidence, or sink him into despair. Thus does God predestinate man to death, as an event over which man has no control; thus does the grace of God, and the power of the Holy Spirit, assist the free-will of man with its persuasive energies; and thus the foreknowledge of God and the liberty of man are harmoniously blended together.—Pp. 58, 59.

We have room but for one more extract, and that a short one. It is from Sermon XXIX.—“On indecision of character.”

If a Christian knows and believes, as you all know and believe, that Christ has died to save sinners, even the very chief, and that he has died, therefore, to save you, and that he has sent his Holy Spirit to enable you to follow him through the wilderness of this world, to the happiness of heaven; and if you permit these excuses to cause you to neglect that great salvation which has been purchased for us by the Son of God; if these excuses lead you to quench the Spirit, and harden the heart; then the misery which you feel now, when your conscience reproves you, may be regarded as the earnest of that undying remorse which the despisers of the covenant will experience hereafter. God, the Almighty, the merciful God—God, the giver of Christianity, the Saviour of the soul, desires your happiness, and he has imparted the revelation of his will to assure us of this truth. “How long” then “halt ye between two opinions?” The Lord, and not Baal, is your God. Follow him in the way he has appointed. Follow him, not merely by outward profession and outward observances, by useless resolutions and by broken vows; follow him by firmer faith—by secret prayer for strength to conquer evil, and to obtain peace of mind, and repose of conscience. Follow him by repentance, which shall not be repented of, till you possess the only two real blessings of existence—Christian holiness, and Christian happiness. Follow him by the dedication of the heart, by inward and decided religion, by instant obedience, without excuses, and without delay.—Pp. 456, 457.

Before we take leave of these Sermons, we would particularly direct the attention of our readers to the series on the events immediately preceding the crucifixion of our Lord, preached at Northallerton, during Passion week, in the year 1828. They contain a luminous survey of all that took place on that important occasion, together with a view of the consequences resulting from them, and the method by which they were intended, under Providence, to further the scheme of man's redemption. The theologian will find in them much that is worthy of minute attention, and the Christian will derive from them solid consolation, devout hope, and instruction in righteousness. Upon these Sermons we look with especial admiration; but the whole volume should be diligently read, and carefully digested, by every clergyman, as the best practical model which he is likely to find, of what sermons ought to be. They are, generally speaking, precisely what might have been expected from the learned and excellent author of the “Chronological Arrangement of the Old and New Testament.”

We feel it necessary to state, however, that we are by no means prepared to go the length which our author has gone in some of his positions. In his endeavour to advocate a middle course between two extremes, he has sometimes, inadvertently, we think, scarcely avoided a compromise of certain tenets, which the Scriptures sanction, and which the orthodox clergy will never consent to relinquish. In steering clear of one rock, he has frequently been in danger of striking upon another; and, from an excess of charity to the low party in the Church, has barely done justice to those who adopt a more sober and temperate view of the Gospel. We would instance the Sermon

on Regeneration, as bordering very closely on a doctrine which the greatest divines of our Church would never have sanctioned; and wherein, by endeavouring to unite two opposite interpretations, instead of disproving the false, and drawing the correct conclusion, the preacher has, in some measure, failed in his purpose. To unite the *evangelical* system with its opposite, is, we conceive, impossible; to preserve a temperate medium between them would be highly advantageous; and the means by which this end may be attained, Mr. Townsend has, for the most part, clearly exhibited.

ART. II.—*The Ecclesiastical Polity and other Works of Richard Hooker: with his Life by Izaak Walton, and Strype's Interpolations: to which are now first added, the "Christian Letter" to Mr. Hooker; and Dr. Covel's "Just and Temperate Defence" in reply to it; accompanied by an Introduction, a Life of Thomas Cartwright, B. D. and numerous Notes, by* BENJAMIN HANBURY. London: Holdsworth and Ball. 1830. 3 vols. 1l. 11s. 6d.

THE Protean spirit of hostility to the Church has assumed a new exterior, and one for which our readers, we doubt not, were little prepared. If the merits of a cause might be judged from the respective modes in which it is attacked and defended, ours would be triumphant indeed. The Church has never shrunk from exhibiting the grounds of her claims. She has done so openly, boldly, and left her character and ~~deserts~~ to the comment of the world. Her foes, on the contrary, have evinced the most extraordinary ignorance of her nature and constitution;—an ignorance which we are justified in designating *wilful*, since all the means of knowledge were close at hand. Seldom have they ventured to attempt a direct attack, and wherever this has been done, it has only ended in the exposure of their entire want of information, and their entire incapability of wielding the weapons of logic and controversy. Their warfare, therefore, has principally been conducted by mine and ambush. Cheap tracts and pamphlets, too obscure to reach the hands of educated persons, and too contemptible for serious notice, have done no small proportion of the work. The poison, readily imbibed by the lower extremities, is circulating through the body ecclesiastical. Men have renounced the Church without attending to that plain maxim of common equity, "*audi alteram partem*." The less dishonest part of these would be astonished to be informed, that many of the schismatical objections are false in fact, and the rest frivolous in the highest degree. They would learn with surprise, that we consider the cross no part of baptism, and kneeling no essential of the holy communion; that we do not worship "an oriental deity," and that

we do not believe that the episcopal blessing can confer such sanctity on the element of earth, as to transfer the same property to corpses committed to it. All this they would discover with the most entire amazement, while a little further consideration would shew them how vast is the disproportion between the imputed delinquencies of the Church of England and the sin of schism, denounced in terms so emphatic and express by Christ and his Apostles. Instability and ignorance are the best excuses that can be alleged; but they are poor indeed, whether we consider the immense importance of the subject to which they are applied, or the great facility of obtaining a right judgment through a book of such universal circulation as the Common Prayer. Such has been the character of the warfare waged against our Zion; but in all the multifarious shapes which it has assumed, never yet have ingenuity and treachery been taxed to so severe a tribute as Mr. Hanbury has required. For him has been reserved the signal infamy of attacking the Church beneath her own colours, and, while seeming to welcome her with the peaceful standard of the dove, hoisting the crimson defiance-flag of schism. The device is too palpable: Mr. Hanbury evidently thought himself more than a match for his author; but his author might obtain a hearing for him where otherwise he could have no chance. He might be read by churchmen, he might be read by posterity; two classes of the human race with whom he could not, on his own merits, presume to cultivate a very extensive acquaintance. Thus, like a grub preserved in amber, he might manage to attract some portion of notice; and while some, amused with the curiosity, esteemed the substance, a few readers of his own class might perhaps attach more value to the insect inmate.

Hooker, we need not say, is the palladium of our Church. His piety, his research, his genius, his eloquence, could receive no augmentation of glory from our commendation. We should as soon entertain the idea of reviewing Shakspeare, as of attempting to criticise a writer so universally known, and of reputation so little capable of alteration by human praise or blame. His editor alone we deal with; and we do not intend to repose our pen till we have admitted a little light on the character of this gentleman.

Towards the close of the last year we read with considerable interest an advertisement of a forthcoming book, bearing the prolix title prefixed to this article. Of Mr. Hanbury we knew nothing. To edit Hooker appeared a task not undeserving to be committed to the combined learning and piety of the kingdom. The plain appellation of Benjamin Hanbury was no voucher for these qualifications; still, however, a new luminary might be on the horizon, not unworthy even of the glorious region which he had aspired to illustrate. At

least, we anticipated a faithful edition, cleared from much previous confusion and error (and herein we do not say that we have been disappointed), accompanied by a well-intentioned, though perhaps defective, commentary. The book is before us; and, behold, it is—an attempt to REFUTE HOOKER!

The accompaniments with which our editor has been pleased to encumber his author are too voluminous to be examined in detail, too desultory to be classed or analysed, and too futile to be worthy of distinct examination. We shall take a few of the principal as they occur; and afford our readers the opportunity of deciding what is likely to be the value of a commentary disfigured by such material blemishes.

The work opens with a rambling Introduction, confessedly borrowed in great measure from Towgood, and almost in his very words; the arguments adduced are exactly those which we refuted so elaborately last year, shamelessly re-stated without any attempt to patch up the shattered Dagon of dissent, before his reinstatement on his pedestal. This conduct has the more effrontery, inasmuch as Mr. Hanbury professes to have read our observations, and occasionally condescends to reply to a few pages of them in a note of a few lines. Like his wise and honourable precursor, he makes the controversy between the Church and the Dissenters turn on the single point of the Twentieth Article. Having done this in Towgood's own words, he falls foul of us in a note as follows:—

It has been found expedient, recently, to venture on a reply to Towgood's remarks on the Twentieth Article. The attempt is, however, as futile as it was presumptuous. Having first made a circuit in which the writer rears a phantom, he bravely cries, "The Article claims authority for THE CHURCH; *i. e.* OF CHRIST." And on this assumption he proceeds to combat Towgood's arguments, and actually fights with weapons borrowed from his antagonist, till, as he says, he has "annihilated all the *gravamen* of the charge against the Church, and overthrown Mr. Towgood's bulwark." (p. 237.) But who authorized this writer to explain this clause to mean the Church of Christ? Has he alone discovered the meaning of those who forged the clause in question? And if it be true, has he not plunged his Church into greater difficulty; for, according to his interpretation, what becomes of the sense of the Article itself? If the Catholic or Universal Church be meant, where is it found that she "hath power to decree" what she never can, "decree" on Protestant principles? How is she to be represented, and who is to decide, whether or not she may have so expounded "one place of Scripture that it be repugnant to another?" Till they are satisfied on these matters, Dissenters are not likely to answer to the "call" of this writer, "to yield up their cause."—Vol. I. Pp. xxxii. xxxiii.

An analysis of this note will enable us to see far into our author's purity and profundity.

Mr. Hanbury, we will first take leave to observe, is a worthy disciple of his illustrious master, and has caught every thread of the mantle of his inspiration. To oppose Mr. Towgood is "PRESUMPTION!" This sort of argument, Mr. Hanbury might have known, would not have the slightest effect upon us. Mr. Towgood was a

fallible man, whatever himself or Mr. Hanbury may have thought ; and we even take the liberty to think that there have been men *more* generously gifted by nature. We will add too, that however "presumptuous" the "attempt" to refute Towgood, we consider an "attempt" to controvert HOOKER at least equally so ; and we cannot conceive with what countenance, after such an expression, "the editor trusts that he shall not be chargeable with presumption!"*

We are accused of falsely assuming the expression, "the Church," in the Twentieth Article, to mean the Church of Christ, and we are called upon to give our authority for this explanation. The minor charge of fighting with Mr. Towgood's weapons, we shall only so far notice as to admire how Mr. Hanbury, if such was his impression, could engage in a combat at such formidable odds. But we are to shew who authorized us to explain this clause to mean the Church of Christ. Now we might with very good reason retort the question, and ask Mr. Hanbury who authorized him to explain it otherwise ? Does he suppose that the authors of that clause distinguished national churches from the Church of Christ ? or that they applied the term *Church* at all without understanding a Church of Christ ? Surely they meant to claim no more for the Church in England than for the Church in any other country. What they predicated of the Church, they predicated universally. The Church of Christ, in England or elsewhere, has the authority there claimed ; and none but the Church of Christ can possess it. Neither is it hence to be necessarily inferred that nothing is binding on a national Church which is not binding on the Catholic Church at large. Suppose our proposition (paraphrasing the language of the Twentieth Article) ran thus : "The State hath power to decree laws and ordinances, and authority in controversies of jurisprudence ; and yet it is not lawful for the State to ordain any thing contrary to the law of God." Such a proposition would be true, and it would be definite ; yet none would think, on the one hand, of limiting its application to England, or, on the other, argue that an assembly of all the states of the Earth would be necessary to impose laws on mankind. The Dissenters constantly lose sight of the distinction between the visible and spiritual characters of the Church. In the latter she is, of course, essentially the same every where ; in the former she partakes the nature of temporal societies, and her regulation must vary according to political constitutions, to seasons, and to circumstances. "The things *that are seen* are temporal,"† and a *visible church, as such*, must necessarily be of temporal regulation. The churches to whom St. Paul addressed his epistles were all united in one faith ; yet, as outward and visible communities,

* Vol. I. p. xi.

† 2 Cor. iv. 18.

they were all wholly distinct, and, as regards minor matters, under distinct systems of edification.

But, according to Mr. Hanbury, this interpretation "plunges the Church into greater difficulty." "If the Catholic or Universal Church be meant," he inquires, "where is it found that she 'hath power to decree' what she never can 'decree' on Protestant principles?" Mr. Hanbury, it appears, belongs to the Independent denomination.* Let him inform us then how the affairs of an Independent congregation are conducted; a congregation which, if its name be of any weight, must be eminently unshackled. Is there absolutely *no* rule or method in its public ministrations? *No* discipline, *no* system, in its internal concerns? *No* prayers added to THE ONLY ONE which the Saviour gave? *No* excommunications of profligate or heterodox members? If otherwise, who "hath power to decree" these several innovations? Who hath power to make prayers for the use of a whole congregation,—a whole "CHURCH," as they themselves would speak? We suppose it will not be contended that men have a right to impose extemporaneous prayers, which a congregation cannot previously study, and yet have no right to compose prayers for the previous approval of those who are to use them. Who gave them authority to bind and loose, to expel and to admit? All these things, according to Mr. Hanbury, can never be decreed on Protestant principles. And yet it is most certain that they must be decreed, if any society would retain the slightest pretensions to the name. As we have said before, in terms which we defy Mr. Hanbury to controvert, "Human authority is, in their case and ours, the foundation of rites and ceremonies; and though Dissenters may quarrel with our *appointments*, they cannot quarrel with our *principles*."†

Mr. Hanbury is one of the many thousands who misapprehend the very meaning of the term Protestant, which they so abundantly use. They understand it simply to imply dissent from the Church of Rome; were this view correct, a Protestant must renounce the Apostles' Creed. A Protestant Church, according to our notion, signifies one which protests against the usurped authority of Rome, and appeals to the Word of God as the foundation of her faith. This our Church has done. If any believe she has corrupted that Word on which she professes to build, to him, by her own confession, she has renounced her authority. But over him who entertains no such belief, she exercises a right to be obeyed in indifferent matters for unity and conscience sake.

Next, Mr. Hanbury comes down upon us with the question, "How is the Church to be represented?" We ask, How is his congregation

represented? Who make the decrees before alluded to? This representation must differ in different Churches. In our Church the Convocation is the representative power.

Next, we are asked with an air of triumph, "Who is to decide whether or not she may have so expounded one place of Scripture, that it be repugnant to another?" We answer, *Every man qualified by education for the decision.* "But to talk of a right of private judgment, where there is no qualification to judge, is outrageously absurd. We might as well maintain the right of a new-born infant to stand alone."* Every man, who, *having examined for himself*, concludes that his salvability is doubtful in the Church of England, is not only free, but bound, to desert her. But to take on trust from dissenting teachers, can surely be no more PRIVATE judgment, than to take on trust from the teachers of the national communion. Private judgment consists in the very circumstance, that it is the decision of AN INDIVIDUAL on evidence and argument *which he understands*; and not only so, but on *all* the evidence, and *all* the argument producible on the question. Any other judgment must be necessarily partial; and it will either be the judgment of a Church or congregation; or, if private, it will not be the private judgment of him who acquiesces in it.

We think we have fairly "satisfied" the Dissenters on these matters, and we take the present opportunity of renewing our "call."

A page further, Mr. Hanbury exposes his weakness as a disputant even more palpably. His whole Preface is so erratic, that it is difficult to extract more from it than that he is bitterly hostile to the Church. What use he intends to be made of the following anecdote, we know not, but we transcribe it, that our readers may have an opportunity of seeing what Mr. Hanbury considers *argument*. Our editor has condescended to borrow the precious fragment from the *Kent Herald*, a journal which is the disgrace of the intelligent, high-minded, and religious county, which it affects to represent.

On Tuesday evening, August 14, 1827, his Grace the Archbishop of Canterbury, with his suite, arrived at Canterbury, in order to hold a confirmation. When (on the following day) we saw the assembly of dignitaries of the Church, with their numerous followers, congregated in the spacious and noble building called the Chapter-house, in their full costume, our minds reverted to our Catholic ancestors, and we thought there was little difference between the pageantry of this day and the trumpery of our ruder forefathers.—Vol. I. p. xxxiv.

It is certainly a grave point of accusation against our Church, that the printer of the *Kent Herald* should think there was "little difference" between her sober ceremonies, and the buffooneries of Rome: of course, Mr. Hanbury coincides in his opinion. But what then?

Granting all to be true—allowing that the modest proportion of decent ornament which distinguishes the outward presence of the Church, is any thing but what it is;—allowing that there is “little difference between the simple-hooded surplice, and the gorgeous dalmatic, the glittering pall, with all the accompaniments of acolytes, crosses, tapers, pyxes, banners, censers

“White, black, and grey, with all their trumpery;”

allowing, we say, this to be the case, (which is allowing much when people have their eyes and their faculties,) what follows? that on *this* account we should leave the Church? If for these things our reformers bled and burned, we must regard them with contemptuous pity, instead of reverential admiration. Will Mr. Hanbury contend that the use of a surplice, or the colour of a hood, is reason sufficient to justify violation of ecclesiastical and Christian unity? The more educated part of the Dissenters are, we are sure, ashamed of these absurdities.

Mr. Hanbury unblushingly applies the old vulgar epithet of “Parliamentary” to our Church, as though this accusation had not been repelled abundantly, even in our own treatise, which he affects to have read. To that we have nothing to add, as we are sure that to that he has said nothing.

Such is the general character of Mr. Hanbury's Preface. His Notes are, as may be expected, somewhat sparingly scattered; with all his desire to subvert his author's reasoning, he dares not venture upon any very elaborate process—

“The rays of Bethlehem blind his dusky eye;”

yet he tells us that they are “arguments meriting the most serious consideration of every candid and impartial inquirer after truth.” We will take a few at random:

Hooker, discussing the avidity with which the common people seek sermons, while they hear homilies with apathy and inattention, partly accounts for the circumstance, by ascribing it to “a custom which men have to let those things carelessly pass by their ears, which they have oftentimes heard before, or know they may hear again, whensoever it pleaseth themselves.”* On this, our Editor's annotation is, “A POWERFUL ARGUMENT AGAINST BOOKS OF COMMON PRAYER!” Powerful indeed! and that Hooker should have overlooked what was reserved for the acumen of Mr. Hanbury! As our author has not developed his argument for the benefit of tardier intellects, we do not presume to divine what Hooker failed in detecting. Yet we would ask Mr. Hanbury, what protects the Lord's Prayer, or indeed the Bible in general, from the violence of this “powerful argument?”

For these the people "have oftentimes heard before, and know they may hear again whensoever it pleaseth themselves."

But the subject of forms of prayer appears to have called forth some of Mr. Hanbury's choicest "arguments, meriting the most serious consideration." In Vol. II. p. 91, we have this select piece of ratiocination:—

If the Lord's Prayer be a form, and to be used literally and prescriptively, rather than as St. Matthew says "after this *manner*;" and that, too, notwithstanding the variation between his copy of the Prayer and St. Luke's; it is just as authoritatively necessary for us to confine ourselves to that Prayer only, and also to St. Luke's copy of it introduced with our Saviour's command, "When ye pray, *say*." But what is most particularly to be noticed in this matter is, that he gave his disciples no form when he so solemnly and deliberately instructed them, John xvi. 24.

Mr. Hanbury, like his great prototype, Towgood, has here had the ingenuity to condense, in a very short sentence, a very large proportion of confusion and mistake.

The word in Matthew is *οὕτως*, *thus*; and though there is no absolute incorrectness in our translation, still, if we give this word its simplest and most usual meaning, and compare it with the positive language of St. Luke, no doubt can remain that a form of prayer was given by our Lord.* It was doubtless given by him in the national language of Judæa; and it has come down to us in different forms, because it has been preserved in independent translations. Our Common Prayer may be translated into the same language by different hands. In such case there would, no doubt, be verbal deviations: but it would not hence follow that the Church of England employed no form. But Mr. Hanbury has discovered that "it is just as authoritatively necessary for us to confine ourselves to that prayer only." Indeed! where is it written, "When ye pray, say *THIS ONLY*?"—"But," says Mr. H., "what is most particularly to be noticed in this matter is, that Christ gave his disciples no form when he so solemnly and deliberately instructed them, John xvi. 24." Now, an ordinary reasoner, comparing the two cases, and finding that both were "solemn and deliberate instruction," would naturally conclude that formal and extemporaneous prayers were alike *lawful*, and *one* formal prayer *imperative*. But no! Mr. Hanbury towers above the conclusions of every-day mortals. His argument is, that as Christ did not command a form of prayer on one occasion, he thereby evacuated all inferences to be drawn from his previous positive injunction. Such reasoning, obviously, would go to the subversion of the whole Bible.

In Vol. II. p. 255, the battered argument of Towgood against sponsors is re-stated as if never refuted; in p. 279, the blunders of

* See "Trollope's *Analecta Theologica*," *in loc.*

the same author about confirmation, so entirely exposed in our XIth Volume,* are given in his own words! and in Vol. III. p. 310, *Towgood* is again quoted to prove that the crown can impose articles on the Church. Can any proceeding be more disingenuous in a writer who professes to have read our refutation?

In Book VII. § 6, Hooker observes, "Titus and Timothy having received episcopal power, as apostolical ambassadors or legates, the one in Greece [query, Crete?], the other in Ephesus, they both did, by virtue thereof, likewise ordain, throughout all Churches, deacons and presbyters within the circuits allotted unto them." On this passage, Mr. Hanbury remarks:—

When, and where in any Church? Though the Epistle to Titus, and also the First Epistle to Timothy, are supposed to have been written about A. D. 56, no trace is found of any ordination by either of those "ambassadors," notwithstanding that the sacred writings extend to A. D. 95 or 96; and that all the Evangelists [Gospels] and Epistles, except the 1 and 2 Thess. Gal. and the 1 Cor. were, on the supposition of Dr. Lardner, written subsequently.—Vol. III. p. 116.

What a triumphant argument! Does not Mr. Hanbury perceive that the *fact*, and not the circumstances of time and place, is the gist of Hooker's allegation? Now, the fact is clear enough from the Epistles. Timothy is warned to "lay hands suddenly on no man;"† from which, it must surely be inferred, that imposition of hands was his office; and that this imposition must have been ordination, Mr. Hanbury, we suppose, will not dispute. With regard to Titus, the language of St. Paul is express: "FOR THIS CAUSE left I thee in Crete, that thou shouldest set in order the ministers that are wanting, and ORDAIN ELDERS (*πρεσβυτέρους*) in every city, AS I HAD APPOINTED THEE."‡

In Vol. III. p. 211, among much vulgar abuse of the Church on the subject of preferment (the interference of lay patronage, and the laws against simony never considered), we are informed by Mr. Hanbury, that a Clergyman, at his induction, solemnly asserts in the face of his congregation, that he is set over them by the Holy Ghost. We shall feel favoured, if Mr. Hanbury will communicate when and where this has been done, and account for the total silence of Burn on this subject, who professes to rehearse *all* that the incumbent shall say on such occasions.§

Such are some of Mr. Hanbury's claims on the members of the Church of England for his restoration of their Colossus. The rags and rubbish, however, with which the immortal work is disfigured, leave its solidity unimpaired, and its symmetry unconcealed. With

* P. 564.

† Tit. i. 5.

‡ 1 Tim. ~~2~~ 2.

§ Eccl. Law. Benefice.

whatever intention edited, the editor has our thanks. Hooker will still be revered, as highly as ever, by Churchmen; and Dissenters, whose prejudices hitherto kept them from enjoying the light of his "incomparable" writings,* will be conciliated by a nonconforming editor, who, whatever may be his opinion of his own argument, may find himself mistaken in his calculations, when the more candid of his own persuasion weigh him against Hooker in the balance of reflection.

It is but justice to add, that the public are under worthier obligations than these to Mr. Hanbury. The great object of our editor in publishing, what perhaps he would call a self-refuting edition of Hooker, would be to procure access to the shelves of churchmen; but to this object his Notes would be incompetent. His edition must boast some independent superiority to others, which might prove an introduction to his polemics. And accordingly, it possesses much that is curious and valuable. The "Christian Letter to Mr. Hooker," published originally in 1599, and never reprinted, appears in different portions of the Notes. This Mr. Hanbury calls the first publication of the Doctrinal Puritans; perhaps it would have been more correct to say the first extant. Dr. Covel's "Just and Temperate Defence" of the Ecclesiastical Polity is wholly reprinted; the letter of Hooker to Lord Burghley is added to his other works; and the peculiarities of the author and of his age, which some editors had most unjustifiably softened, in homage to ears of fastidious days, again give their freshness and characteristic vigour to this noble monument of genius and piety.

All this is well. Deep indeed is the rancour concealed beneath the open and smiling title-page; but it will more than defeat its own object. The diligent student of Hooker will be amply prepared to encounter doughtier champions than Mr. Hanbury. We therefore wish the work an extensive circulation: we would rather have Hooker studied than Mr. Hanbury's malice compensated as it deserves. An age which, with pretensions larger than those of any of its predecessors, is immeasurably behind that of Hooker in theological and ecclesiastical learning, would do well to unlearn a little of its petulance and wilfulness at the feet of the meek, eloquent, profound, and elevated writer of the "Ecclesiastical Polity."

Mr. Hanbury has also prefixed a life of Thomas Cartwright, the puritan controversialist, who figures so considerably in Walton's Life of Hooker. Of this we shall say little; the merits of his cause are slightly influenced by his history. We know Mr. Hanbury will think it any thing but an ill compliment to say that his biographical powers

* Cecil apud Hanbury.

differ widely from Walton's; but on this point his readers may differ. We may remark, by the way, that Cartwright's "flat perjury," as it was designated by his adversary Whitgift, is worse than not disproved. We are sure Mr. Hanbury would never have approached the conduct which, to say the least, he has not reprobated.

We thus take leave of Mr. Hanbury's production; certainly the most extraordinary attack on the Church which the present extraordinary age has seen. Let the friends of the Church weigh these signs of the times, and act upon them. Her adversaries are ready for her destruction, at all hazards, and by all methods. No aim, with them, is too extravagant,—no instrument too base. Let us not imitate them in their mode of warfare; but, like the unjust steward, let us regard them as a partial example. In their generation they are, alas! wiser than the children of light. Their serpentine wisdom is allowed us by the highest authority; let this spirit direct our counsels under the innocence of the dove.

ART. III.—*Dialogues on Prophecy*. Vol. III. London: Nisbet. 1829.
Price 12s.

It seems that the basis of this volume, as well as of the two which have preceded it, is laid in some "*Conversations*" which were held at the house of a mutual friend, remote from the noise of the metropolis, by a self-elected *synod*, to whose deliberations "as many as had published on, or as were known to have had their minds particularly directed to, the prophetic Scriptures," had the honour of an invitation. Who were the members of this *council* we neither know, nor are solicitous to be informed: the *fruit* of their sapient discussions is the point alone worthy of our regard; and the topics to which they were pleased to direct their united wisdom, the only matter upon which we shall venture to make observation. We hope to discharge our critical function with Christian forbearance and exemplary meekness of spirit, though the wholesale and acrimonious abuse which the editor of these *Dialogues* has emptied from the vials of his wrath upon all our reviewing fraternity, as profligate venders of money-purchased praise, might excuse some warmth of manner in our sentence upon the book before us. Conscious of our integrity, we laugh at these idle calumnies; and the transactions of this prophetic society shall have as dispassionate a hearing, as if they had spoken of our tribe in terms of Christian courtesy and decent respect.

We have thought it right to make this avowal of our imperturbable patience, lest the sober verdict of righteousness and truth, which our love of justice compels us to deliver on the culprit volume now under

review, should be attributed to a bitter feeling of retaliation for injuries contumeliously inflicted, and aspersions wantonly cast upon our professional honesty. It is hardly possible to characterize such a thing as these Dialogues on Prophecy with epithets of mildness, or to use any language in description of them but such as shall wear the appearance of coarse and offensive condemnation: yet the truth must be told, and the interests of sound religion demand the unhesitating castigation of error, whenever and wherever she may raise her hydra head. But,—to return to the pages on our table. The following are the points upon which our *infallible* conclave of seers came to a perfectly unanimous judgment, as stated by the editor in the Preface.

1. That the present Christian dispensation is not to pass insensibly into the millennial state by gradual increase of the preaching of the gospel; but that it is to be terminated by judgments, ending in the destruction of this visible church and polity, in the same manner as the Jewish dispensation has been terminated.

2. That during the time that these judgments are falling upon Christendom, the Jews will be restored to their own land.

3. That the judgments will fall principally, if not exclusively, upon Christendom, and begin with that part of the church of God which has been most highly favoured, and is therefore most deeply responsible.

4. That the termination of these judgments is to be succeeded by that period of universal blessedness to all mankind, and even to the beasts, which is commonly called the Millennium.

5. That the second advent of Messiah precedes or takes place at the commencement of the Millennium.

6. That a great period of 1260 years commenced in the reign of Justinian, and terminated at the French revolution; and that the vials of the Apocalypse began then to be poured out; and that our blessed Lord will shortly appear; and that, therefore, it is the duty of all, who so believe, to press these considerations on the attention of all men.—Pp. ii. iii.

It would be difficult, we are persuaded, to comprise a more numerous body of errors in so short a space as is here presented to our view. We deem every one of the doctrines, which has thus received the concurrent approbation of this “school of the prophets,” to be utterly baseless as the fabric of a vision, and at variance with every sound principle of scriptural interpretation. In the name of common sense, we protest against the ludicrous absurdity with which they have degraded the doctrine of types;—and of their speculations touching the *unaccomplished* purposes of God, whether sought in the light of the revelations vouchsafed anterior to the law, or by the Mosaic dispensation, or by the historical events of the Jewish nation, or by the prophecies given or referred to in the Gospels and the Acts, or in the Epistles (and these are the substance of the Dialogues of which we are now writing),—of these curious speculations touching the *unaccomplished* purposes of God, we boldly assert that they form no legitimate part of the sound interpretation of prophecy, the only safe expositor of those mysterious legends being *historical facts*. “Quid sit futurum?” is an inquiry beyond our reach; and he who attempts

to unfold the prophetic roll, should take for his wisest motto the memorable saying of that illustrious expositor, who has reminded us that prophecy was given "not to gratify men's curiosities, by enabling them to foreknow things, but that, after they were fulfilled, they might be interpreted by the event, and God's providence, not the interpreter's, be then manifested thereby to the world."* Of the volume, therefore, which now challenges our attention (from the tedious perusal of which we have learnt nothing, but the rashness and the overweening pride of the editor), we can afford no better description, than by adopting the strong language of Bishop Newton, in reference to similar attempts, and calling it a farrago of "*lawless and extravagant fancies.*"† "If we would be content with sober and genuine interpretation, and not pretend to be prophets, nor presume to be wise above what is written, we should more consider those passages which have already been accomplished, than frame conjectures about those which remain yet to be fulfilled."‡ "Now I have told you before it come to pass, that WHEN IT IS COME TO PASS, ye might believe," are the remarkable words of our blessed Redeemer; and they contain "the proper use and intent of all prophetic enunciations whatever."§ The *unaccomplished* purposes of Infinite Wisdom, seem to have little connexion, therefore, with the special end of prophecy, and mischievously obstruct its use; and the wild conjectures which enthusiastic interpreters have hazarded upon futurity, savour less of piety than of pride, which, overleaping the just boundaries of reason, and mistaking fancy for fact, forgets that decree of the allwise Disposer of events, by which he has put the times and the seasons of his "fore-ordained purposes" "*in his own power.*" Acts i. 7.

Our severest censure and our deepest regret have been excited by the perusal of the volume before us; for we are persuaded that these fond lucubrations and intemperate essays of men, who, doubtless, mean to advance the interests of the faith once delivered to the saints, are calculated to unsettle the minds of the careless and the wavering, and to induce them to reject with ridicule the pretensions of a revelation which is so weakly advocated, and so absurdly applied to purposes foreign and forbidden. The lamp of prophecy must cast a *reflected* light upon the past: that which is to come can with difficulty be only *guessed at*; and to embark on the shoreless ocean of *futurity*, is to pervert the design of prophecy to an end, of which the enemies of the cross are sure to take mischievous advantage.

* Sir Isaac Newton's Observations upon the Apocalypse.

† Bishop Newton's Dissertations on the Prophecies.

‡ Dean Bagot's Discourses on the Prophecies, p. 306.

§ Ibid.

"*Secret* things belong unto the Lord our God; but those things which are revealed, unto us and unto our children for ever, that we may do all the words of this law." Deut. xxix. 29.

We know that our remarks will be deemed "*silly*," "*irreverent*," and "*impious*," (p. 406); and we are prepared to see 1 Pet. i. 10, 11, 12, again urged, with miserable ignorance or wicked perversion of the Apostle's meaning, as a justification of the study which we thus venture to condemn; but we peremptorily deny that the angels are stated to employ themselves in any such fond inquiries, for the "things" which they desired "to look into" are not the *unaccomplished* purposes of God, but the mystery of the gospel dispensation; or, in the words of Holy Writ, "the things which are now reported by them that have preached the gospel with the Holy Ghost sent down from heaven." 1 Pet. i. 12.

The first dogma, that "the present Christian dispensation is not to pass insensibly into the millennial state, by gradual increase of the preaching of the gospel," &c. &c. &c. (see above), is at variance with the express declarations of Scripture, though much special pleading, if we may use such a phrase, has been adopted to destroy their force. The parable of the grain of mustard-seed, the parable of the leaven hid in the three measures of meal; Dan. ii. 34, 35; Ezek. xvii. 22, 23; xlvii. 1, 2, 3, 4, &c. &c.; Isaiah xxxv. 6, 7; and ten thousand other passages descriptive of the gradual advancement of the kingdom of Christ on earth, which we have no room to quote, will annihilate their position; and as to the destruction of our church and polity, which is to synchronize with the restoration of the Jews, and to be immediately succeeded by the millennium, and the personal reign of Christ for a thousand years, we protest most sincerely that we not only discover no ground in the word of God whereon to erect such an hypothesis, but invincible and positive evidence of the erroneousness of such insane vagaries. Look to Matt. xiii. and the parables there spoken by our Lord. They describe the *mixed* state of the visible church, wherein the tares and the wheat should grow together till the final harvest; and that wide net, which should gather from the sea "of every kind," till a division between the good and the bad take place, "*at the end of the world*," when the righteous dispensation of the Great Judge shall be finally consummated by his rewarding every man according to his works; for "the Son of Man shall" then "send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

The second coming of Christ to reign here in person for a thousand years is an idle tale; and never could be listened to with patience, did men consult their reason and curb their imaginations, and remember

that the glowing language, and poetical diction of inspiration, reject a *literal* translation, as being utterly at variance with all sound principles of interpretation, and at the same time the fruitful source of heresy and nonsense. The second advent of the blessed Saviour of the world is, indeed, insisted upon, and solemnly appealed to, by the inspired penmen; but they nowhere mention his sojourning on this earth again in the sense of the millenarians; and their allusions constantly refer to his coming to *judgment*, according to his own recorded assurance, in Matt. xvi. 27, and John xiv. 3. They tell us to "wait for the Son of God from heaven" (1 Thess. i. 10), but they also tell us the object of his advent, when they speak of him as *then* to "change our vile body" (Philip. iii. 20, 21), by the energy of his divine power. If "the heavens are to receive Christ until the times of the restitution of all things," i. e. until he shall come to judge the quick and the dead (see 2 Thess. i. 7—10), how can he literally reign on this earth in person? It is an hypothesis visionary, absurd, and impossible: the glorified humanity of Christ no man can steadily behold;—it was a spectacle which inflicted *blindness* upon St. Paul, and fainting almost to *death* upon St. John; and the insane rhapsodist who expects, in what he calls the millennium, to "know Jesus after the flesh," or to have Satan *literally* bound for that period,—or to see a *literal* resurrection of the martyrs at the commencement of that era,—has neither reason nor Scripture to authorize his vagaries, and is ignorant of the first principles of biblical criticism, which, by homogeneity and analogy, are directly at variance with his untenable notions; and he seems to forget the important distinctions between the *tropical* and the *literal* meaning of words. He consults his *imagination* when he ought to consult his *reason*; and, rioting in the orgies of a distempered mysticism, converts the words of soberness and truth into the most pestilent errors and contemptible absurdities.

All that is written touching the history of God's purposes to the end of time, as completely manifested in the days of creation, (p. 28, &c.) is mere *fancy*: and the notion that the *brutes* shall partake of millennial felicity and peace (p. 44), is equally preposterous with the absurdity of the proof by which it is sought to be established from the *figurative* language of Isaiah, chap. xi. 6—9.

We would embrace this opportunity of stating, that the doctrine of *types* has been sadly perverted in the pages before us. Take, for example, the following passage:—

The deep sleep into which Adam fell, aptly represented the deep humiliation of the second Adam; taking out his rib, of which to form his spouse, typifies the taking out of the church which is actually going on at the present moment; while the bringing her, when perfect, and presenting her to Adam, represents the church's presentation at the marriage of the Lamb.—P. 52.

This visionary statement—of kindred quality with our editor's notions as developed in the fifteenth Conversation, from page 186 to page 248, where we are taught that the reign of Saul was the type of the law of Moses; and the reign of David the type of the gospel dispensation; and the reign of Solomon the type of the millennium;—how Hiram, in assisting Solomon to build the temple, typifies the professing church employed by the Lord as instruments of establishing his kingdom;—how the Philistines are types of the infidel and pagan enemies of the Church;—how David's adultery with the wife of a Gentile Hittite shadowed forth the adulterous union of the Christian Church with the harlot of Babylon;—how Mephibosheth appears to represent the spiritual Jew;—how the "old age of David, endeavouring to get warmth and life from the heathen Abishag, may point to the abortive attempts of the professing Church, in the present day, upon the heathen world, by its missionary operations;"—this visionary statement, elaborate and minute as it is, stands obnoxious to the slight charge of being unauthorized by Scripture; an objection, be it observed, *fatal* to its worth. The reveries of the noted Professor of Divinity in the University of Leyden,* which "represented the whole history of the Old Testament as a mirror, that held forth an accurate view of the transactions and events which were to happen in the Church under the dispensation of the New Testament;" and which maintained that the miracles, actions, and sufferings of Christ and his Apostles, during the course of their ministry, were *types* and images of future events;" were not a whit more *extravagant* than the chimeras of our congregation of seers, who, in every *resemblance* discover a *type*, and in every *similitude* a symbol, without considering that as a type must have been *designed* from the beginning to prefigure its antitype, (the connexion between them being *preordained* and *inherent*,) the *reality* of such previous design must depend upon divine authority. There is, in good truth, just as much ground for asserting with Cocceius, that "the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace," as there is for the ludicrous and whimsical fancies before us.

Our author talks of "*sin being infused into Adam*," p. 54, and he tells us, that "the fall of man was *ordained* from all eternity," p. 36. But sin is a *privative*, and cannot, therefore, be an object of any act; and the fall of man, i. e. his "first disobedience," cannot be said to have been "*ordained*" by God; for in *that* case, being conformable to his will, it would cease to be evil; but it was *permitted* by God, and originated, perhaps, (for we speak with humility and caution on

this deep mystery), in a *principle of defectibility*, in such a free agent as man. We advert, however, to the subject, with no hope of solving its difficulties, but for the purpose of recommending our *dramatis personæ*, when again assembled in council, to study this admirable piece of advice: "Seek not the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee, think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret. Be not curious in unnecessary matters. For many are deceived by their own vain opinion." Eccles. xviii. 6.

Indeed, this wise caution might have prevented the publication of these random "Dialogues on Prophecy," and stifled the metaphysical niceties which are broached relating to the Holy Ghost, who is said "to submit to the Father, by agreeing to go into the body, to be at the bidding of the Son in the manhood, (p. 278); of which "*unnecessary matters*" it is a sign of any thing but humility and wisdom, thus dogmatically to write. O! "what perverseness it is to endeavour to break into the sacred repositories of heaven, and pretend to accommodate those secrets of the divine kingdom to the measures and methods of our weak capacities!"*

With the *Calvinistic* creed of our editor, we are, on the present occasion, unwilling to meddle; let him swallow those crudities if he can. Many good men have adopted the principles of that reformer, and many bright ornaments of the Church of England have held his uncomfortable opinions. But we cannot permit the cloak of Calvinism to be cast over *puerilities* like these which we have discussed; and much less can we forbear from chastising an arrogant spirit of invective against "the leading authorities of the Church," who are branded as *covetous hypocrites*, (pp. 327, 328); or from indignantly noticing the degrading comparisons instituted between the Clergy of the Establishment, and Roman Catholic Priests, and "*eloquent*" Dissenting Ministers,—however imposing may be the assumption of superior sanctity and wisdom, or however awful the denunciations which are uttered against such as shall impiously dare to question the more than papal infallibility of these talkers on Prophecy!

* Archbishop Leighton.

LITERARY REPORT.

Divines of the Church of England, with Lives of the Authors, Summary of each Discourse, Notes, &c. By the Rev. T. S. HUGHES, B. D. of Emmanuel College, Cambridge, &c. &c. Bishop Sherlock, No. 1. London: Valpy. 1830. Pp. lxxi. 418. 7s. 6d.

WE know not how far the editor and the printer are respectively concerned in the publication before us; but we know quite enough of the former to be fully persuaded that his part in the "*Divines of the Church of England*" will be ably and honourably fulfilled. If, indeed, we may judge from the specimen before us, nothing will be wanting to render the projected collection one of the most valuable additions to the library of the theologian which could well have been devised. The memoir of Sherlock is a well-written and highly interesting piece of biography; and a series of the lives of the great Fathers of our Church, upon the same plan, would, in themselves, be sufficient to ensure success to the undertaking. Of the Summaries, it will be sufficient to state that they furnish a very complete digest of the discourses to which they are prefixed; and are well calculated to answer the end for which they are designed,—that of assisting the younger clergy in composition. Notes to the present volume there are none, because none were required; but the editor's well-known theological acquirements leave no doubt respecting the utility of those which may be hereafter necessary.

Turn we now to the publisher.—The original prospectus states that *forty* volumes would be about the limit of the projected series; and the number has since been enlarged to *about fifty*. Now, giving the utmost possible latitude to ~~the~~ indefinite mode of calculation, ~~this~~ statement is not quite

so fair or so tradesman-like as we could wish. It will require *three times* the number of volumes, at least, to complete the proposed plan. Sherlock alone will occupy at least four, if not five volumes; and after him are to follow the *complete* works of Barrow; and the *most popular* works of Hall, Atterbury, Jewel, Land, Jortin, South, Hurd, Bull, Beveridge, Balguy, S. Clarke, Ogden, Paley, Waterland, J. Taylor, &c.. Why the *most popular* works only of these last are to be given, in a series of which *completeness* ought to be a leading feature, we are at a loss to conjecture. Allowing, however, an average of two volumes only to the fifteen expressly named, and ten to complete Sherlock and Barrow, we have only ten remaining for the &c., amongst which any of our theological friends will readily run off twenty or thirty of our ablest divines on the tip of his tongue. The plain fact is, Mr. Valpy means to continue the series as long as it will pay; and this under the superintendence of Mr. Hughes, will be as long as he continues it. He ought to have been candid enough to say so.

We refrain from saying more upon this subject, than that we really wish the work well.

The Family Cabinet Atlas; constructed upon an original plan, and engraved on steel. By Mr. THOMAS STARLING. Part I. Eight Plates. 2s. 6d. plain, 3s. 6d. coloured. London: Bull. 1830.

WE occasionally swerve a little from our beaten track for the purpose of recommending a work of general utility, though without the range of theological literature. Such an opportunity now presents itself in the elegant little book before us; which, for neatness of

execution, combined with perspicuity of design, exceeds every idea which can be formed respecting it. From its minute size, it might have been thought that no practical end could be answered by its publication; but we can assure our readers that its plan is so constructed as to be of infinitely greater service to the young geographer, than the generality of Atlases which are commonly employed. On the maps themselves the principal cities and towns only are inserted; but a table of all others of any note, with their latitude and longitude annexed. Plates of the relative height of mountains and length of rivers are also furnished, which convey the intended idea with wonderful exactness. The engravings are made on this reduced scale with a view to their corresponding in size with those popular publications of the day—Lardner's *Cabinet Cyclopædia*, Murray's "Family Library," &c. By the way, we may remark of the former of these works, that it is in every way deserving of the patronage which it has received, and bids fair to increase in public estimation. We shall take an early opportunity of giving it a more particular notice; at least upon the appearance of its first theological treatise.

The Scripture Doctrine of the Divine Unity, and of the Person of Christ, asserted and defended against the Objections of Unitarians: with an Appendix on Phil. ii. 6—11. By JOSEPH LAW, B. A. Curate of Whittingham. London: Seeley. Price 7s. Pp. xi. 388.

This is an excellent compendium of the chief points of the Socinian controversy, and we recommend it heartily to the perusal of the lovers of truth. It purports to be an answer to some Lectures on the principles of Unitarianism, by J. S. Hyndman, the Socinian preacher at Alnwick; and as those discourses are said to "contain the head, and heart, and strength, of the Unitarian cause, and may, therefore, be regarded as a kind of Unitarian manual;" so the able work

before us may be looked upon as a sort of "popular manual in defence of the orthodox faith."

As usefulness rather than novelty was our author's object, he has freely availed himself of the labours of others. Dr. Wardlaw's volumes "on the Socinian Controversy," and Dr. P. Smith's "Scripture Testimony to the Messiah," and Scott's "Commentary on the Bible," have been the copious treasures whence Mr. Law has taken whatever suited his laudable purpose, sacrificing the vanity of authorship to the desire of being instructive. We do not mean that the admirable treatise on our table is a servile copy from the works of others; far from it: Mr. Law is any thing rather than a mere compiler of the sentiments of others, and his small volume is replete with matter of learned argument in defence of the faith, which we defy the subtlest maintainer of Socinianism to controvert. *The Scriptures* are the armoury whence he has taken his weapons; and the concurrent sense of the Catholic Church is the tribunal to which he has wisely made his appeal, "both for assistance in the interpretation of the sacred text, and for guidance in those matters of religion which the text has left at large." (Preface, p. v.) Arians and Apollinarians, Nestorians and Eutichians, meet with their respective confutations; and the attempts of Priestley and Belsham to seduce men from the form of sound words will assuredly prove abortive, wherever they are met with the sterling wisdom of such writers as the able Curate of Whittingham, whose labours we thus recommend to the candid perusal of the public. We cordially thank Mr. Law for his seasonable refutation of a system, which, "assuming the name of Christianity, destroys the foundations of Christian faith, and peace, and hope, and joy, by denying the Lord who bought us, crucifying the gospel, and turning the record of God into a lie."—(Preface, p. ix.)

As a specimen of the style of this little compendium (containing more matter, by-the-by, than many a costly quarto), we quote the following passage from page 4:—

Unitarianism! This is the inscription which modern Socinians put upon their banner, as the distinguishing characteristic of their religion. They are *Unitarians*. What does the term imply? That *they* believe in *one God alone*. Does this belief then form a peculiar characteristic, distinguishing them from all others? No. The Turks believe in one God alone. The infidel Deists believe in one God alone. *These* then are Unitarians. Is it replied, "The Socinians are *Christians*, which is not the case with Mahometans and Deists; and they assume the title of *Unitarians*, in order to distinguish themselves from other Christians?" Do not other Christians then believe in *one God alone*? Yes, they believe and assert the Unity of God, or that there is but one God, as firmly and strenuously as any "Unitarian" whatever. Thus *they* are Unitarians equally with those who inscribe the name on their banner. Is it further replied, "Other Christians are *Trinitarians*, who believe a Trinity of persons in one Godhead, and we call ourselves Unitarians, to distinguish us from those who are Trinitarians?" Then, I ask, why not assume a name answerable to the distinction, and which would really and *HONESTLY* distinguish them? Why not call themselves *Anti-trinitarian* or *Solitarian*, or plainly *Socinian*? Why assume a name as peculiarly distinguishing themselves, when it is *honestly common* to all called Christians? As assumed by them, it implies that others called Christians are *not* Unitarian. We feel the implication, and cannot allow the claim. It is toward us a *fraudulent* matter, and we can regard it in no other light than as a *fraud*, and entitled to some other appellation than "an honest attempt." And if the banner is inscribed with fraud, what may we expect will be the character of the doings of those who fight under it?—P. 4.

We have no hesitation in declaring our conviction, that Mr. Law's "Scripture Doctrine of the Divine Unity" supplies a refutation of every heretical notion, and an answer to every pretence, which even the six folio volumes of the "Bibliotheca Fratrum Polonorum" contain. *A Christless Christianity*, "denying the Lord who bought us," is founded on *pride*, is propagated by *fraud*, and will terminate in bitter disappointment to all her miserable dupes, and arrogant maintainers; and, therefore, we gladly proffer the hand of friendship to every man whose

pious endeavour it is to crush this pestilent perversion of the truth as it is in Jesus Christ.

Sermons on various subjects. By the Rev. JOHN STEDMAN, D.D. Assistant Minister of Margaret's Chapel, Bath. Bath: Upham. London: Hatchard. 1830. 8vo. Pp. vi. 346.

THE circumstances under which this volume appears to have been published, would at once disarm the severity of criticism, even were it otherwise requisite to be severe. We are happy, however, in being able to recommend the Discourses of Dr. Stedman to our readers. They are quite equal to the ordinary run of published sermons; and we hope that the profits arising from a long and respectable list of subscribers, will be increased by a yet more extensive circulation among the religious public.

Sermons preached at the Temple Church. By the Rev. ANDREW IRVINE, B.D. Chaplain of the Tower, and late Assistant Preacher at the Temple. London: Murray. 1830. 8vo. Pp. 280. Price 8s. 6d.

THE past and present annals of the "Temple" Church are so connected in our minds with the names of our ablest preachers and the soundest divines, that we look almost instinctively for more than ordinary pretensions from a volume of Sermons, which were delivered within the walls of that venerable sanctuary. Nor in the present instance have we been essentially disappointed. We do not mean to rank the discourses of Mr. Irvine with those of a Sherlock and a Rennell, or with those of the highly gifted preacher of the present day; but they are good specimens of sound reasoning, pure theology, and practical application. The following remarks, however, from the concluding sermon, on "Strict Adherence to Scripture," require a few words of observation:—

It is a fact not to be denied, that there are many assuming to themselves high authority as expounders of Scripture, who,

from their dogmatical, but conflicting interpretations, would almost lead us to suppose that two different revelations had been made to man by the Spirit of God, directly the reverse of each other. For one class of interpreters perceives in them only the plain doctrines of morality, though admitting that they are inculcated in a purer and more influential form than they had ever before been by the wisest of heathen philosophers. The corruption of human nature by the fall of our first parents,—our restoration by the death of Christ to a state of salvation,—the indispensable necessity of faith in him, as Saviour of the world,—the internal influence of the Holy Spirit,—and all those purely scriptural doctrines peculiar to the Christian system, though not denied by these interpreters, are yet passed over by them in such a way as if they were unworthy of their serious consideration. The beauty of virtue, the deformity of vice, the advantage of a sober, circumspect manner of life; such points of morality, in short, as are essentially connected with our conduct rather than our belief—with our character in the eyes of the world rather than with our duty to God—are, in their opinion, the most essential parts of revelation; and they hesitate not to declare, that he who honestly endeavours to conform his life to such precepts has nothing to fear.—Pp. 271, 272.

Mr. Irvine surely does not believe that any such declaration ever escaped the lips of a minister of the generally and rightly esteemed orthodox party in the Church. If they have erred, their error was of a *negative*, rather than a *positive*, description. As we have already admitted, in our review of Mr. Townsend's volume, they may have been led, by an over-cautious zeal to avoid the perversities of the evangelical doctrines, to enforce condition of works somewhat exclusively. But they have not depreciated the importance of the necessary condition of faith, or asserted the merit of either, independently of the atonement of Christ. We have no doubt that we agree with our author in the *spirit* of his argument, and, vindicating the orthodox Clergy from so serious a charge, we can assent to the advice which he has given, of keeping a middle course

between the opposite errors of speculative morality and barren faith.

The volume contains sixteen discourses on the following subjects:—

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IN THE PRESS.

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A SERMON.

FOURTH SUNDAY AFTER TRINITY.

LUKE vi. 37.

Judge not, and ye shall not be judged.

CHRISTIANS are joined together in the most endearing bonds of union. They are peculiarly distinguished in the Gospel by the title of the *Brethren*; and the most prominent and characteristic feature of the Gospel itself is harmony and peace. "By this shall all men know," says our blessed Lord, "that ye are my disciples, if ye have love one to another." In the writings of the Apostles we are repeatedly enjoined to be "like-minded, having the same love, being of one accord, of one mind;" "to seek peace, and to ensue it;" "to walk in love, as Christ also hath loved us;" and "if it be possible, as much as lieth in us, to live peaceably with all men." And more especially does our Saviour's sermon on the mount abound with precepts, by the observance of which punctually and faithfully, love and peace would be effectually promoted among men;—precepts, too, which apply not only to the ordinary transactions of man, but extend to the daily intercourse of social and domestic life. Our Divine Master was well acquainted with our mutual dependence upon each other for comfort and happiness, and accordingly he inculcated those tempers and dispositions, with which we ought always to meet our fellow-creatures. And perhaps among all his admonitions, there is not one of greater interest and importance, than that which is proposed in the Gospel for the day; "Judge not, and ye shall not be judged."

This precept, like many others in the New Testament, is delivered in general terms. There are cases, however, to which it does not apply; and wherein the contrary is not only necessary, but sanctioned in the Gospel. If, indeed, the dispositions which our Saviour recommends were universally adopted, the precepts would also be as general as the words in which they are expressed. But our blessed Lord "knew what was in man;" and he therefore knew, that in many instances, instead of peace, envyings and strife would arise; and we are told by St. James, that "where envying and strife is, there is confusion and every evil work." To suppress this confusion, therefore, and to eradicate these evil works, whether in Church or State, there must of necessity be constituted authorities, endowed with the power of inquiring into the conduct of offenders, and of passing judgment upon, and punishing their crimes. "Magistrates," says the Apostle, "are the ministers of God, for the punishment of evil-doers, and for the praise of them that do well." And again, St. Paul exhorts Timothy, "that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty."

But we may go yet further; and we shall see that there is a line of conduct, which Christians, and more particularly ministers of the Gospel, are bound to pursue, which may seem at first sight to militate against the command in the text. To convince the sinner of his

errors, and to labour to restore him to the favour of his God, is, perhaps, the noblest feature which Christian charity can assume. "He that converteth a sinner from the error of his way, shall save a soul from death;" and our blessed Lord assures us, "that there is joy in heaven over one sinner that repenteth." Now it is manifestly impossible, that this benevolent spirit should be exercised, without passing judgment upon the guiltiness of the sinner, and convincing him of the necessity of amendment;—without preserving the distinction between right and wrong, and guarding against the error and condemnation of those who "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

It is farther commanded in the New Testament, that from such persons as persist in their wickedness, after repeated and ineffectual admonitions, we are to withdraw ourselves. "Have no fellowship," says St. Paul, "with the unfruitful works of darkness, but rather reprove them." Again, we are commanded to "withdraw ourselves from every brother that walketh disorderly;" and from such as, "having a form of godliness, deny the power thereof." By this behaviour, therefore, we manifest our reprobation of the character of such persons, and pass a tacit judgment upon their lives and actions; and it cannot be supposed that such conduct would be enjoined by the Apostle, if it were at variance with the precept in the text. Nor are we called upon to resist the evidences of our senses, and refrain from judging ill of a person who is a notoriously disorderly liver, and conducting himself in a manner evidently repugnant to the dictates of virtue, sobriety, and justice. And even in those cases where we have no foundation for thinking ill, we are not always required to think well. Common experience teaches us, that we may place our reliance upon those who are unworthy of confidence, and therefore we are justified in selecting such persons to manage our affairs, upon whom no suspicion can possibly rest. Such a selection is by no means a positive judgment; it does not imply that we think ill of one, because we think well of another. And at all events, if we keep our opinions within our own breasts, and say nothing to the injury of a man's character, even though we may have reason to be on our guard against him, we cannot be considered as offending against our Saviour's command; "Judge not, and ye shall not be judged."

What then is the extent of the admonition, and what are the consequences of neglecting it?—First, our Lord forbids all rash judgment, and censorious opinions upon the conduct of our fellow-creatures. We are not to condemn the conduct of another, without sufficient grounds for the charges which we bring against him. Human nature is ever liable to be deceived by appearances, and it may easily happen that an action may be perfectly correct, which, when looked upon in an improper light, may appear ill-advised and blameworthy. A man may proceed upon principles with which a stranger is unacquainted; who is therefore unqualified to give an opinion upon the matter in hand. Circumstances, moreover, may render an action perfectly justifiable in one man, which, under different circumstances, would be equally unjustifiable in another. And, indeed, even in cases where the event decides that a man has been actually wrong, we should

be very careful how we judge harshly or hastily. He may have proceeded conscientiously, and have erred through ignorance;—his motives may have been right, though his conduct should be wrong. And if he declares that he has so erred, we have no right to judge otherwise, unless there is the clearest proof to the contrary. In fact, till we can scrutinize the thoughts and sentiments of our fellow-creatures, “Who are we that judge another man’s servant? To his own master he standeth or falleth:” and by our judgment we invade the prerogative of God, who is alone the searcher of hearts, and from whom no secrets are hid. We arrogantly anticipate the judgment which he will pass upon all men at the last day, and assume to us the right which he has reserved exclusively to himself. Let us “therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.” This advice of the Apostle refers more particularly to the judgments which are passed in religious concerns,—a species of censoriousness, perhaps, of all others, the most uncharitable. That there may be hypocrisy and affectation in the exercise of devotion—that there may be ostentation in charity and benevolence—and deceit in a grave and sanctified deportment, we shall not pretend to deny. These vices were condemned by our Saviour himself in the Pharisees of old, “who made clean indeed the *outside* of the cup and of the platter, but within they were full of extortion and excess.” But nothing can be more uncharitable than to judge of the hearts of men, denouncing whole sects as hypocrites, because their tenets are different from our own.

Analogous to this, is that unfavourable judgment which those, who are influenced by what is called party-spirit, are apt to pass upon others, who think differently from themselves. The opinions of another may be wrong, and if generally acted upon, productive of fatal consequences;—but are we therefore to misrepresent his character, and because he is mistaken, reproach him as dishonest? Are we not all liable to error? and may we not, even at the time we are finding fault with another, be ourselves much more deserving of blame?

Another offence against the precept in the text, is a tendency to form our opinions of a man’s character from personal prejudice, and to allow ourselves to be biassed by a feeling of private resentment. An unforgiving spirit is, of all others, the most at variance with the character of a Christian. Such, indeed, is the infirmity of human nature, that offences must necessarily arise; and we cannot expect, with our most anxious endeavours, to maintain a perfect and unceasing fellowship with all around us. We should, therefore, be prepared to meet with provocations and injuries, and exert ourselves to bear them patiently, and to restrain our resentment within proper bounds. In this, as in all other virtues, our blessed Lord has left us an example that we should follow his steps. Amidst all the insults which he endured, and all the taunts and calumnies which were heaped upon him, he never once expressed the slightest feeling of revenge. “When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.” With this bright example, then, before our eyes,

shall we allow ourselves to be led astray by any trifling injury, to vilify and defame the character of a fellow-creature? We are all compassed by infirmity, and we may all be drawn, in the hour of temptation, into offence. But we should none of us, perhaps, be very ready to admit the justice of the judgment, which should affix a general stain upon our conduct, and from a single failing decide upon the whole tenour of our lives and actions. Truth and charity should never give way to any feeling of ill-will; but we should follow carefully the advice of the Apostle, "putting on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any." But above all, in censuring the faults of others, let us look to our own. There are too many in the world, who justly expose themselves to the answer of the Apostle: "Wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." It is not unfrequent, that the most censorious are by far the most blind to their own frailties and imperfections. While they are prying into the affairs of others, and seeking occasion of censure against them, they have no time to attend to themselves, and correct what is amiss in their own conduct. How many, for instance, are there who do not hesitate to condemn the practice of others in neglecting the public worship of God, whilst they themselves yet more shamefully neglect the blessed sacrament! This is a species of hypocrisy, against which the precept in the text seems more particularly directed, and which is strikingly represented in the parable which immediately succeeds; "Why beholdest thou the mote which is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." To these, and similar cases, does the injunction of our Saviour apply. The disposition from which they arise, originates in a sinful pride, which makes us think "more highly of ourselves than we ought to think," and less highly of our neighbours;—from a foolish self-conceit, which exalts us in our own eyes, and raises us in our own imaginations; and from those corrupt inclinations of the heart, which would derive a borrowed splendour to our own actions, by throwing a cloud over those of others. The mischief which such tempers cause, and the confusion which they create, are easily discernible. By ill-judging of the intentions of another,—by interpreting an indiscreet word into an intended affront,—by denouncing a mistaken kindness as a meditated injury—how easily may an attached friend be regarded as a disguised enemy! By condemning the benevolence, the piety, and the devotion of a sincere Christian, and charging him with hypocrisy and affectation, how may the virtuous be discouraged, and their examples lost to the world! And even by aggravating the offences of those who are really guilty, and treating them with undue severity, how easily may we render them callous to reproof, and heedless of penitence and amendment!

"Judge not then, and ye shall not be judged:"—but upon the censorious and malevolent shall judgment assuredly be retorted,—judgment in this world, and in that which is to come. Mankind will always be ready to repay the harsh opinions which they receive from others; and you may be assured, that "with the same measure that ye mete withal, it shall be measured to you again." But what is the judgment of man, compared with the sentence of his Maker? Before the tribunal of God, we are told by St. James, that "He shall have judgment without mercy, who hath showed no mercy." As we, therefore, desire to be judged with favour by God, let us also be favourable in our judgments upon our fellow-creatures. And surely there is no one who does not feel that he stands in need of unlimited favour from his Almighty Judge. "In many things we offend all; and if thou, O Lord, art extreme to mark what is done amiss, O Lord, who may abide it?" The great rule of that Gospel which Christ has given us—that Gospel too, by which we shall one day be judged, is this: "Whatsoever ye would that men should do unto you, even so do unto them." And can there possibly be a more direct violation of this rule, than to slander, or misrepresent, or in any way judge uncharitably of our neighbours?

Let us then judge of all men with candour and good-nature, "putting on, above all things, charity, which is the bond of perfectness." This is indeed the distinguishing badge of the Christian profession, and without which we shall be entitled to none of those blessings and privileges, which Christ has suffered to obtain for us. He that loveth not his brother—he that makes no allowance for the failings, and judges harshly of the conduct of others, will be excluded forever from those peaceful regions of the blessed, "where the wicked cease from troubling, and the weary are at rest." In that celestial abode, where all is harmony and love, there can be no society for those who would mar the happiness of all about them. But "blessed are the peace-makers, for they shall be called the children of God."

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. VI.

IGNATIUS.

Ἀνὴρ ἦν τοῖς πᾶσιν ἀποστολικός.—*Mat. Ignat.* §1.

CHRISTIANITY had now struggled through the horrors of two inveterate persecutions, and the third had commenced its ravages under the sanction, rather than under the direction, of Trajan. Although the scrutiny of Pliny, the talented governor of Bithynia, had been unable to detect any, the most trivial practices of the despised and misrepresented disciples of the cross, and the emperor himself had determined to leave them unmolested, provided they kept their

opinions to themselves, or abjured them upon conviction (Plin. Epist. X. 97, 98); still, in the provinces more especially, the infuriated populace, backed by the influence of their rulers, paid little regard to the imperial edicts, and continued their savage opposition to the rising church without fear and without restraint. It has been imagined, that the undaunted courage with which the early martyrs endured, or rather courted, the cruel deaths to which they were exposed, savoured strongly of romance, and manifested a degree of impatience under the severe dispensations of Providence, more than of devout resignation to his will. Such an imputation, however, can only have originated in an undue attention to the peculiar circumstances of the times. The ancient martyrologies, it is true, abound with stories bordering very closely upon fiction; but in the more authentic histories of the primitive martyrs there is nothing which can detract, however slightly, from their testimony to the truth of that religion which they verified by their blood. Their desire of martyrdom was ardent and passionate; but they considered, with St. Paul, that to them "to die was gain," not so much for their own sakes, as for the peace of the brethren. They hoped by their own individual sufferings to avert those of the Church; and by the fortitude which they exhibited, to attest their unshaken belief in the revelation of the Gospel. Hence, we find, that the most eminent of the early martyrs were numbered among the bishops and rulers of the Church; and their dying prayers were uttered for the peace and welfare of their flocks.

IGNATIUS, surnamed THEOPHORUS, was one of the earliest of these martyred worthies of whom any authentic record remains. Nora, in Sardinia, has been mentioned as the place of his birth; but it does not seem to possess any real claim to that honour. His parentage is equally uncertain; and little that is entitled to credit has reached us respecting his early history. There was a current tradition that he was the child whom our Saviour set before his disciples as a pattern of humility (Matt. xviii. 3.); from whence he is said to have received the name of *Theophorus*. But Ignatius himself, when brought before Trajan, attached a very different import to the name, explaining it of one *who carries Christ in his breast*, and referring to 2 Cor. vi. 16, where sincere believers are represented as "*Temples of the living God*." The story seems to have originated in an alleged sense of the name, of which it is certainly capable, rather than the name to have been derived from the circumstance in question. Chrysostom, (Hom. in Ignat. T. I. pp. 499, B. 506, C.) says expressly, that he never saw the Lord; though he became early acquainted with the Apostles, and was admitted to their most private conferences, and fully instructed by them in the mysteries of the Gospel. He was, however, more immediately connected with the beloved disciple, St. John, and received, together with his friend Polycarp, the benefits of his inspired instructions.

According to Eusebius, (Hist. Eccl. III. 22.) Ignatius succeeded Eusebius in the See of Antioch in Syria, and the date of his bishopric, given in the Chronicle, is the year 69. Theodoret, however, (Dial. I.) affirms that he was ordained by St. Peter, and the Apostolic Consti-

tutions, (VII. 46.) by St. Paul. Now it is well known that these great Apostles were mainly concerned in founding the Christian Church at Antioch, where the disciples, evangelized by their preaching, were first called Christians. (Acts xi. 26.) It is possible, therefore, that, as in the case of Clement at Rome, Euodius and Ignatius may have been set over the Jewish and Gentile converts respectively at the departure of the Apostles; and that, at the death of the former, the entire charge of the Antiochian Church devolved upon the latter. Against this conjecture, however, which is that of Baronius, we have the concurring testimony of Irenæus, Origen, Eusebius, and Jerome, that he was simply the successor of Euodius; and that he received imposition of hands from the Apostles then living, is recorded by Chrysostom. We may remark, by the way, that the statement of this Father is amply sufficient to destroy the absurd fiction, founded upon the story already alluded to, that the Apostles abstained from laying their hands upon him, as he had been previously sanctified by the touching of Christ. The tradition seems to have originated with the party of that Ignatius who was opposed to Photius, in the eighth general council, and from them derived to Anastasius among the Latins, and to Metaphrastes and Nicephorus among the Greeks.

Of the episcopal administration of Ignatius no particular memoranda have been preserved. From a perusal of those of his writings which yet remain to us, it will readily appear that he was animated with the most fervent zeal for the Christian cause, with the most devoted attachment to his own immediate flock, and with the most attentive watchfulness over the general interests of the neighbouring Churches. Heresies and schisms were his peculiar aversion; and he laboured with the most persevering assiduity to preserve the *unity of the Spirit in the bond of peace*. Chrysostom has preserved a remarkable saying, which *Grabe*, with great probability, attributes to Ignatius, respecting the heinousness of the sin of schism. *Not even the blood of martyrdom*, he observes, *is able to wash out this guilty stain*; and his epistles abound with exhortations against it, and the most awful representations of the dangers attending it.* The instruction which he had received from the Apostles had sunk deep into his heart; and it was the grand object of his life to build up the faith of his flock upon the foundation which they had laid, *Jesus Christ himself being the chief corner stone*. By prayer and fasting he fitted himself for the work which he had undertaken: by sound doctrine, and faithful exposition of the Scriptures, he strengthened his hearers against the attacks of their great spiritual adversary: and at length, by exposing himself to the most cruel death, he preserved the Church committed to his care, and left behind him a brilliant example of the fruits of *that victory which overcometh the world, even faith in Christ*.

Elate with his recent successes in Scythia and Dacia, Trajan, in the ninth year of his reign, made his appearance in Antioch, at the head of his victorious army, which he was about to lead against the Parthians

* Οὐδὲ μαρτυρίου αἷμα ταύτην δύνασθαι ἐξαλείφειν τὴν ἀμαρτίαν. Hom. XI. ap. Chrysost. Compare Ignat. Epist. ad Ephes. §. 5. Rom. §. 3. Trall. §. 7. Phil. §. 3. and elsewhere.

and Armenians. His arrival was regarded by Ignatius as the signal of impending danger to his flock; and the inquiries, which were immediately made respecting the condition of the Christians in that large and flourishing city, were not calculated to remove his fears. The horrors of persecution immediately commenced; when Ignatius forced himself into the presence of the Emperor, with the view of diverting the public calamity, by kindling the rage of Trajan against himself. We have a full account of this interview and its consequences, in "The Acts of the Martyrdom of Ignatius," which were written by eye-witnesses of the whole transaction, who accompanied him from Antioch to Rome, and were present at his death. Although the latter part of these "Acts" was appended to the original document in a later age, the body of the narrative has every appearance of authenticity; and, at all events, it is far more deserving of credit, than the inauthentic history which was founded upon them by Simeon Metaphrastes. This last is to be met with in the work of Cotelierius; and it abounds with the most improbable and indeed contradictory statements. The genuine "Acts" were first published from two Latin MSS. by Archbishop Usher, in 1647; and in the original Greek by Ruinart, at Paris, in 1689: whence Dr. Grabe has reprinted them in his *Spicilegium*. They give the following report of the conference between the Bishop and the Emperor:—

"As soon as Ignatius came into the Imperial presence, Trajan thus accosted him:—'What an evil demon art thou, thus eagerly to transgress our commands, and to lead others to their destruction, by persuading them to do likewise!' Ignatius replied:—'No man can justly call *Theophorus* an evil demon: for wicked spirits have altogether departed from the servants of God. But if, from my aversion to them, you mean to call me an evil to demons,* I admit the justice of the appellation; for, having Christ, the heavenly King, within me, I dissolve all their snares.' Hereupon Trajan asks:—'And who is *Theophorus*?'—'The man,' replies Ignatius, 'who carries Christ in his breast.'—'And do not we,' said Trajan, 'seem to have the gods abiding in us, when we obtain their assistance against our enemies?'—'It is an error,' replied Ignatius, 'to call the evil spirits of the heathens gods. There is but one God, who made heaven, and earth, the sea, and all that in them is; and one Christ Jesus, the only-begotten Son of God, whose kingdom may I obtain!'—'Him, mean you,' said Trajan, 'who was crucified under Pontius Pilate?'—'Even Him,' replied Ignatius, 'who crucified my sin with the author of it; and who hath put all the fraud and malice of the devil under the feet of them who carry him in their heart.'—'Dost thou then,' asked Trajan, 'carry him who was crucified within thee?'—'Yes,' said Ignatius, 'for it is written, *I will dwell in them, and walk in them.*' Upon this, Trajan passed sentence in these words:—'Whereas Ignatius has declared that he carries Him who was crucified within him, we ordain that he be conveyed in chains, under a military escort, to Great Rome, and there be devoured by wild beasts, for the amuse-

* By referring to the Greek, it will be seen that there is here a play upon the word *κακοδαίμων*, which Ignatius ingeniously resolves into *κακὸν πρὸς δαίμονας*.

ment of the people.' The holy martyr no sooner heard his doom, than he exclaimed with joy,—' I thank thee, O Lord, that thou hast vouchsafed to honour me with perfect love towards thee ; and that, like thy Apostle Paul, I am bound with an iron chain.' '*

Such was the bold and uncompromising spirit in which Ignatius presented himself before the Emperor ; and the result was no other than might reasonably have been expected. Trajan, though generally represented as a prince of a mild and amiable disposition, viewed with a jealous eye the rising prospects of Christianity, and had occasionally endeavoured to subdue them by the sword of persecution. He was not likely therefore to suppress the irritation which an unreserved condemnation of paganism was calculated to excite, or to forgive the free and undaunted manner in which Ignatius not only disregarded, but even courted his displeasure. It is somewhat remarkable, that he was not condemned to instant death, instead of being sent to Rome for execution. Trajan may possibly have intended to exaggerate his sufferings by a tedious and painful journey, and thus to induce him to apostatise from the faith ; unless, perhaps, the account of Metaphrastes be correct, who states that he acted by the advice of his courtiers, that the example of their dying pastor might not have the effect of confirming and encouraging his flock. Whatever the Emperor's motive might be, his decision was unquestionably calculated, under Providence, to promote the interests of Christianity. The expectant martyr was thus enabled to confirm the disciples in the places through which he passed ; to give his instruction to the Bishops of the neighbouring cities who met him on his way ; to forward letters of advice and consolation to distant Churches ; and, by the Christian heroism with which he met the cruel death prepared for him, to prove his devoted attachment to the cause for which he suffered, to

* 'Ὡς δὲ κατὰ πρόσωπον ἔστη Τραϊανοῦ τοῦ βασιλέως· τίς εἶ, κακοδαίμων, ἡμετέρας σπουδάων διατάξεις ὑπερβαίνειν, μετὰ τὸ καὶ ἑτέρους ἀναπεῖθαι, ἵνα κακῶς ἀπολοῦνται ; Ἰγνάτιος εἶπεν· οὐδεὶς Θεοφόρον ἀποκαλεῖ κακοδαίμονα· ἀφυστήκησι γὰρ ἀπὸ τῶν δούλων τοῦ Θεοῦ τὰ δαιμόνια. Εἰ δὲ ὅτι τούτοις ἐπαχθὴς εἰμι, καὶ κακὸν με πρὸς δαίμονας ἀποκαλεῖς, συνομολογῶ. Χριστὸν γὰρ ἔχων ἐπουράνιον βασιλεία, τὰς τούτων καταλύω ἐπιβουλὰς. Τραϊανὸς εἶπεν· καὶ τίς ἐστὶν Θεοφόρος ; Ἰγνάτιος ἀπεκρίνατο· ὁ Χριστὸν ἔχων ἐν στέρνοισι. Τραϊανὸς εἶπεν· ἡμεῖς οὖν σοι δοκοῦμεν κατὰ νοῦν μὴ ἔχειν θεοὺς, οἷς καὶ χρώμεθα συμμάχοις πρὸς τοὺς πολεμίους ; Ἰγνάτιος εἶπεν· τὰ δαιμόνια τῶν ἑθνῶν θεοὺς προσαγορεύεις πλανώμενος· εἰς γὰρ ἐστὶν Θεὸς, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς· καὶ εἰς Χριστὸς Ἰησοῦς, ὁ υἱὸς τοῦ Θεοῦ ὁ μονογενὴς, οὗ τῆς βασιλείας ὀναλμν. Τραϊανὸς εἶπεν· τὸν σταυρωθέντα λέγεις ἐπὶ Ποντίου Πιλάτου ; Ἰγνάτιος εἶπεν· τὸν ἀνασταυρώσαντα τὴν ἐμὴν ἁμαρτίαν μετὰ τοῦ ταύτης εὐεργετῆ, καὶ πάντας καταδικάσαντα δαιμονικὴν πλάνην καὶ κακίαν ὑπὸ τοὺς πόδας τῶν αὐτῶν ἐν καρδίᾳ φοροῦντων. Τραϊανὸς εἶπεν· σὺ οὖν ἐν σεαυτῷ φέρεις τὸν σταυρωθέντα ; Ἰγνάτιος εἶπεν· ναί. Γέγραπται γάρ· ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω. Τραϊανὸς ἀπεφάνητο· Ἰγνάτιον προσετάξαμεν τὸν ἐν ἑαυτῷ λέγοντα περιφέρειν τὸν ἐσταυρωμένον, δέσμιον ὑπὸ στρατιωτῶν γενόμενον, ἀγεσθαι παρὰ τὴν μεγάλην Ῥώμην, βρῶμα γενησόμενον θηρίων εἰς τέρψιν τοῦ δήμου. Ταύτης ὁ ἅγιος μάρτυς ἐπακούσας τῆς ἀποφάσεως, κατὰ χαρὰς ἐβόησεν· εὐχαριστῶ σοι, δέσποτα, ὅτι με τελεῖα τῇ πρὸς σὲ ἀγάπῃ τιμῆσαι κατηξίωσας, τῷ ἀποστόλῳ σου Παύλῳ δέσμοις συνδήσας σιδηροῖς. *Mart. Ignat.* § 2.

establish the believers, to settle the wavering, to force from the pagan idolater an unwilling assent to the superior blessedness of that religion which could yield support under the most afflicting tortures, and thus to convert the wondering infidel to the faith of Christ.

Ignatius left Antioch in the custody of ten soldiers, and proceeded on foot to Seleucia, where he took ship, and arrived, after a tedious voyage, at Smyrna. During a short stay in this place, he had an interview of the most affectionate and consolatory nature with his fellow-disciple Polycarp, who was Bishop of the city; the two friends mutually supporting each other under the present trying circumstances, and rejoicing in the progress which, by their means, Christianity was making in the world. From a passage in one of his Epistles, (Rom. §. 5.) it is easily inferred, that this indulgence was procured for him at the suit of his companions, who proffered money to his guards for that purpose; for the brutality with which it was their usual practice to treat him, is altogether inconsistent with the gratuitous offer of such a favour. They were induced, no doubt, by similar considerations, to admit into his presence the Bishops and Clergy of most of the neighbouring districts, who came to meet him at different stages of his journey, and to accommodate him with the means of writing valedictory epistles to several of the Churches in Asia Minor. From Smyrna he wrote to the Ephesians, the Magnesians, the Trallians, and also to Rome; and from Troas, to the church of Smyrna, which he had lately visited, and to that of Philadelphia. The Epistle to the Smyrnæans was accompanied with a private letter to their Bishop, Polycarp, reminding him of his episcopal duties, and exhorting him to be faithful in the discharge of them.

At Troas, Ignatius received the gratifying intelligence, that the persecution at Antioch had considerably abated since his departure; a rescript having been issued by the Emperor, to the effect that the Christians should not be sought after, and only punished upon conviction. From Troas he sailed to Neapolis; from thence proceeded to Philippi; and, passing through Macedonia and Epirus, he came to Puteoli. He would fain have walked from Puteoli, in the footsteps of St. Paul, through the *Appii Forum*, and Three Taverns, to Rome; but a brisk wind springing up, his request was not complied with, and a day and night brought them to Ostia; whence he was hurried, with increased expedition, to the place of execution. The Roman Christians met him at the gates of the city, and some of them were disposed to exert themselves in his behalf; but Ignatius refused their affectionate zeal, and entreated them to place no impediment in the way between him and his Lord. He was accordingly led before the Prætor; and one of their great festivals was fixed for his execution; upon which, before a vast concourse of spectators, he was torn to pieces by wild beasts in the amphitheatre. A few bones were all that remained of the holy martyr, which were conveyed to Antioch, and carefully deposited, wrapped in a napkin, in a cemetery near the city. In an after age, as the pious memory for the early saints degenerated into a superstitious and idolatrous veneration of their relics, these bones were disinterred by the Emperor Theodosius, and placed in a votive temple erected for their reception.

The date of the martyrdom of Ignatius,—and therefore of his Epistles, which were written during his journey from Antioch to Rome,—is reckoned, by *Basnage*, among the obscurities of chronology; and the learned are greatly at issue in their opinions respecting it. The “Acts of his Martyrdom” say expressly that he was condemned by Trajan *in person*, who came to Antioch in the *ninth* year of his reign, which corresponds with the year 106. It appears, however, from Dion Cassius, (LXVIII. 781.) that the Emperor was at Antioch in the year 116, when the city was visited by a tremendous earthquake, during which he scarcely escaped from the ruin of the house in which he resided. Now there is no record of the arrival of Trajan at Antioch before the year 112; and therefore, Pearson, Grabe, and others, would substitute the *nineteenth** year, for the *ninth*, in the “Acts,” fixing the martyrdom to the year 116, when Trajan is known to have been in that city. But it so happens, that these “Acts,” in a subsequent passage, (§ 6.), state that Ignatius suffered under the consulate of *Sura* and *Senecius*, which corresponds with the year 107; and is also that which Eusebius, in his *Chronicon*, assigns to the same event. In this date Jerome also agrees. Against the testimony of these writers, that of Malala, a writer of the sixth century, can have little weight; and the evidence greatly preponderates in favour of the earlier date. To get rid of the difficulty arising from the circumstance that Trajan was not at Antioch in this year, Lardner questions the genuineness of the “Acts,” observing, that Eusebius does not attribute the condemnation of Ignatius to the Emperor in person. But the chronology of the Parthian war is involved in considerable doubt; and, as preparations were certainly making for a war in that quarter as early as the year in question, Trajan may possibly have been in Antioch, for a short time, during that year, and returned to Rome upon the cessation of hostilities. He may, therefore, have passed sentence upon the bishop, as stated in the “Acts;” according to which, the day on which he suffered was the 20th of December, A. D. 107, in about the eightieth year of his age. We must defer the consideration of his *Writings* to our next Number.

THEOLOGICAL STUDIES.

No IX. BISHOP PORTEUS'S LIST.

The following Books, among others, were recommended to Candidates for Orders, by Bishop Porteus. A pen was drawn through the works now placed between brackets, and those printed in *Italics* were substituted, or added in manuscript.

FOR DEACON'S ORDERS.

The New Testament in the Original,
with Whitby's Commentary.

Such Books of the Old Testament, as
the time will admit, in the Original,
or the Septuagint, with (Wells's

Paraphrase) *the Comment of Patrick,
Lowth, &c.*

Secker's Lectures and Charges.

Grotius de Veritate Religionis Christianæ.

* That is, in Greek numerals, *ιθ'* instead of *θ'*. It will readily be granted that the might easily have been displaced.

(Clarke's Evidences of Natural and Revealed Religion.)

Paley's Evidences of the Christian Religion.

Pearson on the Creed.

Burnet on the Thirty-nine Articles.

Wheatly on the Common Prayer.

Collier's Sacred Interpreter.

Gibson's Pastoral Letters.

Bishop Pretymann's Elements of Christian Theology.

Barrow's, Tillotson's, Clarke's, Sherlock's, and Secker's Sermons.

FOR PRIEST'S ORDERS.

The Old Testament continued with (Wells's Paraphrase) *Patrick and Lowth*, and Pool's Synopsis.

Wake's Apostolical Fathers.

Mosheim's Ecclesiastical History.

Burnet's History of the Reformation.

Butler's Analogy, with Bishop Hallifax's Introduction.

Stillingfleet's Origines Sacræ.

Newton's Dissertations on the Prophecies.

Hooker's Ecclesiastical Polity.

NO. X. ARCHDEACON WRANGHAM'S LIST.

"Si me conjectura non fallit, totius Reformationis pars integerrima est in Anglia, ubi cum studio Veritatis viget studium Antiquitatis."—*Isaaci Casaub. Epist. ad Salmas.*

Candidates for Deacons' Orders should be thoroughly versed in the Gospels and the Acts of the Apostles in the Greek Testament; and, for those of Priests, in the Epistles in addition. If they can construe them *into correct Latin*, so much the better.

Both classes ought, likewise, to have a complete knowledge of the Old and New Testament narratives, the principal evidences of Christianity, and its fortunes, from the death of its Divine Founder, to its establishment under Constantine the Great; as likewise of the leading doctrines of the Church of England, its reformation from Popery, and the chief tenets of the various English Dissenters; in many of which particulars, Bishop Tomline's "Elements of Christian Theology" will be found of important service. Dr. Doddridge's "Family Expositor" is, also, a work which can scarcely be commended too much, or consulted too frequently.

To this should, farther, be added a perfect acquaintance with Grotius "De Veritate Religionis Christianæ," and the power of translating with facility any of the Thirty-nine Articles from English into Latin, and *vice versa*.

To occupy the Clergy *after* their ordination, three Lists of Books are subjoined, adapted (as it is, after much consideration, concluded) to their successive stages of theological proficiency. Many a well-disposed young divine, it may be feared, for want of some such humble guide as is supplied by the first (not pressing too heavily upon either the intellect or the purse), has gradually felt his purposes of virtuous industry give way, and afforded a melancholy illustration of the sentence of the Roman historian, *Invisa primò desidia postremò amatur*. If he render himself master of the first, it can hardly be doubted, that he will seize every opportunity of going on to the second at least. The latter part of the third will be, in every sense, of more arduous acquisition.

Bishopthorpe, 1820.

I.

D'Oyly's and Mant's Bible.
 Parkhurst's Greek Lexicon.
 Robinson's Theological Dictionary.
 Gray's Key to the Old Testament.
 Percy's Key to the New Testament.
 Horne's Introduction to the Study of the Scriptures.
 Jennings' Jewish Antiquities.
 Wells' Geography of the Old and New Testament.
 Tomline's Elements of Christian Theology.
 Mosheim's Ecclesiastical History.
 Burnet's History of the Reformation Abridged.
 Van Mildert's Bampton Lectures for 1814.
 Skelton's Deism Revealed.
 Hooker's Ecclesiastical Polity.
 Paley's Evidences of Christianity.
 Nelson's Fasts and Feasts.
 Paley's *Horæ Paulinæ*.
 Shepherd on the Common Prayer.
 Prideaux's Connexion of the Old and New Testament.
 Newton's Dissertations on the Prophecies.
 Campbell's Dissertation on Miracles.
 Secker's Works.
 Sherlock's Sermons.
 (Randolph's) *Encheiridion Theologicum*.
 The Clergyman's Instructor.

II.

Griesbachii *Novum Testamentum*.
 Biblia *Vulgatæ Editionis*.
 Routh *Reliquiæ Sacræ*.
 Schleusneri *Lexicon in N. T.*
 Schmidii *Concordantiæ Græcæ N. T.*
 Elsley's Annotations on the Gospels and Acts.
 Slade's Annotations on the Epistles.
 Macknight's Harmony of the Gospels.
 Stillingfleet's *Origines Sacræ*.

Sylloge *Confessionum sub tempus reformatæ Ecclesiæ*.
 • Pearson on the Creed.
 Bulli *Opera*.
 Potter on Church Government.
 Campbell on the Gospels.
 Macknight on the Epistles.
 Butler's Analogy of Natural and Revealed Religion.
 Magee on Atonement and Sacrifice.
 Beveridge's *Thesaurus Theologicus*.
 Trapp on the Gospels.
 Barrow's Select Sermons.
 Beausobre and L'Enfant's Introduction to the New Testament.
 Jortin on the Truth of the Christian Religion.
 Nott's Bampton Lectures.
 Watson's Theological Tracts.
 The Clergyman's Assistant.

III.

1.—LXXII. *Virorum Versio*.
 Trommii *Concordantiæ Græcæ*.
 Biel *Thesaurus Philologicus*.
 Suiceri *Thesaurus Ecclesiasticus*.
 Wetstein *Prolegomena in N. T.*
 Cave *Ecclesiastica Historia Literaria*.
 Jones on the Canon of the N. T.
 Leland's View of the Deistical Writers.
 Van Mildert's Sermons on Infidelity.
 Bennet's Abridgment of the London Cases.
 Warburton's *Divine Legation of Moses*.
 2.—Walton's *Biblia Polyglotta*.
 Castelli *Lexicon*.
 Parkhurst's *Hebrew Lexicon*.
 Spencer *De Legibus Hebræorum*.
 Kennicott *Dissertatio Generalis*.
 Hodus *De Bibliorum Textibus Originalibus*.
 Bythner's *Lyra Prophetica*.
 Glassii *Philologia Sacra*, by Dathe.
 Fabricii *Lux Salutaris Evangelii*.
 Lightfoot's Works.
 Lowth *De Sacra Poësi Hebræorum*.
 Michaelis' Introduction to the N. T.

No. XI.—BISHOP BURGESS'S LIST.

A List of Books to be read or abridged by the Candidates in their preparatory Studies.

1.—Mason on Self-knowledge.
 Dewar on Personal & Family Religion.
 Wilks's Essay on the Signs of Conversion and Unconversion in Ministers of the Church.

Bishop Bull's Companion for Candidates for Holy Orders.
 Bishop Burnet's Pastoral Care.
 Bishop Taylor's Advice to the Clergy.
 William Law's Advice to the Clergy.

Baxter's Reformed Pastor.

2.—The Bible.

Bishop Gray's Key to the Old Test.

Percy's Key to the New Testament.

Collier's Sacred Interpreter.

Bishop Tomline's Elements of Christian Theology.

Butler's Analogy.

Grotius de Veritate Religionis Christianæ.

Paley's Evidences, and Horæ Paulinæ.

Burton's Testimonies of the Three First Centuries.

Bull's Judicium Ecclesiæ Catholicæ.

Pearson on the Creed.

Gibson's Pastoral Letters.

Granville Sharp's Tract on the Greek Article.

Dr. Wordsworth's Six Letters to Granville Sharp.

Bishop Middleton's Treatise on the Greek Article.

Mosheim's Ecclesiastical History.

Milner's Hist. of the Church of Christ.

Sir H. Lind's *Via Tuta* and *Via Devia*.Jewell's *Apologia Ecclesiæ Anglicanæ*.Stillingfleet's *Origines Britannicæ*.Collier's *Ecclesiastical History of Great Britain*.Grant's *Summary of the History of the English Church, and of the Sects which have separated from it*.Stillingfleet's *Unreasonableness of Dissent*.Nichols's *Defence of the Church of England*.

4.—Herbert's Priest to the Temple.

Faulkner's *Remarks on reading the Church Service*.Howlett's *Instructions on reading the Liturgy*.Stonehouse's *Every Man's Assistant, and the Sick Man's Friend*.

The Clergyman's Instructor.

Napleton's *Tracts*.A *Manual for a Parish Priest*.

Parochial Minister's Assistant.

3.—Wheatly on the Common Prayer.

Burnet on the Articles.

Bishop Bull's Letter to Nelson on the Errors of the Church of Rome.

Grey's *Ecclesiastical Law*.Burn's *Ecclesiastical Law*.

Clergyman's Assistant.

Hodgson's *Instructions*.

VISITATION SERMONS.

It is, we believe, customary to select for the preachers of Visitation Sermons, the last new incumbents in the Archdeaconry or Diocese. These are, of course, on an average, the young and inexperienced in ministerial duties. Is it then, we would ask, well that to such should be entrusted the office of preaching to the assembled clergy? The system serves certainly well enough for introducing the new comer to his clerical neighbours; it gives them a convenient opportunity of judging what sort of a person, or, at least, what sort of a preacher and divine he is likely to prove. This, however, seems to be a minor consideration, compared with the just uses of the pulpit, and the benefit which might, on such occasions, be derived from it to the assembled congregation. We should rejoice to see those appointed to this office, whose age and experience qualify them to exhort with somewhat of weight and authority, to whose acknowledged piety the younger clergy might look up with respect—whose advice they might adopt with confidence, and to whose preaching all might listen, with the conviction that they must learn and improve. In this suggestion, we are, we believe, already sanctioned, by the practice of more than one Diocese, and we are sure that we have the authority of Job, in the well-known passage, (xxxii. 7.) "Days should speak, and multitude of years should teach wisdom."

CHURCH SOCIETIES.

MR. EDITOR, — The letter signed, "A Real Churchman," on "Church Societies," in your Number for March, 1830, is admirable. With every word it contains I cordially agree, and particularly with that part in which he recommends Churchmen to give *all* they can afford to the two Church Societies; such is undoubtedly, and plainly, their duty. One reason for the funds of these Societies being so lamentably small, I believe to arise from their being very imperfectly known; as a remedy for which, I would advise every Bishop, both at home and abroad, to command, that each of his Clergy, on a day appointed by the Archbishops, advocate the cause, and explain the merits, of these two Societies, that every episcopal pulpit throughout the British dominions be thus occupied on the same day. I would next advise, that each Head of a College, in both the Universities, form a District Committee of the Fellows and Students, with an Annual Meeting, which would, I doubt not, pour hundreds of pounds (I speak within limit) into the coffers of our venerable Societies. That active, zealous, and immediate exertions may be made to further the objects of these invaluable and inestimable Institutions, and that a blessing may attend such endeavours, is the anxious wish and earnest prayer of

A DISTANT READER.

ON THE EXPRESSIONS, "THE CAUSE OF RELIGION,"
"THE FRIENDS OF RELIGION."

FEW expressions are more unmeaning; or, supposing them to have a meaning, have a meaning more absurd than such as these, "*The cause of religion*," "*The friends of religion*." The words, according to their acceptation in other instances, imply somewhat of benefit or honour conferred on the former by the latter. Now religion is, in this sense, a *friend* to man—not man to religion. We further not religion's *cause*, but religion furthers ours. Religion, the religion of the Gospel, provides for our most urgent wants, saves us in our most imminent peril, gives us in this world, for vanity and woe a reasonable happy service,—and in the next, for endless misery, a crown of unfading glory. These are some few of the things religion does for man; who, in return, commonly rejects it with scorn, or, professing to believe, disgraces it by his practice. Who then shall dare call himself the *friend* of religion? Who presume to express himself as the advocate, the patron of its *cause*, when it is indeed, by the ordinance of its gracious Author, our patron, our advocate; and we all dependent on its good offices in our most souls, for our very hope of health and life?

C. G.

NUMBER OF JEWS WHO NOW EXIST IN THE WORLD.

[We translate the following census from the March number of the *Archives du Christianisme au dix-neuvième Siècle*, a Parisian Protestant periodical, which fully deserves the encomium passed on it by

Mr. Rose, in the Supplement to his *State of Protestantism in Germany*, and from which we have once before taken, as we may again take, some observations relative to interesting subjects discussed in our pages.]

It appears that this singular people are now as numerous as ever ; and that there are in existence at least 2,730,000 Jews, belonging to the different sects of Rabbis, Caraites, Samaritans, Yahudis, Malabars, &c. We find them in almost all the states of Europe, excepting in Spain, in Portugal, and in Sicily, where they are not tolerated. It is said that there are none in Scotland,* although they are not prohibited from residing there.

THE EUROPEAN JEWS ARE DISTRIBUTED AS FOLLOWS :—

In the Austrian States, in Hungary, Gallicia, &c.	470,000
In Russia, and Russian Poland	450,000
In European Turkey	312,000
In Prussia, and Prussian Poland	153,000
In France	60,000
In Bavaria	55,000
In the Netherlands	80,000
In England, Ireland, and the Electorate of Hanover	25,000
In Denmark	6,000
In Sweden	500
In Baden	16,000
In Wurtemberg	9,100
In Saxony	1,400
In the other smaller States of Germany	6,000
In Tuscany	10,000
In Sardinia	3,000
In the States of the Church	15,000
In Naples	2,000
Total in Europe	<hr/> 1,674,000 <hr/>

The Jews are very numerous in *Africa*, in all the Barbary states, from Morocco to Egypt. They are met with also in Abyssinia, in Zanguebar, the Soudan, at the Cape of Good Hope, &c. ; their number is not exactly known, but we may reckon it about 480,000.

In *Asia*, in the tributary States of Turkey, there are about 250,000 ; in the possessions of the Emperor of Russia, 35,000 ; near 100,000 in Persia ; several in Arabia, in Tartary, Cabul, China, Hindostan, and Malabar ; the whole number in Asia is about 542,000. There is but a small number in the Polynesia, and those only at Batavia, and in the English and Dutch colonies ; in all about 2,000.

In *America*, although excluded from Brazil and the Spanish states, they are spread all over the other colonies, and all the other states. In the United States there are about 15,000 ; in the English colonies

* We suspect that the Correspondent of the " Archives " is a little mistaken on this point.

12,000; in the Dutch colonies 1,000; and 1,000 in those of France, Denmark, Sweden, &c. making in all about 32,000.

RECAPITULATION.

In Europe	1,674,000
In Africa	480,000
In Asia	542,000
In the Polynesia	2,000
In America	32,000
Total	<u>2,730,000</u>

We may consider this reckoning sufficiently exact, especially as regards Europe, where the Jews are more numerous. Although they form everywhere a distinct people, and though they have retained their peculiar habits, nevertheless they adopt, in general, the usages and the languages of the countries which they inhabit. The languages which they most generally speak, are the Arabian, the Italian, the German, the dialect of the Polish Jews, and the Turkish.

THE MORNING HYMN TO CHRIST,

FROM BUCHANAN. BY THE REV. J. M. JONES.

HAIL! holy offspring of the Great Supreme!
 Essential Deity! Eternal beam!
 Thou God of God—immaculate, divine!
 Thou Light of Light on us refulgent shine!
 Darkness recedes, with gloomy shades of night,
 Aurora gently gleams, with early light;
 Expanding radiance gilds the eastern skies,
 Purpling the varied scene with brilliant dyes.
 But dark the human heart with sin oppress,
 Ignorance and guilt hang hovering o'er the breast;
 Thick clouds of error, noxious mists, abound,
 Whelming the mind in darkness most profound.
 O! Sun of Righteousness, our hearts control,
 Subdue the rigid winter of the soul!
 Our darken'd minds illumine with thy lamp,
 The mists disperse, and every noisome damp!
 Refresh the thirsty soil with nectar'd dew,
 With heavenly unction our cold hearts renew;
 That thy celestial seed may grateful rise
 An hundred fold in incense to the skies!

AN EVENING PRAYER.

OH! blessed Lord, the Keeper of Israel, who neither slumbers nor sleeps; be pleased in thy mercy to watch over me this night, and to keep me by thy grace from all danger. Grant me moderate and refreshing sleep, such as may fit me for the duties of the day following. Make me ever mindful of the time when I shall lie down in the dust, for I know neither the day nor the hour when my Master cometh. Grant me grace, good Lord, that I may be always ready; that whether I live I may live unto the Lord, or whether I die I may die unto the Lord; so that living or dying, I may be thine, through Jesus Christ our Saviour. *Amen.*

MONTHLY REGISTER.

INCORPORATED SOCIETY FOR BUILDING CHURCHES, &c.

Twelfth Report,—1830.

THE Committee, in their last Report, detailed the changes which had taken place in the character and constitution of the Society, in consequence of its incorporation by act of Parliament. They adverted, at the same time, to the increase of its funds, by means of the parochial collections made under the authority of a Royal Letter.

The proceedings of the Society under these new circumstances,—the difference in the expenditure and its results, as compared with preceding years, and the causes of that difference,—these are the facts which it is of most importance for the friends of the Society to learn, and to which the Committee will, on the present occasion, confine their remarks.

It is gratifying, then, to observe, in the first place, that the exertions of the Society have, on the whole, been more extensive, and the benefits conferred by it greater, during the last, than in any preceding year since it was instituted. It has received 147 applications for aid. It has made new or additional grants to ninety-five churches or chapels. It has appropriated to these grants the sum of 16,200*l.*, and secured, in return, additional sittings for no less than 20,967 persons, of which 13,546 are free and unappropriated.

The point to which the Committee would now direct attention is, the increase in the expenditure of the Society, during the last year, compared with the number of sittings which have been obtained, as exhibited in the printed statement. This may be satisfactorily accounted for by the fact, that, since the discontinuance of briefs, it has been found necessary to afford pecuniary aid, in some cases, towards repairs, as well as towards enlargement or building. The Committee, however, beg leave to observe, that, in making any grant, in such cases, they have been, and ever will be, most

careful to adhere to the rule laid down for their direction in the 9th clause of the Act of Incorporation. This clause provides, that, in affording aid to parishes, "reference be had to the amount of money raised by the parishioners, by rates or subscriptions, and to the improvement which it may be proposed to effect in the accommodation for the poor."

They wish it therefore to be distinctly understood by all persons who may apply for assistance towards repairs, that the Society is not authorized to assist those who will not make every reasonable exertion for themselves, by pecuniary contributions or rates, and also engage to provide a sufficient number of free sittings for their poorer fellow-christians.

The total amount of the accommodation obtained, when compared with the total amount of the grants which have been made by the Society since its first institution, presents a most gratifying and satisfactory result: 193,711 appropriated, and 112,222 unappropriated sittings, in places of worship belonging to the Established Church, may be regarded as cheaply purchased for the sum of 133,990*l.* which the Society has contributed towards procuring this increase of accommodation.

By the expenditure of last year, the disposable balance of the Society has been reduced from 33,736*l.* 4*s.* 9*d.* to 26,992*l.* 18*s.*

The annual subscriptions are neither numerous nor large; and a sum, not much exceeding 400*l.* is all that has been received from the collections under the King's Letter since the last report, in addition to 40,653*l.* 4*s.* 7*d.* which had before been paid in.

That the churches and chapels which have been built or enlarged through the Society's grants are well attended, the Committee have every reason to believe.

ANTIGUA.

Report of the Antigua District Committee of the Society for Promoting Christian Knowledge, for the year 1829.

THE Antigua District Committee of Society for Promoting Christian Knowledge, states that, in addition to the books in the depository at the commencement of the year, consisting chiefly of Bibles, the Committee has, during 1829, had two supplies, at the cost altogether of 52*l.* 12*s.* 6*d.* sterling, of such books as seemed to be most required, either for sale, or for the use of the parochial schools, and such other grants in aid of the labours of the Clergy, as should be sanctioned at the different quarterly meetings.

By the Treasurer's account, it appears that the receipts for books actually sold since the date of the last Report, including four copies of the large "Family Bible," have amounted to 74*l.* 5*s.* 9*d.* currency, or about 35*l.* sterling. In estimating the extent of the grants, it is to be kept in mind, that, besides the National Schools in St. John's and English Harbour (all of which are now in a flourishing condition), several Sunday Schools in the different parishes, among which the large one in the parish of St. John deserves particular notice, as also several Estate Schools, receive their chief supplies of books gratuitously from the District Committee. It may be interesting also to observe, that the books required for the use of the gaol in St. John's, have been procured, at the public expense, from the Committee's depository. Nor must the Committee forget to acknowledge, on the part of the Rector of St. John's, a liberal grant of books from the Parent Society, towards the formation of a lending library, for the benefit of his parishioners, among whom a partial subscription had previously been raised for the purpose.

In regard to the state of the funds, the Committee are under the necessity of observing, that they are in debt to the Parent Society for books already in the depository, or daily expected from London, in the sum of nearly 100*l.* sterling, besides what is due in the island for printing and sundries, to the amount of about 10*l.* sterling. To-

wards these claims, there is a balance in hand not exceeding 76*l.* 10*s.* 3*d.* currency. If, indeed, the subscriptions had been regularly paid at the date when they became payable (the 15th of June in each year), which, from inadvertency, they are not, there would be no deficiency of means to meet the claims already mentioned, or to assist, by gratuitous supplies of books, in the furtherance of Charity Schools, and other similar labours.

The following books were issued in 1829, and up to March 19, 1830:—Family Bibles, 6; Bibles, 72; Common Prayers, 89; Books, 303; Tracts, 216: total, 686.

Two thousand children and others have been supplied with books.

First Annual Report of the English Harbour Society for aiding the Education of Poor Children. Read at the General Meeting, on Thursday, the 12th of November, 1829.

It is with peculiar satisfaction that your Committee undertake the pleasing task of laying before the public the First Annual Report of the Society for aiding the establishment instituted for the education of destitute and friendless children residing in English Harbour.

On the 25th of October, 1828, a meeting of the inhabitants of English Harbour and its vicinity was convened in the school-room, and a Society formed.

At the first meeting of your Committee, their attention was immediately directed to the indigent circumstances of the children, many of whom were deprived of the benefits resulting from a punctual attendance at school and at church, from want of decent apparel.

To remove these hindrances to the moral and religious advancement of the children, by supplying the necessary articles of clothing, your Committee, at the recommendation of the Rev. Joseph B. Wilkinson, appropriated the first receipts of money to the purchase of nineteen moleskin jackets, and eleven suits of clothes for the boys, together with ten bonnets and four suits of clothes for the girls. This supply was most seasonable, and your Committee had the satisfaction

of observing a more regular and cheerful attendance of the children at school and at church, neatly attired. This pleasing result of the first-fruits of their labours was most encouraging, and your Committee, as soon as their funds would admit, furnished thirty boys with a leather cap and blue cloth jacket each, and an equal number of girls with plaid bonnets. Twelve most indigent boys were also supplied with a suit of clothes each, to enable them to attend the school, from which they had been previously almost excluded.

Your Committee might mention, as some proof of the benefits which have already attended their humble efforts, that the average attendance of children at school and church has lately increased from forty-five to eighty in number; a circumstance to which they advert with pleasure, and which can only be rendered permanent by the kind assistance of a generous public.

Your Committee have the honour, with sentiments of the highest respect, to acknowledge the liberal donation of 15*l.* sterling from the Lord Bishop, and Mrs. Coleridge, in April last, and for which they beg most respectfully to offer their grateful acknowledgments. They are aware that his Lordship is actuated by higher motives than any satisfaction to be derived from the praises of a few humble individuals, but they cannot suffer the opportunity to pass, without noticing the peculiar gratification felt by your Committee, that their endeavours have received the sanction and support of a Prelate of the Church so justly held in the highest estimation in every part of his diocese.

The thanks of the Committee are offered, as well to the friends of the Society generally, for their support during the past year, as to those in particular by whose liberal contributions a plain and wholesome repast was provided for the children connected with the School, during the Christmas holidays; and likewise to those gentlemen who honoured them with their presence on that occasion. The Committee trust that a Society so decidedly useful will not be suffered to become extinct through actual want, and they fervently hope that they may be enabled to prosecute an under-

taking in which they have embarked their best feelings and exertions for the good of the rising generation.

The subscriptions and donations for one year amount to 72*l.*

Antigua Branch Association of the Incorporated Society for "The Conversion and Religious Instruction and Education of the Negro Slaves in the British West India Islands."

From the Report of last year, it appears that in the extensive and populous parish of St. John, the Schools, supported by the Parent Society, are producing the most beneficial results.

At the close of 1828, the number in the Boys' School was reported to be as follows:—Free, 163, slaves, 42; total, 205.

Quitted during the year 1829, viz.

	Free	Slaves	Total.
Apprenticed to trades....	20	7	
Gone into Service	1	0	
Ditto, with or for the benefit of their owners ..	0	20	
Gone to other schools....	14	0	
Left the island	2	0	
Left the school, without affording the Master any information.....	1	6	
	38	33	71

Remaining 134

Admitted during the same period 54

Total at the close of 1829:

Free 148

Slaves 40

— 188

At the close of 1828, the number in the Girls' School was reported to be as follows:—Free, 70, slaves 28; total, 98.

Quitted during the year 1829, viz.

	Free.	Slaves.	Total
Finished, and at home with their parents	12	0	
Left the school	3	0	
Removed to other schools	6	0	
Removed to the properties in the country to which they belong	0	3	
Deceased	1	0	
Quitted abruptly	12	4	
	34	7	41

Remaining 57

Admitted during the year 1829 35

Total 92

At the examination of the boys and girls at Christmas, great satisfaction was afforded to all present at the proficiency made by the children; and it was gratifying to observe the effects of a plan, formed with a view of training up boys and girls in habits of economy and industry. From the small weekly saving of two dogs, or three halfpence sterling, and the like sum added to it by a few charitably disposed persons associated with the Rector, several of the children were enabled to appear,—the boys, each in a pair of white drill trousers, distinguished by a red stripe, and the girls, each in a plain white frock, distinguished by a bow of blue riband, as the produce of their little savings.

The day after Christmas-day, a comfortable dinner, consisting of roast mutton and plum pudding, was provided for the children, from contributions raised expressly for the purpose.

The "Society for aiding the Education of Poor Children," has fully answered the end mainly contemplated in its formation, and by the judicious and kind attention of the Managing Committee in furnishing sixty of the children with a common and Sunday dress, their attendance at school has been much more regular, and their appearance at church highly respectable.

From the gratifying report here given of the Daily Schools, attention is next called to the progress of religious instruction among the negroes. With them a system different from what had been heretofore followed has been of late pursued, and the success that has attended it warrants its permanent adoption. It was found that in this parish the visits of a lay catechist, unless frequently supported by the presence of the minister, were coldly received by the negroes, and little appreciated by the planter. Experience had already pointed out the necessity of engaging subordinate teachers to give instruction daily, if possible, on each estate, in order to make any sure progress. The expectations held out at the Rector's departure to England at the close of 1828, that such teachers would, in some few instances, receive pecuniary compen-

sation from their respective masters, having failed, and the depressed state of the funds of the Branch Association being inadequate to recompense any longer, as it has been wont to do, even so small a number as seven such teachers for the whole parish, the Rector was induced, when he required the resignation of the catechist, to entreat the Bishop to allow a portion of that officer's salary to be applied to the rewarding of the humble but indispensable labours of the subordinate teachers. His Lordship, ever anxious to meet the wishes of his Clergy in adopting such measures as they consider most beneficial to their respective parishes, immediately consented to the arrangement; and thus, with the sacrifice of the labours of the catechist, the services of a larger number of subordinate teachers have been secured, and through their endeavours, directed and encouraged by the visits of the minister on every chief estate once in a fortnight out of crop, instruction in the Church Catechism, broken into short questions and answers, and especially in reading, has made a marked progress; and with great satisfaction it can now be said, that out of about forty estates in the parish, every considerable estate has its subordinate teacher, either belonging to it or living nigh by; and it is confidently hoped, that by this domestic provision a security has been made against the loss of instruction, hitherto so painfully felt by the interruption of the crop.

The good effect of this system has been further proved by the great increase of the Sunday School in St. John's, the instruction there to be received, as well as on the estate, being, by an understanding between the Rector and the subordinate teacher, connected with each other. The number in August was found to be about seventy; from September to the present time it has been seldom below 250, and often as high as 300.

The day after Christmas-day, nearly 300 slaves, who attend the Sunday School, were assembled in the unoccupied space before the altar in St. John's Church, and examined in the broken Catechism by companies, ac-

cording to the estates to which they belonged. The effect was most pleasing, not only for the accuracy with which the answers were made, but for the well-ordered and varied tone in which they were delivered by the united voices of the negroes from each estate, according to the manner in which they are taught in classes by their teachers. Some of them afterwards spelt words of one or more syllables on the national system, and others (about twenty) read correctly in the Psalms. The examination concluded, as it had begun, with singing a portion of the Evening Hymn.

By the following statement of marriages and baptisms in, the parish of St. John, it will be seen that of the former, as respects the slaves, there has been a most gratifying increase during the last year, far beyond any former return.

Marriages—Free, coloured and black	3
Slaves	10
Total	13
Baptisms—Free, coloured and black	74
Slaves (of whom 5 were adults)	162
Total	236

The attendance of all classes at church, both at morning and afternoon service, has been greatly on the increase. The pews have been found inadequate to meet the numerous applications for sittings, and being also in a state of decay, the inhabitants of the town and parish have, with a liberality highly creditable to themselves, come forward with subscriptions for erecting new pews on an arrangement by which it is calculated 250 persons more than at present will be accommodated, and it is hoped that before the close of this year that highly desired object will be accomplished.

Connected, if not with the religious instruction, doubtless with the moral improvement of that part of the community whom the Society in England, and the Association here, have ever regarded as objects of their care, is the establishment of a FRIENDLY SOCIETY

(male and female), composed of the free blacks and slaves of the town of St. John. Its object is, by small savings (the men of four shillings currency, the women of two shillings currency per month), to lay up in store for themselves a provision for sickness, and in death for their interment. It has merited the kind patronage of his Excellency and Lady Ross, the former having contributed a liberal donation to the males, and the latter to the females, on their first organization; and the like liberality was also shewn by the Bishop and Mrs. Coleridge, the moment that the institution was recommended to his Lordship's notice by the Rector of the parish. The number and condition of the members of the two branches of this Friendly Society are as follows:—

Males—Free blacks	84
Slaves	131
	215
Females—Free blacks	182
Slaves	122
	304
Total	519

As is the custom with similar societies in England—the members of the Friendly Society, the males first, two and two, and the females next, in the same order—the procession, headed by the Rector and his Curate in their gowns, walked to St. John's Church on New-year's-day, where there was delivered to them a sermon appropriate to the occasion. The deportment of all the members was very respectable, and their appearance decent and sober; and this association of religious feelings with moral obligation will tend, it is hoped, under the Divine blessing, to knit them together more closely, and induce them, as they were then exhorted to do, to "consider one another, to provoke unto love and good works."

The space which this department of our journal already occupies, prevents us from entering more into detail with this interesting Report. We may remark, however, that the state of the other parishes are in a corresponding course of progressive, intellectual and religious improvement; and thus the

unremitting exertions of the Bishop and Clergy are abundantly attested by their success. The plain statement of facts is an ample refutation of the calumnies which are daily poured forth by the anti-slavery orators, and of the falsehoods which are unblushingly published in their Reports.

This attendance of the negro population at public worship increases, notwithstanding the evil continuance of Sunday markets would tempt them to profane the Sabbath, and to turn their backs on the house of God. It is further gratifying to observe an increasing desire to abandon the still too common and unholy practice of promiscuous intercourse, and to enter the holy estate of matrimony. As respects the progress in reading and religious instruction in the several parishes of this island, it would appear from the Report, that a more extended

system of domestic instruction is indispensable to the furtherance of the important objects which the Society in England and the Association here so anxiously desire. But the low state of the finances of the Association forbids us to look to that quarter for the means required. By the subjoined statement from the Treasurer, it will be seen that the small sum of 70*l.* 19*s.* currency only has been appropriated to the payment of such teachers, and that this is all that the funds can allow towards that purpose, the remainder being applied, for the present, to the payment of the rent of a house for the Mistress of the Girls' School, in St. John's. Still it is hoped, that as the character of the Society is better understood, and the measures pursued in connexion with it are better appreciated, greater readiness will be shewn in forwarding its objects.

Anthony Musgrave, Treasurer, in Account with "The Branch Association."

Dr.			Cr.		
1829, March 10.	£.	s. d.	1830. March 19.	£	s. d.
To this sum received from Robert Grant, Esq., the former Treasurer	31	8 0	By this sum paid for thirteen months' house-rent for Mrs. Dowrich, between the 10th of March, 1829, and date, at six dollars per month.....	35	2 0
1830. March 19.			By this sum paid the respective Rectors, for rewarding subordinate teachers, during same period	70	19 0
To amount of Subscriptions received between the 10th of March, 1829, and date.	71	5 0	Balance in hand.....	31	13 0
To ditto Donations.....	35	1 0			
	<hr/>			<hr/>	
	£137 14 0			£137 14 0	

ST. CHRISTOPHER.

At a meeting of the Legislature, the Report of the Governors of the Charitable Institution, directed at the last meeting to be prepared, was laid before the Honourable Board and House. The children, with the Principal, attended in the Assembly Room, and the House expressed itself highly gratified at the improvement which had taken place in the appearance and in the education of the children, and at the attention of the Principal. The following is a copy of the Report.

Report of the Governors of the Charitable Institution.

To the Honourable the Board of Council, and the Honourable the House of Assembly.

The Governors of the Charitable Institution, for the support and education of destitute white children, present to the Honourable the Board of Council, and the Honourable the House of Assembly, the accompanying statements, as the most satisfactory means of shewing how they have discharged

the important trust which has been reposed in them. The first statement shews the amount of money which has been at the disposal of the Governors since the 1st of August, 1827, to the 8th of February, 1830, with the application in gross sums; the second, the several charges in each quarter's account, with its amount, and first and second years' expenses; and the third, the number of children that have been admitted and discharged since the passing of the present Bill. It will be found, that during that period, eighteen children have been educated and sent out to business; and there are at present on the Institution, twelve permanent boarders, who are furnished with every necessary, at 40*l.* each; twenty-two day-boarders, who are supplied with breakfast on every school-day, and clothing sufficient to enable them to give a constant attendance at church and school, and generally to make a decent appearance, at about 11*l.* each per annum; and thirty-four day-scholars, who receive the benefits of education, and occasionally have a small gratuity, generally shoes, as a reward for their punctual attendance at church and school. The Governors have tried every means of rendering the liberal grant of the Legislature as effective as possible, and they have sometimes found it necessary to give the clothing

designed for a boarder, who had been negligent in attendance, to one of the day-scholars, that had been more punctual; and they have found this occasional practice produce a most happy effect, in procuring a regular attendance at church and school. In December last, the Governors deemed it advisable to renew the practice of the Anniversary Sermon, chiefly with the view of bringing again the interests of the important establishment more distinctly before the public. The Governors trust that the measure has been attended with this effect, and they are happy to state that the collection made on the occasion enabled them to afford the children a very comfortable dinner on that day, and to take into the establishment two additional day-boarders. The Governors trust it will be found that they have conducted the Institution entirely on the principles of the Bill under which they acted, and they would further, from ample experience, give a most decided opinion as to the important good ends which the Institution is now furthering.

DANIEL GATEWARD DAVIS.
T. O'MALEY.
THOMAS SWANSTON.
JOS. K. WATTLEY.
G. H. BURT.
CHAS. O'HARA NEATE.
NICHs. CLEMENTS HENRY.

BARBADOS.

Eleventh Annual Report of the Barbados Society, for the Education of the Poor in the Principles of the Established Church.

THE number of boys at present in the school is 121, the number of girls, 65—total 186 children: of these, 40 boys and 15 girls are clothed and boarded. Through the liberal provision of the vestry of St. Michael's, the day-scholars continue to have a dinner every day, with the exception of Saturday; and are clothed in a uniform dress, which both gives respectability to their appearance, and secures their attendance at public worship on Sunday.

To those who have been prevented from witnessing the manner in which the schools are conducted, it may be desirable to convey some accurate information, as to the routine of daily employment and study. Before the hour of school, the boarders are busied in putting their dormitory and school-room in order—in making or mending their clothes—in cleaning their shoes—and in forming other habits conducive to method and cleanliness. At nine o'clock the school is opened with prayers, which are read by the Rev. Mr. Redwar, the master, after the Morning Hymn has been sung. Two hours are then devoted to reading, to writing (on paper and slate), and to

arithmetic, which subjects occupy the remainder of the day, from ten to twelve; between this hour and one, the children are again employed in making or mending their clothes, and in preparing their table neatly for dinner, which is served to them at one o'clock. At two, school is re-opened, and the boys are exclusively engaged in reading, writing, and arithmetic. At four the school is closed with prayers and a hymn. The boarders are called in at six, from their play-ground, to supper; and in the course of the evening, for about an hour, one of the elder boys reads aloud, in turn, from some work of amusement and general instruction out of the school library. At eight they retire to their dormitory, where the Short Prayer for a Young Person, from Crossman's Catechism, is read aloud by the head boy. They rise in the morning between five and six o'clock; and, after offering up a short morning prayer to God for his blessing, recommence the business of the day. On Sunday, a full attendance of boarders and day-scholars is insisted on at nine o'clock; between which time, and half-past ten, (the hour of morning service), the Psalms and Lessons for the day are read aloud. The Sunday is marked by a meal of a better kind—fresh meat, with bread, being provided, instead of the vegetable soup, yams, and other roots, of which they partake on the other days of the week. In the afternoon, at half-past four o'clock, the children of the schools are required again to be present at church. Each child in the school, according to rank, is expected to learn the Collect, Epistle, and Gospel, at intervals, during this day, and to repeat it as the first exercise on Monday morning. Both schools are publicly catechized during Lent in the cathedral.

Although no school-master or mistress has been trained this year at the schools; yet, on the application of Lieutenant Colonel Hardy, of the 19th regiment, a boy attached to the regi-

ment was boarded at the central school, for many weeks, until qualified to introduce the National system into the regimental school, which the Committee are informed he has since done in a very efficient manner. It is with much satisfaction the Committee are able to state, that seven boys have been regularly apprenticed out to the following occupations:—two, as apprentices on an estate; one, in a merchant's counting-house; two, to a house carpenter; one, to a shoe-maker; and one has been taken into a highly respectable family, as clerk and accountant. Another boy is desirous of going to sea, but no advantageous situation has been yet obtained for him. All these were publicly examined, and approved by the Committee, before leaving school. Four girls also have been sent out to service. According to the established custom of the school, every boy and girl has been presented with a Bible, Prayer-book, and Crossman's Catechism, on leaving the school. The Committee have again to acknowledge with thankfulness, the benefits arising from the continued inspection of the Ladies' Committee.

To increase the number of boarders at the Girls' School, has been an object long and patiently desired by the Committee. They feel satisfied, that, under the tuition of the present school-mistress, and the vigilant inspection of the Ladies' Committee, every female boarder will form a new security for the morals of the country.

CONSECRATION OF ST. MATTHEW'S CHAPEL.—March 18th., being the day appointed for the consecration of the new chapel lately erected in the parish of St. Michael, a meeting of the parishioners interested in its erection took place at the chapel at an early hour. The Lord Bishop of the diocese arrived at the chapel door at eleven o'clock, where he was met by the Chancellor, Registrar, Rector, and others of the Clergy, and several members of the

* It is but justice to add, that after careful inquiry into the character and conduct of several who were apprenticed out in former years, the Committee have received most gratifying accounts: and they are invited on this ground to re-double their exertions for the education of the poor.

vestry. His Lordship, being shown into the vestry-room, and having put on his episcopal robes, proceeded to the altar, where, the petition having been presented by the Rector, and read by the Registrar, the Consecration Service commenced, according to the usual form, by the Bishop and Clergy repeating alternately the 24th Psalm. After the service of the day had been performed, during which the Psalms for the occasion were sung by the children of the Belle and Lears' plantations, the Bishop delivered a most impressive and appropriate discourse from Psalm cxxii. 1.—“I was glad when they said unto me, We will go into the house of the Lord.”

The consecration of the chapel being concluded, the Bishop, with the Clergy, &c. proceeded to the consecration of the burial-ground attached to the chapel, when the fifth, sixth, and seventh verses of the 39th Psalm were sung by the children. The congregation then dispersed, highly gratified with the scene which they had witnessed.

We have much satisfaction in stating that his Excellency the Governor was present at the ceremony, whose readiness to advance the interests of religion, by cooperating in all measures taken for that purpose, has ever been conspicuous. Many persons of influence and respectability, with their families, were also present.

The foundation of the chapel was laid on the 21st of November, and the building has been completed in less than four months. It is sixty-eight feet long, and twenty-four feet wide, is fitted up in a neat style, and is capable of containing nearly four hundred persons. It has been erected entirely by private contributions, and the whole expense of the building, every thing considered, does not exceed £800 Barbados currency—a considerable proportion of which was contributed in labour and materials. The children who sang were clothed in a neat uniform dress, and the adult negroes who were present evinced, by their decent behaviour and devout attention to the service, their willingness to avail themselves of the opportunity now afforded them for receiving religious instruction on the Sabbath.

The piece of land upon which the chapel is built was part of the plantation called *Friendship*, and was conveyed to the rector of St. Michael by James Thomas Rogers, Esq. the proprietor of the said plantation, and of Parks' plantation in the said island of Barbados.

CEREMONY OF LAYING THE CORNER-STONE OF ST. PAUL'S CHAPEL.

FRIDAY, April 23, being the day appointed for laying the first stone of St. Paul's Chapel, about to be erected in the Bay,—his Excellency, the Governor, after having attended parade at the garrison, in commemoration of the birth of His Majesty, arrived at the residence of the Hon. John A. Beckles, at one o'clock, where the Bishop, the Clergy, vestry, and other gentlemen were assembled. The Procession passed through the private grounds of Judge Beckles, to the site fixed upon for the Chapel, in the following order:—

The Boys of the Central School.
The Clergy.

The Vestry of St. Michael.
The Grand Master of Freemasons and the Architect.

Many respectable gentlemen, holding no official situations.
The Military and Staff of his Excellency.
The Bishop's Chaplains.
His Excellency the Governor, and the Lord Bishop.

On arriving at the spot where the stone was to be placed, his Excellency and the Bishop ascended the platform, which had been prepared for the occasion, neatly covered with green baize, when his Lordship offered up the following prayer:—

“Prevent us, O Lord, &c. &c.

“O Lord God Almighty, without whom nothing is strong, nothing is holy, look down from Heaven, thy dwelling place, and bless the undertaking of thy humble servants. We desire to raise an edifice to thy honour and glory, and for the good of our fellow-creatures, wherein high and low, rich and poor, bond and free, may meet together to worship Thee their common Father and Redeemer.

"Incline, we beseech Thee, every heart to this work of piety and love; give skill to our architect; and strength to our labourers; and grant, if it be Thy good pleasure, that all we assembled this day before Thee, may live to behold the completion of the work in its solemn dedication to Thee, our God."

"Lord, we are ourselves the work of Thy hands, and Thou hast graciously promised to take up Thy abode in every faithful and obedient heart: make us duly sensible of this our high and holy privilege: and as we watch from day to day, the gradual rise of this material building, so may we labour, through Thy grace, to grow up ourselves into a living temple of the Lord, builded together for an habitation of God, through the Spirit; that, finally, when our earthly house of this our fleshy tabernacle is dissolved by death, we may yet have a building of God, a house not made with hands, eternal in the heavens, purchased and prepared for us through the merits of Thine only Son Jesus Christ, our Lord."

"Our Father," &c.

Immediately after which, while the Governor, the Architect, and the Grand Master, were adjusting the stone, the old version of the 100th Psalm was sung by the boys of the Central School, the Bishop having first pronounced the two concluding verses of the 90th Psalm. The stone being laid, and his Excellency having re-ascended the platform, the Bishop concluded the ceremony with the Collect, "Assist us mercifully, O Lord," &c. and the Blessing. The company then returned to Judge Beckles', and partook of a handsome collation prepared for their refreshment.

The whole of the ceremony was interesting and impressive, and many thanks are due to Judge Beckles, for his kindness and exertions, and much credit to Mr. Anglim (the architect), for his judicious arrangements.

CODRINGTON COLLEGE.—His Majesty's subjects in the British West-India colonies, are informed, that the day of election of Exhibitioners, on the foundation of Codrington College, in the Island of Barbados, is fixed for the ninth of September in the present year; and all Students for Holy Orders, from the age of sixteen years and upwards, intending to offer themselves as candidates, are required, without delay, to send in their names, with their baptismal registers, duly certified by the minister of their respective parishes, to "The Rev. the Principal of the College, Barbados;" and to present themselves at the College, for examination, on the 13th day of August next.

For the further information of the public, the following extracts from the minutes of the Committee of the "Society for the Propagation of the Gospel in Foreign Parts," at their meeting, on the 8th of December, 1828, are annexed:—

"That such of the civil authorities as have hitherto acted as governors of the Institution, be requested, at the first opening of the College, to nominate four young men professing to be Candidates for holy orders, as exhibitioners upon the foundation; subject to such examination as the visitor shall deem expedient."

"That the Bishop, as visitor, be requested to nominate the remaining eight exhibitioners, under the same regulations."

The eight last-mentioned exhibitions will be open for public competition.

The twelve exhibitioners will be maintained and educated free of any charge, and may be chosen from any part of His Majesty's West-India possessions.

JOHN H. PINDER, M. A., *Principal.*
"F. P. SMITH, B. A. *Tutor.*

By direction of the Rt. Rev. the Visitor.
Barbados, April 29, 1830.

POLITICAL RETROSPECT.

DOMESTIC.—Just as we were going to press, the melancholy news arrived from Windsor, that our beloved Sovereign departed this transitory life, at a quarter past three o'clock, on the morning of Saturday the 26th instant.

Lord Winchelsea has again called the attention of the House of Commons to the melancholy fact, that our Protestant officers and soldiers are obliged to take a part in the superstitious and idolatrous ceremonies of the Roman Catholic Church, both in Malta and the Ionian islands. That such a practice should have grown up without observation, is a most discreditable circumstance to a Protestant nation, much more so than, that, having been pointed out, it should still be continued; it is giving a countenance to the idolatries and blasphemies of the Romish Church, strongly inconsistent in a Christian government, and is certainly an unwarrantable infringement on that liberty of conscience which is every man's right, and about which we have heard so much in less justifiable cases.

A bill for repealing the punishment of forgery with death, (with one exception,) has passed the House of Commons.

FRANCE.—The King has issued his proclamation, summoning a new chamber of deputies, which it is generally expected will be more tractable than the last, though whether the country at large will be willing to acquiesce quietly in the submission, does not appear certain, as it is in a general ferment on the subject of politics, and great dissatisfaction is expressed at the measures of the present ministry. The unsatisfactory nature of the intelligence from the Algerine expedition must increase their unpopularity. After remaining some time at Palmo, stationary on account of bad weather, till Admiral Duroc became apprehensive that provisions might fail, Government having supplied stores for only ten days, reasonably calculating on a landing

being effected before the expiration of that term, the troops have at length disembarked on the African coast, and we are told to expect immediate intelligence of either a battle or a siege. It is however rumoured, that negotiations have been proposed with the dey; should this prove true, it will indeed be a contemptible conclusion to so much noise and preparation for war.

PORTUGAL AND BRAZIL.—It now seems probable, that the quarrel between these potentates will be amicably adjusted. There has hitherto existed in the Emperor's cabinet a strong party opposed to peaceful councils; these he is now getting rid of; and the arrival from Lisbon, in a Portuguese brig of war, of 250,000*l.*, besides diamonds,—his share of the property left by the Queen-mother,—may have done something towards mollifying his anger. Her death has also been a step towards lessening the dissensions between the two brothers; and it is generally anticipated that the affairs of Portugal will be speedily settled to the satisfaction of all parties, and that Don Miguel will even be permitted to marry Donna Maria—an arrangement that may prove happy to every one but the Queen.

TURKEY.—The Turkish ambassador at St. Petersburg has so far succeeded in the object of his mission, that the Porte is excused from the payment of almost the whole of the military contribution; in lieu of which, the fortresses of Silistria and Erzeroum are to be surrendered into the hands of the Russians.

AMERICA.—The republic of Mexico is in a most distracted state; the reign of the present dominant is expected to be of short duration; and which of the factions, that are struggling to succeed, will obtain the pre-eminence, is very uncertain, as the soldiery, in whose hands lie the disposing power, are ready to forward the views of that leader who will best repay them with the liberty of plunder.

THE CHRISTIAN REMEMBRANCER.

AUGUST, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—1. *An Appeal to the Clergy of the United Church of England and Ireland, on the subject of the British and Foreign Bible Society.* By the Hon. and Rev. LITTLETON POWYS, M.A. Rector of Titchmarsh, Northamptonshire. London: Hatchards. 1830. 8vo. pp. 56. Price 1s. 6d.

2. *Reasons why I am not a Member of the Bible Society.* By the Hon. ARTHUR PHILIP PERCEVAL, B.C.L. Chaplain in Ordinary to his Majesty, &c. London: Rivingtons. 1830. 8vo. pp. 24. Price 1s.

3. *Reasons why I am a Member of the Bible Society.* Respectfully addressed to the Hon. and Rev. A. P. Perceval, B.C.L. Chaplain in Ordinary to his Majesty, &c. in answer to his pamphlet, entitled, "*Reasons why I am not a Member of the Bible Society.*" By JOHN POYNTER, Esq. One of the Committee of the Society. London: Hatchards. 1830. 8vo. pp. 88. Price 2s. 6d.

THE Bible Society controversy is renewed. The question has not materially, if at all, changed its position; but as it is one of some interest, and we may add, importance, a synopsis of its present state may not be unacceptable to our readers.

Nothing can be more notorious than that all speeches, pamphlets, addresses, and appeals, from time to time put forth by the advocates of the Bible Society, assume or affirm that it is the positive duty of the Clergy, either to subscribe to that institution, or to furnish themselves with express reasons for non-subscription. Mr. Powys's "*Appeal*" is nothing more than an amplification of this proposition, though stated in a gentlemanly and clerical tone. Mr. Perceval has accepted the challenge so frequently thrown out; and no sooner has a champion entered the list, than Mr. Poynder, one of the Society's committee, charges him with officiousness and tacit self-accusation,* and opens a brisk battery on his position.

* You have lately thought proper, as a minister of the Church of England, to publish '*Reasons why*' you are 'not a Member of the Bible Society.' As no one had,

Now we are decidedly of opinion that the Bible Society's alternative is fair; that Mr. Powys and Mr. Perceval are both deserving of commendation for stating to the public the reasons by which they are influenced. The Bible Society is not a matter of indifference; its claims are of the most unmeasured character; if proved, they leave the neutrals, and especially the neutral Clergy, in a state of wilful sin; and indeed its oratory has occasionally been graced with the curse of Meroz, which, assuming its pretensions to be just, clearly would attach to all who do not befriend it. On the other hand, if it fail in substantiating its demands on universal Christian support, there is but one alternative admissible. We affirm, then, no less than the Society, that it is the duty of every Clergyman to satisfy himself of the real character and tendency of this institution; and that, not through the channel of popular opinion, or party statement, but by a full and dispassionate examination of the whole subject, in the writings of its advocates and opponents, and more especially by a careful observation of facts, which, more than any theoretical reasoning, contribute illustration to the inquiry.

It must be obvious, however, to the most superficial observer, that the cardinal argument with which the Bible Society has always endeavoured to silence opposition, is most unfair: we mean the identification of itself with the Bible. This assumption was exposed by the late Rev. Dr. Phelan, in a pamphlet entitled "The Bible, not the Bible Society;" but it does not indeed require any very elaborate refutation. Who are non-subscribers? Who are even opposed to the Bible Society? Some of the greatest names that ever adorned our Church or any other: many who have effected more, singly, towards the right understanding of the word of God, than all the Bible Society united; men whose motives must be unquestionable; whose learning is extensive; who judge not, in ordinary cases, with prejudice or caprice; whose attachment to the Bible is pure, and above suspicion. Surely this alone is sufficient evidence that, whatever may be the peculiar merits of the Bible Society, it has no right to identify its cause with that of the Scriptures, and to treat its opponents as favourers of ignorance and popery.

An attentive comparison of the works on our table will not be without use in assisting the young clergyman in his estimate of the subject. We say the young clergyman, inasmuch as few, if any, we believe, have been many years in the ministry without accepting the Society's challenge, and providing themselves with a membership or a

publicly preferred this inquiry, it does not clearly appear why a question, which had not been publicly propounded, should have received so public an answer; and we are naturally reminded, by an attempt so purely gratuitous on your part, of the French proverb, / *Qui s'excuse s'accuse.*"—P. 3.

counterplea: and the pamphlets before us contain little novelty. Mr. Owen's work in defence, and Mr. Norris's "Practical Exposition" and "Letter to Lord Liverpool," embrace all that is necessary for illustration. To these may be added the Reports of the Society, and its auxiliaries. In examining the present portions of the controversy, we shall endeavour to supply a clue to those who may feel inclined to traverse the same ground; with this view we shall divide the whole case into two inquiries: 1. Is the object of the Bible Society commendable? and 2. Is the mode of operation unobjectionable? for the resolution of the last question may, on the most palpable Christian grounds, decide against a society whose object is itself desirable.

1. "The **SOLE OBJECT** of the Society shall be to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the languages of the United Kingdom to be circulated by the Society shall be of the authorised version." So stands the Society's first rule. Mr. Powys is at much pains to prove from the authentic formularies of the Church, that this object is well worthy the countenance of Churchmen. And we will grant that it is. They have long been sensible of the fact, and the Society for Promoting Christian Knowledge recognizes this as one of its most important duties. Mr. Powys argues as to Churchmen only; dissenters, indeed, may fairly plead their exclusion from the Church Society; but the reasonable decision of Churchmen appears to us to be clear. The Church Society can perform all that the Bible Society professes, so far as the British languages are concerned; and she has not been negligent of the interests of other nations subject to Great Britain. The Church Society, too, embraces a wide field of Christian instruction, from which the Bible Society, by its very constitution, is excluded. The argument drawn from the greater ability of the latter to disseminate Bibles, is refuted by a comparison of prices.* Therefore, admitting, as we do, that the ostensible object of the Bible Society is good, we think its claims upon Churchmen have been superseded. A Churchman, for the

* When the sizes, &c. admit of comparison, the following are the prices to the respective Societies, as extracted from their last reports:—

	Christian Knowledge society.			Bible Society.	
	s.	d.		s.	d.
Bibles.—Minion crown 8vo.	4	0	.....	4	3
Small Pica, royal paper, 8vo..	10	10	{ WITH MAR- GINAL REF- ERENCES.	18	0
Testaments.—Pica, 8vo. (sheep)	2	2	.....	2	3
(calf) .	2	11	.....	3	0
Long primer, 8vo. (sheep)	1	3	.....	1	6
(calf) .	1	11	.....	2	3
Brevier, 12mo. . (sheep)	0	11	.....	1	1
(calf) .	1	5	.....	1	9
Minion, 24to. . (sheep)	0	11	.....	1	0
(calf) .	1	5	.....	1	6

terms on which he might become a member of the Bible Society, may procure, from the Church Society, Bibles at less cost, besides Prayer-books, and tracts adapted to every spiritual exigency. The members of our Church, therefore, and most especially the Clergy, would, with more consistency, give an extra guinea to the Society for Promoting Christian Knowledge, than divide their subscription, as some occasionally do.

The only point, therefore, which will deserve specific consideration, is the foreign department of the Bible Society. Now we cannot see that every Clergyman can be called on to support this, however excellent in itself, or however unobjectionably conducted; for the wants of home are clearly to be first provided for. Bishop Porteus intimated to the Society the necessity of that clause in their fundamental rule, by which all copies of the Bible in the languages of the United Kingdom are required to be of the authorized version. Had this amendment been negatived, no Churchman could, without the grossest inconsistency, have suffered his name to countenance the proceedings of the Bible Society. Now the same regulation has not been extended to other countries. We will not, in the spirit of Mr. Poynder, assign interested motives for this very confined application of a most judicious rule; but if the common peace of the Church of England required that her versions, even where not deemed perfect by all members of the Society, should be exclusively adopted, the peace of foreign Churches as obviously demanded, that their authorized translation should¹ be also used. The plain dictates of Christian charity, which commands us to do as we would be done by, has been here unaccountably passed over. The Society is free to circulate abroad what version soever it pleases; and its foreign objects, so far as its own rules disclose them, are not those of Christian union, but of disorder and division.

We shall be reminded, however, of the obligation which heathen nations entertain towards the Bible Society, for their abundant distribution of the "word of life." To the value of the Society's translations we may advert presently; but we are now simply discussing its objects, without any view to the manner of their prosecution: yet we cannot but regard the idea of converting nations by the Bible, without note or comment, to be an egregious mistake; proved so to be, not only by the evident failure of the scheme, but by the testimony of that very Bible which is affirmed to be the instrument of conversion. Moses did not write his Pentateuch, and then advance to the conversion of his countrymen book in hand. The Old Testament arose gradually, nor was its canon complete till the Jewish mind had been abundantly trained for its profitable study. Not one book of the New Testament was written for unconverted heathens. St. Mat-

thew's Gospel was expressly intended for the Jews. St. Mark's was composed at the instance of the Roman Christians. St. Luke's was composed primarily for the advantage of a private Christian, "that he might know the certainty of the truths wherein HE HAD BEEN INSTRUCTED."* St. John opens his Gospel with a confutation of the heresy of Cerinthus, which would have been wholly unintelligible where Christianity had never been heard of. The Acts of the Apostles were addressed to the same Christians to whom St. Luke's Gospel is dedicated; and the Epistles and the Apocalypse set forth expressly that they were intended for the use of Christians. The Bible, therefore, is its own witness, that it was not intended as the preliminary instrument in the conversion of the heathen. Not a syllable of it addresses heathens for the first time, unless the record of apostolic speeches and discourses may be so understood. The Bible, indeed, supplies much valuable information on the means of conversion; but it never exhibits itself as the sole or initiatory instrument. Its truths were communicated by the apostles to the heathen, not all at once, but singly, and as they were able to hear. There was strong meat for maturity, but there was milk for infancy. The purity and integrity of truth were no where compromised, yet prejudices were never revolted, often soothed, frequently compelled, like the sword of Midian, to turn their points against their own cause, before the lamp and trumpet of the gospel. The mere incident of the fatted calf, in the parable of the Prodigal Son, has been a formidable barrier to the conversion of India. The Bible is indeed the great river of life, from which all the nations are to be finally watered; but the garden may as well perish with drought as be overwhelmed with a torrent. There is a spiritual as well as a natural plethora, which is not less fatal in its tendency. Put Euclid and Newton, "without note or comment," into the hands of a peasant, and tell him to discover the system of the heavens, and you have some idea of the proficiency which a heathen will make in Christian knowledge with a Bible, similarly circumstanced. A Christian Church and a Christian ministry were the exclusive means appointed by the Apostles themselves for evangelizing the nations. The Scriptures were left as the guide of that ministry, both in doctrine and mode of proceeding; and to be a guide also to those, who having acquired "the principles of the doctrine of Christ," were able to "go on unto perfection."† The idea, therefore, of converting the heathen by Bibles, without note or comment, is unwarranted both by experience and Scripture. When the Ethiopian replied to Philip's interrogatory, "How can I understand except some man should guide me?" he spoke the voice of nature,

* Luke i. 4.

† Heb. vi. 1.

which has echoed from many a pagan bosom, and which will be found abundantly repeated in the reports of Missionary Societies; reports receiving the formal countenance of those who are so frequently urging the importance of the Bible Society, as an instrument of converting the nations. We are not aware that the Bible Society has produced ONE instance of a convert who had NEVER heard of Christianity except through a Bible *without note or comment of any description whatever*.

Allowing, therefore, that the proceedings of the Bible Society are characterized by the most honourable, unequivocal, and scrupulous adherence to their rules, its claims on the patronage of churchmen are defective. As a domestic society, it is every way anticipated by the great Church Institution, which embraces also objects of Christian utility only limited, as Mr. Perceval justly observes, by its means.* As a foreign society, it is not restricted from doing in foreign countries what every Churchman would object to in his own, the promiscuous circulation of versions not sanctioned by ecclesiastical authority; and which, therefore, every Churchman, as a consistent Christian, is bound to discountenance elsewhere. We speak, of course, of *vernacular* versions.† And as a missionary society, in which light it endeavours to be regarded, no Churchman can consider it efficient; and we wonder how any man of observation and reflection can entertain the supposition.

2. Let us, however, proceed to the inquiry how far the Bible Society is wise, consistent, or honourable in the prosecution of its *ostensible* designs.

The circulation of the Bible, without note or comment, is the avowed vital principle of the Society. Mr. Powys extracts the following from the Twenty-fifth Report:—

It is the object of the Committee, in all their transactions, to adhere with the utmost strictness to the simple principles of the Institution—viz. the distribution of the Holy Scriptures, without note or comment; and while they feel the obligation of this duty increasing with the increasing magnitude of the establishment, they trust that a similar feeling will pervade the several Auxiliary Societies and Bible Associations throughout the United Kingdom, and that one correct line of operation may continue to characterize the whole body.—P. 16.

To which he appends the note subjoined:—

The author would just remind the reader how completely this document refutes every imputation, to which this Society has been frequently subject, of distributing other books and tracts as well as the Bible.

Mr. Powys may consider the simple negative of an accused party “a complete refutation;” but we confess we should be *better* pleased

* Reasons, p. 7.

† The evils which have actually arisen in consequence of this want of limitation are ably exposed by Mr. Norris.

with something more argumentative. The accusation to which Mr. Powys refers, was made on the authority of the Society's own reports. Archdeacon Twissleton scruples not to avow that the Columbo Auxiliary Bible Society has "admitted the principle of printing useful TRACTS, and part of the members assigned a moiety of their subscriptions to that purpose." And he explains this circumstance by adding, that "the principle on which the mother society acted in prohibiting note and comment was an act of necessity, for the obtaining subscriptions from all denominations." So that, according to the archdeacon's own reasoning, the only "necessity" of the Bible Society was to procure subscriptions. Or (if more than one "necessity" be admissible) that of adhering to the pledges solemnly given to subscribers must always be subservient to the other.

"O cives, cives! quæreunda pecunia prima est!
Virtus post nummos.— REM facias, REM;
Si possis, rectè; si non, quocunque modo, REM." -

Where then is the security which the extract furnishes? After what has been above stated, we confess we regard the expression "*throughout the United Kingdom*," as both emphatic and ominous.

But the Bible Society has directly and distinctly violated the "simple principle" to which the Committee declare their desire "in ALL their transactions, to adhere with the UTMOST STRICTNESS." It issues Bibles with marginal references or NOTES! which are certainly the most effective of COMMENTS. It gives a running summary of each page along the top; a table of contents to each chapter; and chronological and philological NOTES. When Mr. Milne was employed in the Chinese version of the Scriptures, he naturally felt the difficulty in which he was involved by the "simple principle" of the Bible Society; he accordingly requested some slight departure from that simplicity; when, in 1818, the Committee "resolved, that, it being the object of the British and Foreign Bible Society to restrict itself to the circulation of the Holy Scriptures, the terms in which the restriction is expressed, must be construed to exclude from the copies circulated by the Society every species of matter *but what may be deemed necessary to render the version of the sacred original, intelligible, and perspicuous!*" Here we see how the Bible Society "construe" their "simple principle." "Without note or comment," means without such notes and comments as "may be deemed necessary" by the Committee. This is evidence of their *opinion*; for it is but justice to add, that ~~this~~ resolution, in consequence of the great offence which it gave, was rescinded a few months afterwards. But in further compliance with justice, we must not omit to notice, that Bibles, in the spirit of the rescinded resolution, are still circulated by the Society.

The language of the public speakers, and the conversation of the private agents, of this Society, are, to all intents, a virtual violation of the Society's simple principle: with the advantage, that those who have not the power or inclination to read, have either the desire or the necessity of hearing this effective ORAL COMMENTARY. The circulation of the Apocrypha, so long clandestinely carried on abroad, is another instance of departure from the simple principle. This has been corrected, because discovered. We know it may be said that the Apocrypha appears in our Bibles without any intimation of its character. This we do not defend; but the Church has commented elsewhere pretty intelligibly. "It is the propagation of the Apocrypha without any intimation that it is not the Word of God, that we censure as a most fearful deception.

The amalgamation of sects in the Bible Society is attacked by Mr. Perceval, and defended by Mr. Poynder. on the ground that the institution is not *religious*, but *charitable*. "The Bible Society," says the latter gentleman, "is, in fact, no more a religious society, than an institution for education, an hospital for the sick, or a savings-bank for the poor."* We will not insult our readers by attempting a disproof of this statement. We put it on record, as a specimen of those extraordinary distinctions and confusions which occasionally emanate from the quarter which Mr. Poynder represents. Mr. Powys argues differently, and defends this principle of his institution on the very ground that it is a religious society.

Such a union is calculated to revive primitive Christianity, when "the multitude of them that believed were of one heart and one soul;" and also to raise a most effectual barrier against the inroads of infidelity. The divisions which prevail among Christians have ever been one of the strongholds of the unbelieving world. Let us recollect the blessed consummation desired and anticipated in the prayer of our gracious Redeemer, (John xvii. 21), "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—P. 31.

We differ entirely from Mr. Powys in this view of the Society's results, and as cordially do we agree with Mr. Perceval in what follows:—

To this unity it seems to me that the Bible Society is directly opposed. The effect of that Society, I do not say the intended, but the practical effect, has been to introduce disunion into the Church of England to a great and lamentable extent, while it has sought to produce an apparent, but most hollow and unreal, union between one party in the Church, and the various sects of Dissenters and Schismatics; to please whom, all Church of England views, as such, must necessarily be given up.—P. 8.

A merely friendly intercourse is surely somewhat less than what is intended by the solemn words of Scripture cited by Mr. Powys.

Independently of the existence of the Bible Society, there is no reason why Churchmen and Dissenters should not treat each other with Christian kindness and courtesy. But as regards "one heart and one soul," what has the Society done? Has it converted *one* Dissenter to the Church? If it has effected the converse, or if it has vitiated the just opinions of a Churchman, this, we suppose, will not be regarded by the Rector of Titchmarsh as an article of commendation; and if it be positively neutral, the allegation is at once baseless and ridiculous. "The blessed consummation," which we as ardently desire as Mr. Powys, will never be attained so long as men will persist to malign a Church, without acquainting themselves with her discipline, her language, or her motives, with ecclesiastical history, and especially with those Scriptures, the knowledge of which we, no less than Mr. Powys, desire to see more abundantly enjoyed. While a surplice, a Prayer-book (not the contents, but the *book*), a gesture, and other points of equal validity, interpose barriers to communion among Christians, and are considered sufficient warrant for the very extreme step of appointing ministers otherwise than the Bible directs, it is not for the Bible Society, with all its pretensions, to be the honoured instrument of a work so truly divine.

Mr. Poynder will not receive the thanks of his associates for bringing forward, in this division of the subject, the memorable speech of the late Earl of Liverpool, at the Isle of Thanet Bible Society; the speech which called forth the powerful and demonstrative letter of Mr. Norris. A prime minister may have some excuse for a partial ignorance of the constitution of private societies; his duties may well preclude him from those minute investigations which every person of leisure would be bound to institute. But Mr. Poynder,—a member of the Christian Knowledge Society, a committee-man of the Bible Society,—how did it happen to be unknown to him that what he calls "the mature judgment of the late Earl of Liverpool," was only an echo of instructions furnished to that lamented statesman, which proceeded upon a *POSITIVE UNTRUTH*? How came he to be ignorant that the implication in the following passage is wholly unfounded?—

The operation of the Christian Knowledge Society was limited. The Bible may be circulated where the Prayer-book will not be received, but the Bible may be circulated among all sects and descriptions of persons in Great Britain; and should we withhold the Scriptures from any part of our fellow-subjects because they are not at this time prepared to receive the Prayer-book, which is founded upon them?—P. 23.

Had Mr. Poynder glanced at the Reports of the Society which is here so grossly misrepresented, he would have known that it is as fully and as freely competent to circulate the Bible without note, comment, or liturgy, as that which he has undertaken to advocate. Ignorance on this subject could never have been excusable; but more

than ignorance we would not attribute to Mr. Poynder. In fact, it is impossible that any *friend* of the Bible Society, tolerably well acquainted with facts, would have ventured an allusion to the transaction.

Mr. Perceval objects to the thirteenth law of the Society, by which every Clergyman or *Dissenting minister* is entitled to attend and vote at all meetings of the committee.

When our people read that at the meetings of this Society, in the presence sometimes of Prelates of our Church, the Rev. Mr. A. of the Church of England, is seconded by the Rev. Mr. B. of the Baptist or Brownist persuasion, what must be their natural and unavoidable conclusion? Will it not be, that their *ministers* are as much real *ministers* as ours? or rather, that ours are no better than theirs? For which pernicious error they will fairly think they have the authority of the Bishops who preside at such a meeting. Thus will a fatal delusion be set forth and spread among the people, under the apparent sanction of those to whose care the maintenance of the rights and authority of an apostolical ministry have been specially committed!—Pp. 12, 13.

To this Mr. Poynder offers nothing but a disquisition on the validity of ordination, of little weight, we should imagine, with members of the Church of England, seasoned with an anecdote, which we respectfully recommend to future editors of Joe Miller, though we will not be answerable for the affirmation that it is not already embodied in the treasures of that immortal work. We are then instructed at great length from Shakspeare and Milton, *apud* Johnson, that the word "Reverend" does not mean a Clergyman. Most assuredly. Nor does the word "Honourable" mean a nobleman's son. But "*consuetudo omnium domina rerum, tum maximè verborum est.*"* Custom has made these applications; and as the assumption of the latter term would be distinctly a claim of noble descent, so there can be no doubt that the former, assumed by dissenting ministers, is intended as a pretension to orders. At all events, the popular interpretation, which is what Mr. Perceval insists on, is that which he *infers*. The Bible Society has decidedly pronounced an equality between the Clergy and the dissenting ministers. There could have been no necessity, no expediency, for a rule which confounds those distinctions, which, as the Society well knows, are recognised in all the authoritative documents of the Church of England, and allowed by all her consistent members.

Mr. Perceval objects pointedly to the admission of Socinians into a Christian society. Mr. Poynder is all astonishment that they should join it, considering that its direct tendency is the overthrow of the Socinian heresy. We grant that the Socinians, in spiritual matters, are inconsistent enough; but their inconsistency is *there* accountable. In other matters, they act like other men; nay, "the children of this world are, in their generation, wiser than the children of light."

* Aul. Gell. xii. 13.

They would not support the Bible Society, distributing, as it does, the authorized version of the Scriptures, without observing something in its constitution which makes it worth the sacrifice. Socinians may now speak at public meetings, where they are sure of a numerous, attentive, and inflammable auditory; and though they are at present prevented from tampering with the English Scriptures, there are no restrictions in regard to foreign versions. Indeed, Mr. Aspland, in his "Plea for Unitarian Dissenters," distinctly stated that the reason why so few of his communion had associated themselves with the Bible Society, was not any disapprobation of the Society's constitution, but on the contrary, a desire not to prejudice the efforts of the institution, by rendering it ostensibly Socinian.

Such are some of the arguments by which members of the Church of England are induced to withhold their countenance from the Bible Society; and as we are here about to take our leave of Mr. Poynder, we will first advert to the catalogue of *motives* to which he has been pleased to assign the influence of the above and other *reasons*. It is not the most honourable feature in the authoritative productions of the Bible Society, that they have ever been liberal of their criminatory attacks on all who have not been disposed to allow to the utmost their extravagant assumptions. Mr. Poynder should have bethought himself of his own quotation, "Who art thou that judgest another man's servant? to his own master he standeth or falleth,"* before he presumed to charge Clergymen of the Church of England, as pious and zealous as himself, with "an inadequate sense of the value of the blessings which the Bible conveys," and "an inadequate sense of the importance of individual conversion." By the latter, as we collect from Mr. Poynder's language, is to be understood the Calvinistic doctrine of the nonbaptismal regeneration; and if there be any argument in this part of that gentleman's pamphlet, it can only amount to this, that the Bible Society, after all its high professions of neutrality, is committed to Calvinism. Let Mr. Poynder inform us what class of Clergymen "repudiate as so much enthusiasm" the doctrine of "THE LIFE OF GOD IN THE SOUL OF MAN." Mr. Poynder will find on the catalogue of that Society, which the Bible Society have spoken so fair and treated so injuriously, an excellent book, bearing that very title. And he may find too, upon *inquiry* (a pursuit to which he appears little addicted), that the calumniated Clergy in question preach constantly the necessity of a conversion from dead works to serve the living God, although they do not lead their hearers to expect any instantaneous and irresistible impulses as the means or warrant of regeneration. "An undue exaltation of a national Church"

is another cause assigned by Mr. Poynder. As this is a question of sentiment, it must be decided accordingly. We cannot, however, omit cursorily to observe, that Mr. Poynder is of opinion, that "the legal establishment of the Church of Scotland, by the Act of Union," has virtually decided "the validity of Presbyterian ordination."* Whether this be an undue exaltation of a national legislature must be left to the consideration of our readers.

Mr. Poynder's next complimentary explanation of the motives which actuate his opponents, is "a determined adherence to the maxims and habits of thinking which belonged to a period of comparative darkness." Here the Bible Society demands a monopoly of intelligence, as well as a monopoly of piety. But "not he who commendeth himself is approved, but whom the Lord commendeth."† The adversaries of the Bible Society have backed their "maxims" with facts and arguments; and it would have been more to Mr. Poynder's credit to have refuted these than to have dealt in vain accusations. His next "cause" is particularly offensive, and it shall be stated in his own words.

Another cause which some, not inattentive, observers of men and things are disposed to assign for clerical opposition to the Bible Society, may possibly be found in the patronage afforded to those in the Church who have publicly entered the lists against that Society. Certainly the cases, if not numerous, are yet not few, in which a vigorous, and often unprovoked, attack upon our Society has been promptly followed by preferment in the Church, which, however it may have been really referable to other causes, such, for instance, as sermons against Calvinism, or pamphlets against sectaries, has been generally attributed, by public consent, to services of this description. Now, although the maxim of "*Vox populi, vox Dei*," is far from infallible, yet it was an accurate observer of mankind, who said, "*Interdum vulgus rectum videt*," and if it can be shown, that encouragement of this kind has often, or ever, been afforded to those who have chosen to make the Bible Society a stepping-stone to emolument or fame, it is quite in the nature of things that such an incentive should operate as a sort of "premium virtutis" to other adventurers in the same field of action."—Pp. 73—75.

In support of a charge so gross as the opposition of a religious society by the Clergy, for the sake of preferment, some most decisive and irrefragable evidence should have been adduced. The following passage, which immediately succeeds the preceding, we leave, without a syllable of comment, to the indignation of every honourable mind:—

I would hope, indeed, for the credit of my own Church, and of those who are the distributors of its honours and advantages, that a supposition of this nature requires BETTER EVIDENCE THAN I PROFESS TO HAVE FOUND, OR AM ANXIOUS TO DISCOVER.—P. 75.

The last "cause" adduced by Mr. Poynder is an exaggeration of the evils attending the Society. This must, of course, be matter of opinion.

“ We will now prosecute our inquiries into the conduct of the Bible Society, by the light afforded us by Mr. Powys, to whose mild and tranquil persuasions we cheerfully revert, from the dark and narrow bigotry of Mr. Poynder; and next let us hear him on the practice of female collectors.

With respect to the *Female Bible Associations*, let the principle thus recognised and acted on be fairly considered on *scriptural grounds*. Let us, in the first place, recollect that the “woman” was the first “in the transgression.” (1 Tim. ii. 14.) And is it not most natural and becoming, on that account, that woman should take an active part in administering that effectual remedy which the Bible alone contains for all the dreadful consequences of that transgression? Let us consider also that the promised Saviour of the world was to be “the seed of the woman,” and was accordingly “made of a woman.” (Gen. iii. 15. Gal. iv. 4.) What a distinguished honour has thus been conferred on the female sex! And how can woman better prove her sense of such an honour, than by taking a part in circulating that divine revelation which announces to all people a Saviour, which is Christ the Lord? (Luke ii. 10, 11.) Let us call to mind that females were foremost in “ministering to Christ of their substance” (Luke viii. 3) during his life on earth; that their tender sympathies were peculiarly called forth, during his last sufferings and crucifixion, (Luke xxiii. 27; John xix. 25); and that some of that sex were first at the sepulchre on the morning of his resurrection, (Matt. xxviii. 1, &c.) How many benevolent and useful offices did Christian females fulfil as “succourers of the apostles,” as “helpers in Christ,” as “servants of churches,” as “fellow-labourers in the Gospel!” (Acts xviii. 26; Rom. xvi. 1–13; Phil. iv. 3.) Is there then any just ground to suppose that the state of the church and of the world is so entirely changed, that Christian females are incapable of similar offices now? Is there any sufficient cause why they should be excluded from such “labours of love” in our days? Surely the providence of God has endued the female sex with an influence peculiar to itself; and how can that influence be better exerted than in works of Christian benevolence?—Pp. 33, 34.

To us we confess it is impossible to read without a smile this imposing array of scriptural authorities, all so entirely misplaced. We beg to add Tit. ii. 5, wherein the women are instructed to be “discreet,” and “keepers at home,” “that the Word of God be not blasphemed.”

But

We now come to that part of the proceedings of the Society which consists in *distributing the Holy Scriptures, and in promoting their translation into various languages*. The extent to which this has been accomplished in twenty-six years is most extraordinary. The number of languages and dialects into which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly, amounts to *one hundred and forty-eight*, out of which there are *sixty-four* languages and dialects in which the Scriptures have never been printed before.—Pp. 36, 37.

Yet, as Mr. Powys adds from another source,

The essential importance, however, of this fact, rests on the supposition, that by these translations, the truth of God is really communicated to mankind; or, in other words, that the translations faithfully render the meaning of the originals, so that by reading these books, the nations may be instructed in the knowledge of God as he has revealed himself in Christ Jesus.—P. 37.

In favour of this supposition, however, nothing is said by Mr Powys, further than that *he* is satisfied, "by an impartial examination of the means which have been employed by this Society in obtaining those translations which have been adopted by it." Surely it would not have been too much, in "an Appeal to the Clergy of the United Church," to have adduced some part of the evidence which has operated so powerfully on his own conviction.

Is Mr. Powys aware that the Society committed the care of their Welsh Bible to a "Jumper," whose alterations and interpolations, though exposed by Bishop Cleaver, were yet suffered to circulate, notwithstanding there existed, in Wales and in England, an authorized version of the Scriptures? that the Irish Bible, in like manner, was superintended by a suspended Methodist preacher? that the French Bible professed on its title-page, to be carefully revised and corrected after the Hebrew and Greek originals, and that when its great inaccuracy was exposed, the pretence was defended "ON THE PRINCIPLE OF GENERAL USAGE?" that the principal German translation was made by a Roman Catholic, assisted by Protestants, then altered according to the Vulgate, and corrected according to the editor's "own conceit?" The catalogue might be easily extended. If Mr. Powys will be at the pains to read the able letter of Mr. Norris, to which we have before adverted, he will find the details of the above transactions, and many other curious particulars relative to the Society's translations of the Bible.

It has been argued, we know, that a bad translation is better than none. But the truth of this position must depend on the motives of the translator. The Latin Vulgate, we will grant, is better than none; for whatever interpolations it has undergone, from Papal corruption, it was originally intended for a faithful representation of the sacred text. But we hesitate not to affirm, that a translation like that of the New Testament in use among the Socinians, is much worse than none. Among Christians it can only do mischief; and is at least as unlikely to improve the heathen as "the sincere milk of the Word." The proceedings of the Bible Society do not justify a confidence in their translators or translations.

Mr. Powys's work concludes with episcopal testimonies in favour of the general circulation and perusal of the Scriptures, without note or comment. No doubt abundance of them may be found; but this is a very different thing from an approval of the Bible Society. Their Society's avowed object is never impugned; all that is said is, that Churchmen have better means of attaining it in the British dominions, and that both there and elsewhere the conduct of the Bible Society is open to exception. Many of Mr. Powys's testimonies, however, are indirect commendations of the Bible Society. It is singular that the

friends of the Society should be so anxious to appeal to episcopal testimony, the weight of which is so immeasurably against them.

But Mr. Powys's extracts require a little observation. They only reach to the year 1815. Of the testimony of the Bishop of Norwich the Society may make its own use; and Mr. Powys is surely not aware that Mr. Hodgson, the Dean of Carlisle, and biographer of Bishop Porteus, whose language he has borrowed, afterwards quitted the Society in disgust.

Such is the present state of the Bible Society controversy. We would wish to see it discussed, as an object of so great importance demands, with coolness and temper, and without imputation of motives. While we believe and know that many who support the Bible Society are the attached friends of pure Christianity, and of that Apostolic Church which is its surest safeguard, we know also that many others, equally zealous, equally judicious, equally pious, are as decidedly opposed to it. The Society will never advance its cause with the Church, or with any parties of respectability, by assuming that discountenance of themselves is nothing more or less than a collective term for heartlessness, selfishness, and ignorance. They will never redeem or maintain a character by misrepresenting other societies, or by esoteric constructions of palpable rules. Let the Bible Society adopt its cardinal rule, and pursue it steadily; let it exclude from all co-operation such as *are not Christians*; let it pass no invidious laws expressing an opinion on regular and dissenting ministers; let it circulate abroad, as at home, versions approved in the several Churches; let its new translations be effected by men of whose scholarship, sobriety, and orthodoxy, there can be no doubt among all Christians who hold the Head: let the Bible Society once do this, and she will be entitled to high praise; every consistent orthodox Dissenter would then support her; and though the Christian Knowledge Society would still possess a primary claim on Churchmen, yet they might, without impeachment of their consistency, patronize the other Society, while the Church at large would joyfully wish her good luck in the name of the Lord.

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ART. II.—*The Christian Expositor; or, Practical Guide to the Study of the New Testament: intended for the use of general Readers. By the Rev. GEORGE HOLDEN, M.A. London: Rivingtons. 1830. 12mo. Pp. vi. 660. Price 10s. 6d.*

ALTHOUGH many expositions of the Bible, of great and deserved celebrity, are happily extant in our language, a commentary sufficiently short to be read by those who have not leisure to consult learned and extensive works, yet sufficiently comprehensive to serve

as a guide to the study of the Holy Scriptures, for general readers, is a desideratum: for, valuable as every *candid* person must allow the "Family Bible" of Dr. D'Oyly and Bishop Mant to be, its bulk and its price necessarily place it beyond the acquisition of very many who would gladly purchase some commentary to aid them in their sacred studies. To supply this deficiency is the object of the present beautifully printed, cheap, and truly valuable work: which, though "intended for the use of *general* readers," comprises so much and such various information, in a condensed form, expressed in neat and perspicuous language, that not only general readers, but also critical students may gladly and profitably avail themselves of Mr. Holden's labours, whose previous biblical works amply attest his competency to the task of annotating on the New Testament. Such is our deliberate opinion, formed after a careful and minute examination of the "Christian Expositor;" of the plan and execution of which we now proceed to offer some account to our readers.

In the prosecution of his undertaking, the author has given an explanation of every verse, and even of every phrase in the New Testament, which appeared liable to be misunderstood; first, by a critical examination of the sacred text itself, and then by consulting the most eminent commentators and biblical critics, both British and foreign. Without any parade of sacred philology, he has concisely given the results of his investigations: and the reader, who has recourse to his pages for the interpretation of really difficult passages, will rarely, if ever, be disappointed.

One serious defect of the marginal references which are to be found in many, we might add in most, of our *popular* family bibles, is their *multitude*, which is so great as to deter the majority of readers from collating them: and truth requires us to add, that not a few of these have only a slight analogy, while very many have but a verbal coincidence, and still more are totally irrelevant. Parallel texts, however, when judiciously selected, and *really* parallel, are of great importance in "comparing things spiritual with spiritual," and particularly in elucidating such passages as may at first sight appear obscure or difficult; but ordinary readers can seldom command the time requisite for this study. In the hope of facilitating the profitable perusal of the New Testament, Mr. Holden has undertaken the wearisome labour of examining the vast body of references collected in the margin of our larger bibles: and, so far as we can judge from a careful collation of many of them, we think that he has succeeded in making a judicious selection of such parallel texts as are really illustrative of subjects and phrases, and which reflect light on each other. These are placed in the note upon the verse or clause to which they refer. The parallel passages, also, in the evangelists, besides being generally referred to,

are specified at the commencement of each chapter of St. Matthew ; and will enable attentive readers to observe and trace the harmony of the four gospels.

To each book is prefixed an Introduction, containing an account of its author, date, the place where it was written, the subject of which it treats, the persons to whom it was addressed, and such other particulars as it may be proper to bear in mind during the perusal of it. After the numerous volumes which have been written by way of ' Introductions to the New Testament,' much of novelty is scarcely to be expected in this portion of Mr. Holden's work : but we should not do him justice if we were to omit directing our readers to the original and truly valuable introduction to, and analysis of, St. Paul's epistle to the Romans, which appears to us as the most comprehensive guide to the study of that important portion of the New Testament which we have ever read. After stating its author, date, design, &c., in illustrating the leading object of this epistle, Mr. H. has collected into one view what the sacred writers teach concerning the nature of justification, the means by which it is obtained, and the time when it takes place. We wish that we had room for the whole of this introduction, but we should mutilate it by extracting parts of it, and therefore can only subjoin the following propositions, in which the author sums up the result of his inquiry into the scripture doctrine of justification, and to them we shall annex his synopsis of the epistle to the Romans.

First: that justification consists in the being accounted just and righteous before God, and in the being admitted by him to the rewards of righteousness. Secondly: that we cannot be justified by performing the deeds of the law. Thirdly: that as we cannot be justified by our own works and deservings, the grace and mercy of God has vouchsafed another means of justification, namely, by faith. Fourthly: that justifying faith is not a bare belief, but such a faith as is lively, or fruitful of good works. Fifthly: that faith is not the *cause* but the *condition* of our justification, the merits of Christ being the *meritorious* or *procuring cause* of this great blessing. Sixthly: that justification, though begun in this life, cannot be perfected till the final day of judgment.—P. 343.

Our theological readers will not fail to observe how clearly and accurately the author has steered between the solidian notions of some professing Christians and the semi-pelagian notions of others ; and, apparently, without intending it, has shewn the entire accordance with scripture of the doctrine of the Anglican church concerning faith and good works, as stated in the eleventh and twelfth articles of her confession of faith. He has also fully shewn, that the hypothesis of a first and of a final salvation, which some late writers seem to have borrowed from Dr. John Taylor's (Arian) Key to the epistle to the Romans, is utterly destitute of foundation.

In the Epistle to the Romans and the Galatians, St. Paul formally treats of the subject of justification, but more at length and more systematically in the

former. It is, in fact, a treatise consisting of four parts or divisions, in which this question, and other points connected with it, are discussed in a methodical and argumentative manner. But his reasonings will be best understood from the following abridged view of its contents.

SYNOPSIS OF THE EPISTLE TO THE ROMANS.

CHAPTER

PREFACE.

- I. THE apostle, after adverting to his person and office, salutes the Church of Rome, *v.* 1—7, excuses his delay in visiting them, and expresses his ardent desire to preach the Gospel at Rome:—*v.* 8—15.

PART I.

THE GOSPEL METHOD OF JUSTIFICATION STATED AND VINDICATED.

- I. The Gospel is the powerful means which God makes use of to work out the salvation of every one who believes; for it reveals the method which he has appointed for our becoming righteous, *i. e.* for our being justified, namely, by faith:—*v.* 16, 17.
This justification by faith proved to be necessary, *in the first place* to the Gentiles, by reason of their corruption and depravation, by which they are rendered guilty before God:—*v.* 18—32.
- II. *In the next place* to the Jews; because all sinners of every nation are exposed to the wrath of God, *v.* 1—11, who will judge every man according to the spiritual light he enjoys, *v.* 12—16. But the conduct of the Jews is not, as they boast, superior to that of the Gentiles, *v.* 17—24, nor will the outward rites and ceremonies, and the external observance of the law of Moses, be of any avail to the justification of those who are transgressors of the law, as the Jews are:—*v.* 25—29.
- III. This statement vindicated from some objections, *v.* 1—8. That both Jews and Gentiles are under the guilt of sin, and liable to the condemnation of God, proved from the Jewish Scriptures: *v.* 9—19. The conclusion, therefore, is, that no one can be justified by “the deeds of the law,” viz. by obedience to the law, either natural or revealed, since no one has perfectly obeyed it:—*v.* 20.
As no man can merit justification by his own works and deservings, God has, of his own free grace and mercy, through Christ, vouchsafed a method of justification, or of being accounted righteous in his sight, by faith:—*v.* 21—30.

PART II.

THE GOSPEL DOCTRINE OF JUSTIFICATION BY FAITH DOES NOT MAKE VOID THE LAW, EITHER NATURAL OR REVEALED, BUT IS PERFECTLY CONSISTENT WITH BOTH:—*v.* 31.

- IV. *First*, that it is consistent with the revealed law of God appears from the Abrahamic covenant; for Abraham was justified by faith, and not by works, *v.* 1—5, and this manner of justification accords with the representation of David, *v.* 6—8. Nor is this justification by faith confined to the Jews; it extends to the Gentiles, as is proved, *First*, from Abraham having been justified by faith previous to his being circumcised, *v.* 9—12; and, *Secondly*, from God's promise to him, *o.* 13—17. This example of Abraham is recorded for our instruction and benefit:—*v.* 18—25. And happy are the effects resulting from the gracious scheme of justification by faith, *v.* 1—11, the necessity of which is proved from its being the only remedy for the evils entailed on all mankind in consequence of Adam's fall:—*v.* 12—21.
- VI. *Secondly*, the Gospel doctrine of justification is consistent with the moral law written on the heart of man; because the very profession of

CHAPTER

- the Gospel lays us under the strongest obligations to holiness, *v.* 1—14,
- VII. because the service required by the Gospel is incompatible with the practice of sin, *v.* 15—23; and because, though we are delivered by it from the law of works, it leads us to contract new obligations, which require us to serve God in a new and spiritual way:—*v.* 1—6. So far, therefore, from making void the moral law, it is the only means of delivering mankind from the bondage of sin, to which they are subjected, while under the law, either of Moses or of nature:—
- VIII. *v.* 7—25. The nature and blessedness of this deliverance described:—*v.* 1—39.

PART III.

THE CALLING OF THE GENTILES, AND THE REJECTION OF THE UNBELIEVING JEWS.

- IX. The apostle commences this subject by expressing his affection for the Jewish nation:—*v.* 1—5. The rejection of the unbelieving Jews consistent with God's dealings with the Jews in former ages, *v.* 6—13, with his justice and mercy, *v.* 14—21, and with the predictions of the prophets:—*v.* 25—33. Their rejection also is just, because, through a blind zeal for their law, they have rejected that method of justification by faith which is required in all, *v.* 1—13, and which has been preached to all, *v.* 14—18, whereas the Gentiles have embraced it:—
- XI. *v.* 19—21. Nevertheless their rejection is not universal, and they will finally be converted:—*v.* 1—36.

PART IV.

This part treats of PRACTICAL MORALITY, and extends to the end of the Epistle.

From this synopsis of its contents, it must be evident that the Epistle to the Romans is a regular and methodical treatise, containing a luminous exposition of some of the fundamental doctrines of the Christian religion. To these doctrines let us pay a deep and serious attention; and may the Holy Spirit, which led the apostles into all necessary truth, so engraft them in our hearts, as to produce in us that true and lively faith, which can alone be available to our justification.—*Pp.* 343—345.

The introduction to, and synopsis of, the epistle to the Hebrews, though less copious than the preceding, are not less valuable: they contain, moreover, an explicit statement of that cardinal doctrine—the vicarious atonement of Jesus Christ: but our limits constrain us to proceed to a consideration of Mr. Holden's annotations.

As a knowledge of the history and circumstances of the times in which the apostles wrote, is indispensably necessary in order to comprehend their true meaning, he has paid special attention to these topics. Where our generally accurate authorized version has been rendered, not in strict conformity to the sacred original, Mr. H. has given the correct rendering, with the unassuming prefix, "Rather," as in Gal. *v.* 16, 21, 25, and in many other chapters. Practical Reflections at the end of each chapter are necessarily omitted, from the limits of his work: but the author has interspersed numerous truly practical observations and admonitory remarks, which greatly enhance the utility and value of his "Christian Expositor."

With regard to the doctrinal notes, Mr. Holden (as was to be expected from the author of the "Scripture Testimonies to the Divinity of our Lord Jesus") has evinced a special anxiety to oppose the glosses of the modern Socinians (or rather Humanitarians) on the one hand, and of the Romanists on the other.

All those passages which relate to the Divinity and atonement of our Saviour are clearly illustrated: they are too numerous to be distinctly specified here, but we cannot help calling our readers' attention to the notes on Matt. vi. 9—11, and xvi. 16, on the first ten verses of the first chapter of St. John's Gospel, and on Phil. ii. 8, 9, 11.

With respect to the peculiar dogmas of the Romanists, we would notice the observations on Matt. viii. 14; xvi. 18, 19; xxvi. 26 and 28; Luke xxvi. 10; Acts iv. 12, and viii. 31; 1 Cor. iii. 13, and ix. 5; 2 Thess. iv. 11; James iv. 14, 15, and 1 John v. 16. We extract the notes on Matt. xxvi. 26 and 28, in which the Romish tenet of transubstantiation is briefly but irrefragably refuted.

— *this is my body.*] On this text is built the monstrous doctrine of transubstantiation; yet by the same mode of arguing it might be evinced, from Ezek. v. 1—5, that the prophet's "hair" was the city of Jerusalem; from John x. 9, xv. 1, that Christ was literally "a door" and "a vine;" and from Matt. xxvi. 27; 1 Cor. ix. 25, that "the cup" was his blood, and that Christ commanded his disciples to drink and swallow "the cup." The expression, it is evident to common sense, means, "this represents my body." The verb substantive is often equivalent to *signifies, represents*; as, for instance, Gal. iv. 25, "this Agar is mount Sinai," *i. e.* represents mount Sinai; so Gen. xli. 26; Exod. xii. 11; 1 Cor. iv. 10; Rev. i. 20, v. 6—8, xi. 4, xvii. 12—18, xix. 8. We are to eat of the bread, which represents his body, as a mark or symbol of our partaking of the effects of the death of Christ, signified by its being broken.

27. *he took the cup.*] After supper:—Luke xxii. 20; 1 Cor. xi. 25.

— *Drink ye all of it.*] Rather, "drink ye all out of it." Hence it is plain, that all who come to the holy communion ought to drink of the cup, as well as to eat the bread. This also appears from the next verse, which concerns all believers, and from 1 Cor. xi. 25, et seq. Yet the Romanists withhold it from the laity!

28. *this is my blood.*] This represents my blood, (*v.* 26, note), the blood of the new covenant; *i. e.* the blood by which the new covenant is ratified, which blood "is shed for many for the remission of sins;" *i. e.* which will immediately be shed in order to procure the forgiveness of sins to all penitent believers. The present being put for the future, and "many" denoting *all*, as in ch. xx. 28; Mark x. 45, xiv. 24; Rom. v. 15—19, viii. 29; Heb. ix. 28, et al. It is here declared, that by the shedding of Christ's blood the new covenant was ratified, and the pardon of sins secured to men on the conditions of that covenant:—Exod. xxiv. 7, 8; Lev. xvii. 11; Jer. xxxi. 31; Zech. ix. 11; Col. i. 14—20; Heb. ix. 14, et seq. *x. 4, et seq. xiii. 20.—Pp. 109, 110.

Among the many passages involving difficulty, which are satisfactorily elucidated, we would mention the following, viz. Matt. xiii. 31; xvi. 28; xviii. 10; xxi. 19; xxii. 11, and xxvi. 17; Mark xi. 13, and xvi. 16; Luke ii. 1, 2, and xvi. throughout; John iii. 1—20; v. 4; vi. 44; ix. 2; xviii. 31, and xx. 21; Rom. i.—xi.; Gal. iv. 21; Eph. v. 19 (a new and ingenious interpretation), and Heb. vii. 3.

Whatever may be the opinion formed, for their own private satis-

faction, by learned or pious individuals on the much litigated topics of election and predestination, these are no where inculcated in the Scriptures as doctrines which are of the essence of faith, or as articles of indispensable belief. They are not dogmas, *necessarily* to be propounded from the pulpit. Disregarding, therefore, the conflicting sentiments of controversialists, Mr. Holden has simply stated what appears to be the scripture doctrine on these subjects, guided by principles of sound critical interpretation, together with the careful comparison of really parallel passages. His notes on the following texts, which bear upon the points just stated, are particularly useful: viz. Matt. xx. 16; Acts ii. 23, 47, and xiii. 48; Rom. viii. 29, 30, and ix. 11, et seq.; 1 Cor. vi. 11; Eph. i. 4; Heb. vi. 4—6; 1 Pet. i. 1, and 1 John iii. 9. Of these various passages we can only find room for the notes on Rom. viii. 29, 30.

29. *whom he did foreknow,*] This, being connected with the preceding verse, must mean those whom he foreknew would "love God." Some render it, "whom he fore-approved," *i. e.* whom he from eternity regarded with especial favour. But whom did he thus regard? Clearly only those who "love him;" and, therefore, this coincides with the former interpretation, viz. those only who obey the calling, who embrace the Gospel, "he did predestinate to be conformed to the image of his Son;" *i. e.* in holiness here, 2 Cor. iii. 18; Eph. i. 3, et seq.; 2 Tim. i. 9; 1 Pet. i. 2, and in glory hereafter, 1 Cor. xv. 49; Phil. iii. 21; 1 John iii. 2, in order "that he might be the first-born among many brethren;" *i. e.* that he might be the head and chief of the redeemed, whom he condescends to call his brethren, as being joint-heirs with him in glory:—v. 17; Eph. i. 22, iv. 15; Col. i. 18; Heb. i. 6; Rev. i. 5.

30. *Moreover whom he did predestinate,*] Viz. to be conformed to the image of his Son, "them he also called," by the preaching of the Gospel; ch. ix. 24; Eph. iv. 4; Heb. ix. 15; 1 Pet. ii. 9; and whom he thus called, "them he also justified" by counting their faith for righteousness, ch. iii. 21, et seq.; and whom he justified, "them he also glorified," by admitting them to the happiness of heaven. The context shews that this verse relates to "them that love God;" and though the verbs are in the past time, this may be only, agreeably to an usual idiom, to denote the certainty of the event; or, as the tense will permit, they may be rendered in the present time. They are, at least, intended to describe the steps by which God's gracious purpose to bestow salvation on believers is carried into execution. Those persons whom God foreknew would "love him," be faithful and obedient, he predestinated, from all eternity, to be conformed to the image of his Son; and those whom he hath thus predestinated, he *first calls* by offering the salvation of the Gospel; *secondly he justifies*, pardons, and acquits them through faith; and *finally glorifies* them in heaven. Here is no intimation of an absolute and irrevocable decree; but of an eternal decree to save and reward with endless felicity, *those whom God foreknew would love him.* Such is the scriptural view of predestination.—P. 373.

Such is a brief outline of Mr. Holden's work, which we trust will meet with a circulation commensurate to its merits. Should it be favourably received, he announces his intention of proceeding in another volume with a similar commentary on the Old Testament, to which will be subjoined requisite tables of Weights, Measures, Coins, &c. &c. and a general index of places, persons, and offices occurring in the Scriptures. We shall rejoice to announce the completion of this important undertaking.

LITERARY REPORT.

An Attempt to ascertain the Chronology of the Acts of the Apostles, and of St. Paul's Epistles. By the Rev. EDWARD BURTON, D.D. Regius Professor of Divinity, and Canon of Christ Church. Oxford: Parker. London: Rivingtons. 1830. 8vo. Pp. 107. Price 3s. 6d.

THIS able tract first appeared in the *Quarterly Theological Review*, for April, 1828, as a critique upon Hug's "Introduction to the New Testament." Assuming the year 31 for the crucifixion of our Lord, and supposing the conversion of St. Paul to have happened in the same year, Dr. Burton places the first arrival of the Apostle at Rome, in the year 56. In this important date he is at variance with most chronologists; but our space forbids us to enter at large into the merits of the discussion. Suffice it to say, that the argument of the learned Professor is conducted throughout with the greatest perspicuity; and that he is supported in his result by Petavius, Capellus, Cave, and Bishop Burgess, and by the testimony of Eusebius, Jerome, and others of the Fathers. Proceeding upon these hypotheses, he has assigned the following dates to the Epistles of St. Paul. We annex, by way of comparison, the corresponding dates of Lardner and Michaelis.

	A. D.	L.	M.
1 Thessalonians .	46	.. 52	.. 51
2 Thessalonians .	47	.. 52	.. 51
Titus	51	.. 56	.. 51'2
Galatians	52	.. 52-3	.. 49
1 Corinthians ..		.. 53	.. 57
1 Timothy ....		.. 56	.. 58
2 Corinthians ..		.. 57	.. 58
Romans		53	.. 58
Ephesians	58	.. 61	.. 64-5
Colossians .....		.. 62	.. 64-5
Philemon .....		.. 62	.. 64-5
Philippians ....		.. 62	.. 65
Hebrews .....		.. 63	.. 64-5
2 Timothy	64-66	.. 61	.. 66

Reverendi Patris Lanceloti Andrews, Episcopi Wintoniensis, Preces privatae quotidianæ Græcæ et Latinæ. Editio altera et emendatio. Londini: Pickering. 18mo. Pp. xi. 375. 12s.

The Private Devotions of Lancelot Andrews, Bishop of Winchester: translated from the Greek and Latin, by the Rev. PETER HALL, B. A. of Brasenose College, Oxford. To which is added, The Manual for the Sick, by the same learned Prelate. London: Pickering. 1830. 18mo. Pp. xxx. 456. 6s.

THESE two beautiful little volumes are not nearly so well known as they ought to be, and we feel infinite gratification in directing that attention to them which they so richly deserve. The former is the Greek "Devotions" (accompanied with a Latin version) of Lancelot Andrews, Bishop of Winchester, originally published at Oxford in 1675, and long ago become a scarce book. The other, an English translation of the same work, of which the second part is now done into English for the first time, with the addition of the "Manual for the Sick," the Greek of which is lost, but the English was preserved in an old version by Dr. Drake. The translation by Stanhope, however desirable as a manual, conveys nothing whatever of the spirit of Bishop Andrews, and very little even of the form. By adhering rigidly to the language of the authorized version of the Bible, the present translator has given a more venerable and devotional air to the work; and we should be pleased to see his elegant version substituted for the flowery periods of Stanhope, which, with some alterations and additions by Bishop Horsley, is one of the books recommended on the list of the Society for Promoting Christian Knowledge.

In the execution of his task, the editor has corrected a vast number of errors and misprints, which had found their way into the Oxford edition of

the Greek; and throughout he has added a variety of references in almost every page. The prefatory memoir contains some account of his reasons for undertaking the work, as well as of the mode in which it is conducted. To the numerous testimonials there adduced in favour of the author of this Manual, may be added that recorded in the Appendix to the Memoirs of Archdeacon Daubeny (Guide to the Church, Vol. II. p. xvi.) where "this little book" (the version by Drake) is said to have been "never absent from his table to the day of his death."

We cannot conclude this notice, without speaking in the highest terms of the typography of the works before us, more especially of the English volume; it is a perfect gem. The Greek does not quite satisfy our eye, which has lately been accustomed to the beautiful Porsonian types of the Cambridge press; but withal we are not inclined to be over-fastidious. A medallion head of Andrews, beautifully executed, adorns the latter of the two volumes.

The Book of Psalms, according to the Authorized Version, metrically arranged after the original Hebrew, and disposed in Chronological Order. London: Bagster. 1830. 12mo. Pp. xv. 261. Price 4s. 6d.

THE Preface announces this neat little volume as the first of a series, intended to comprise the whole of the Scriptures in detached parts, printed in a large bold type, with a view to the accommodation of invalids, the convenience of travellers, and the ease of persons advanced in life. As far as the present specimen is concerned, it is well calculated not only for the purposes above-mentioned, but for affording much useful assistance towards a correct understanding of the Psalms. The text is that of the authorized Bible version, arranged according to the metrical parallelism of the Hebrew, as settled by Bishops Lowth and Jebb; and the Choral Psalms are properly subdivided, after Bishop Horsley, into their proper parts. The musical notes *Selah* and *Higgaion*, as being altogether unintelligible, are omitted; and in the place of the ancient

titles, a descriptive heading, with the author's name, and a short analysis of contents, is prefixed to each Psalm. A chronological disposition has been adopted, with references to the particular historical events to which the sacred melodies respectively belong. To render the whole complete, three tabular indices are annexed, pointing to the dates, the numbers, and the descriptions of each Psalm; and, in fact, nothing is omitted to furnish a complete self-interpreting edition of this delightful portion of Holy Writ.

Brief Memorials of Jean Frédéric Oberlin, Pastor of Waldbach, in Alsace; and of Auguste Baron De Stael-Holstein; two distinguished Ornaments of the French Protestant Church: with an Introductory Sketch of the History of Christianity in France, from the Primitive Ages to the Present Day. By the Rev. THOMAS SIMS, M. A. Author of "Christian Records," "Sermons partly illustrative of the Devotional Services of the Church of England," &c. &c. London: Nisbet. 1830. 12mo. Pp. xii. 180. Price 4s.

IN the former of these "Memorials" we have an interesting account of a sincere and zealous Christian pastor, dedicating, by a solemn act of devotion, himself, his time, and property, to the service of God, and the temporal and spiritual welfare of his flock; in the latter, we are presented with the short, but active life of a young nobleman, ardent in the cause of religion, and lending his personal aid to the diffusion of Christian knowledge. The characters of the two individuals are well sketched; and, though we cannot give our assent to the religious peculiarities either of themselves or their biographer, it would be unjust to speak of their unfeigned piety, extensive charity, and unceasing labours in the propagation of the Gospel, in other terms than those of the highest admiration. Oberlin's exertions in the ministry are a pattern of patient energy, which might be imitated with advantage by every minister of Christ; and well would it be for the Church of Christ if every one, with equal means, had a

corresponding spirit with that of De Staël. We should not have chosen the same objects as the young baron upon which to bestow our pains and property; but the zeal which he exhibited, and the sincerity of his heart, abundantly atone for what we think an error in judgment. We may say the same of Mr. Sims, who, worthy and amiable man as he is, is apt to mistake enthusiasm for religion, as the following will testify:—

One young person even refused to enter the marriage-state, that she might dedicate her time and strength, and the surplus of her gains, after a moderate allowance for herself, to the relief of the necessitous, and the support of religious institutions, such as the Bible Society, and that for missions.—P. 64.

This lady's zeal was certainly more laudable than her sense was conspicuous. And by the way, we should like Mr. Sims better, if he were to join in supporting the two Church Societies in preference to those which he seems at present so anxious to advance. His remarks, too, which are interspersed throughout his volume, in relation to the improvement of our country parishes and the sister kingdom, are not very likely to effect the beneficial ends which he expects. He is undoubtedly a good and zealous parish priest; and the sermons which he has lately published are a sufficient pledge of his anxious watchfulness over the flock of which he has the charge. Like his "Brief Memorials," they are not quite to our taste in some minor points; but we are not disposed to quarrel with him on account of certain notions, which, in common with some others sincere, though mistaken, Churchmen, he unfortunately entertains.

Proposed Improvements in Friendly Societies. By the Rev. JOHN HODGSON, M.A. of Trinity College, Cambridge, Vicar of Sittingbourne, Kent, and Secretary to the Clergy Mutual Assurance Society. London: Rivingtons. Price 1s.

By means of the plan proposed in this little work, and called "the early

pay plan," a parent or other relation may, for a very small monthly contribution, during eight, ten, twelve, or twenty years, entitle a child, at the end of any such term, to the benefits in a friendly society of "sickness pay," "funeral pay," and a "deferred annuity," without any payment to be made for them afterwards. Or "sickness pay," &c. may be contributed for during the infancy of a child, to be due to him at fourteen or twenty-one in case of sickness, but upon the condition that the child at fourteen or twenty-one, when the contributions for such benefit have ceased, shall himself contribute from that time for other useful benefits in connexion with it. For instance, if John Cook pays for his son, Thomas Cook, aged under two years, 6*d.* a month until he is fourteen, then Thomas Cook is to be entitled, at fourteen years of age, to 1*s.* weekly sickness pay, and 4*d.* at death, and have nothing more to pay after fourteen, except 2*d.* a month for a deferred annuity of 2*s.* per week after sixty-five. In case Thomas Cook dies before his benefits commence, all the contributions paid for them are to be returned without interest, to defray his funeral expenses. The object of this plan seems to be, to secure those in the labouring classes as members in safe friendly societies before prejudice can act upon them, and to provide them with benefits upon terms of contribution at no one time so great as in old benefit clubs. From the preface to the second edition, it appears that the plan is working well in a district within the county of Kent, and we consider it to be admirably well adapted to overcome most, if not all the difficulties which have retarded the success of many of the societies established within the last few years, upon safe, because upon scientific principles. A great deal of valuable information respecting matters connected with friendly societies, is given in a popular manner, and we earnestly recommend the little work now before us to the consideration of every one who is interested in the formation and success of friendly societies.

A SERMON.

1 COR. x. 13.

There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will, with the temptation, also make a way to escape, that ye may be able to bear it.

Two kinds of temptation particularly assault us, in this our probationary state—temptations of affliction or persecution, and temptations of seduction. But the text administers comfort to us all, under the various assaults of the world, the flesh, and the devil: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.”

Temptations of affliction, or persecution, are sent for the trial of our constancy and sincerity in the faith; and temptations of seduction, arising from the lusts of the flesh, or the instigations of the devil, are allowed, in order that, as we behave ourselves under them, we may approve ourselves virtuous, or be condemned as vicious. A crown of life is promised as the reward of our resisting either, or any kind of temptation: “Blessed,” saith St. James, “is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”*

I intend, in the following discourse, to consider some of the most common temptations that are apt to beset us in our Christian warfare, and to exhort you steadfastly to resist them, looking forward to the prize of your high calling in Christ Jesus.

First, then, let us consider temptations of affliction or persecution. The early Christians were particularly subject to them; for Christianity, when first preached by the Apostles of Jesus Christ, was persecuted by the Jews, as well as by the heathens. The profession of a Christian was odious and despised; and whoever is acquainted with ancient history knows to what sufferings the early Christians were exposed for their belief in Jesus. But, to their immortal praise, they still did profess to believe in their Redeemer, even though that profession was attended with many signal disadvantages to them in their communication with the world, and though it finally led to their deaths, which many of them met with a cheerfulness that was a natural result and signal proof of the holiness of the cause in which they were appointed to suffer. In this they resembled their divine Master, who was crucified: they took up *their* cross, and they followed Him to their graves.

Now, let us here pause awhile, and consider whether, should occasion arise, we are also prepared to take up *our* cross and to follow Jesus. We live at a time when Christianity is, happily, protected by the state; when kings are its “nursing fathers,” and queens its “nursing mothers,”† and when, BLESSED BE GOD! we are not doomed

* James i. 12.,

† Isaiah xlix. 23.

to suffering for believing in Christ. But, professing to believe in HIM, do we show, by our works, by our piety towards God, and by undissembled integrity towards our brethren, that we are, in deed and in truth, His disciples? If we do not, it is greatly to be feared that our profession is a mere compliance with prevailing fashion, and that, should God ever, in his infinite wisdom, as a trial of our faith, let persecution again prevail, *then* we might be found wanting. Alas! if we look abroad into the world, and observe of some the lukewarmness, the temporizing, the yielding in matters of greatest moment to an affected expediency, and the undisguised profligacy of others, it is much to be suspected that many who pass now as Christians, would fail of the crown promised to those who endure temptation; that they would, rather than suffer in their goods, their persons, or their private or public characters, follow the multitude; would not "hold fast" their "profession,"* would make shipwreck of their faith, and would not endure unto the end.

It highly becomes us, each for himself, to look into his own heart, and reflect whether he is indeed so animated by the love of Christ, so attached to the purity of his doctrine, so sensible of the inestimable benefits which that Divine Person has purchased for the whole world by his sufferings, and so thoroughly resolved to hold fast the profession of his faith, without wavering, that he would be ready to endure evil report, to follow the blessed company of martyrs, and to seal, if called upon, his profession *by his blood*. If any one suspects that he might be wavering, when thus brought to the last severe trial, he may be assured that his belief is far from perfect. Let him ask of God, who giveth to all men liberally; and let him approve his faith by the holiness of his conduct: "Blessed is the man that" thus "endureth temptation," for the sake of Christ: "for, when he is tried, he shall receive the crown of life," which the Lord hath promised to them that love him."

Another temptation of affliction, which indeed is most common among the sons of men, arises, often, from poverty. Poverty and riches are, equally, the appointment of God, the all-wise Governor of the universe, and they are both attended with their own peculiar temptations. I shall presently speak of the temptation of riches. First, let us consider those of poverty.

Poverty is observed to dispose many to murmur against God by reason of what *they* conceive an unequal distribution of the good things of this world; and thence they are apt to repine that their lot is less happy, as they fancy, than that of their more wealthy neighbours. But no individual can know how another is affected. Every one has his own peculiar pangs, fears, and anxieties. The rich and the powerful, certainly, have theirs; and happiness is chiefly dependant upon the unseen part of our lives. Besides, let it be supposed, however contrary it is to truth, that the rich *are* more happy than the poor—to murmur, on this account, is to murmur against God, who is the author and director of our condition and state in life, whatever it be; and it may be that poverty is the appointment of God, to try our

* Heb. iv. 14.

faith, whether we can *rejoice*, as we are commanded to rejoice, at the prosperity of our neighbour, or whether the sin of envy, and of jealous hatred, lurks secretly in the bosom, and there corrodes every generous sentiment.

Poverty, moreover, sometimes, in the weakness of poor human nature, tempts to acts of dishonesty, of breach of trust, and of direct stealing. Character then departs, and an unsettled life commences. Habits of intemperance, of idleness, and debauchery are now, alas! too often and too readily contracted; and all peace and solid satisfaction of mind are far distant. Oh! how blessed, then, is the man who endureth the temptation of poverty, and committeth himself, in an honest life, and in an industrious calling, to the protection of THE ALMIGHTY! He will enjoy a peace which this world cannot give, and which none of the troubles of this world can take away. He will want nothing necessary to him in this world, and, "henceforth, there is laid up for him a crown, which God, the righteous Judge, shall give him," when all men, through the merits of Jesus Christ, shall be rewarded "according to the deeds done in the body."

Another temptation of affliction arises from sickness, when the spirit of man sinks low, and when all the cares, and even the ordinary pleasures of life, become as heavy burdens. In this state, man is too prone to become peevish, dissatisfied with all around him, and unmindful of the many mercies with which his gracious God still favours him. He thus adds fuel to his distemper, while he neglects to consider, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."*

Instead, then, of indulging a restless temper, apt to murmur when the hand of God is upon us, let us humbly look up to Him for assistance in the day of need: let us patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever, by sickness, or any manner of adversity, it shall please his gracious goodness to visit us. In particular, in the season of sickness, let us call our ways to remembrance, and consider, diligently, those particulars whereby, in our lives past, we have offended: let us confess our sins unto God, and resolve, if he shall be pleased to restore us, to *sin no more*. This is to make the proper use of sickness, whenever it shall please God so to afflict us; and this is to endure temptation as becometh Christians.

It is not, indeed, meant that this calling our ways to remembrance, and thus confessing our sins, is our duty *only* when sickness weighs heavily upon us; for this is a duty frequently incumbent upon us, seeing that we live in a world of sorrow, of temptation, and of trial. But those serious reflections, and those pious purposes of amendment; that severe hatred of sin, and that sincere penitence, which are so seldom to be found in the hurry of life, are peculiarly proper in the chamber of sickness. When we are thus in heaviness, stretched, perhaps, upon our dying bed, let us, especially, think upon God, and we shall derive comfort to our souls, while we become like unto Christ by suffering patiently adversities, troubles, and sicknesses. "For he himself," our Saviour Christ, "went not up to joy, but first he suffered

* Heb. xii. 6.

pain; he entered not into his glory before he was crucified. So, truly, our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is, gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life.*

These, just mentioned, are temptations of affliction. There are, also, temptations of seduction, peculiar to a state of health and prosperity, against which it is equally, if not more necessary, that we take good heed to guard ourselves. If, in a state of poverty, we be apt to murmur against God, and to be, secretly, jealous of those whom we fancy to be happier than ourselves; if, in the hour of adversity and need, we be impatient and almost inclined to give up our trust in God; on the other hand, in a state of prosperity, we are apt to become *forgetful of God*, and to fall into many sensual vices. Having a superabundance of the good things of this world, man is apt to abuse the bounty of God by intemperance, and to allow his inflamed appetites to betray him into divers sins.

In the conduct of the people of Israel, while they were fed by God in the wilderness, by manna rained down from heaven, we read, too plainly, the prevailing character of men, while all things proceed to their heart's desire. The Israelites, in the midst of their plenty, forgot God that created them, and fell into the abominations of those wicked nations that surrounded them. So, unless *we* watch and pray, health and prosperity, instead of being any real advantage to us, will be of the greatest disservice to us, by betraying us into sin. If the rich man has many comforts above the poor, he has, also, many anxieties and many temptations that the poor man knows not.

'Seeing that we are thus surrounded by temptations, what reason have we, perpetually, to pray that God would not lead us into, that is, that he would impart to us of his grace that we be not overcome by, temptation; and that he would mercifully support us by his good Providence and the aids of his Holy Spirit. For this purpose, let us use our best endeavours to disarm temptations, and take away the power of them, by mortifying our lusts, and by subduing our vicious inclinations. God will assist us, if we diligently seek his assistance; but we must not ourselves be idle. We are commanded to "work out" our "salvation with fear and trembling;" words which imply the absolute necessity we are under to *strive* for the mastery over the world, the flesh, and the devil; and you are assured, if you be sincere, of success; since "it is God which worketh in you both to will and to do of his good pleasure."†

Let us consider, however, the necessity of our *own* diligence, and let us learn, by the purity of our lives, to be wise before it is too late. If we sow, in this world, to the Spirit, we shall taste of the fruits of the Spirit, in a life everlasting; and we shall, even here, discover more true joy to be adherent to virtuous actions than in all the feverish temptations of the world. "Watch ye," then, "stand fast in the faith, quit you like men; be strong"‡—"Take unto you the whole armour of God"§—"Resist the devil, and he will flee from you."||

* Exhortation, in the Visitation of the Sick.

† 1 Cor. xvi. 13.

§ Eph. vi. 13.

† Philip. ii. 12, 13.

|| James iv. 7.

When distress, affliction, and temptation beset you, then, be assured that the trials of this present world are as nothing in comparison with the glory that shall be revealed hereafter, to such as fear God and keep his commandments.

And, that you may not want a proper example to animate you in your Christian walk, look unto Jesus, the Author and Finisher of your faith; "who for the joy that was set before him," conquered every earthly temptation, and "endured the cross, despising the shame."* Imitate that sacred Personage in every action of his life that can be imitated by you: in his piety towards God; in his frequenting the appointed places of public worship; in his justice and kindness towards his fellow-creatures; in the purity of his actions; in the humility of his temper and conduct, and in his constant readiness to do the will of his heavenly Father. Finally, that you faint not under the troubles of life, remember that these are the words of Jesus Christ—"As many as I love I rebuke and chasten: be zealous, therefore, and repent." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."† S. W.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. VI.

(Continued from p. 435.)

IGNATIUS.

Ἀνὴρ ἦν τοῖς πᾶσιν Ἀποστολικός.—*Marf. Ignat.* § 1.

In the annals of Patristical Theology, there is no instance, perhaps, of greater diversity of opinion, and of warmer polemical discussion, than in the settlement of the long-contested question respecting the genuineness of the writings of Ignatius. The controversy mainly originated with the opponents of Episcopacy, in the latter part of the sixteenth century, and eventually called forth the energies of the learned Pearson, who has accurately and minutely investigated the subject in his *Vindiciæ Ignatianæ*. So explicit is the testimony of this venerable Father to the authority and divine appointment of Bishops, that it was natural with those who denied such authority to endeavour, by impugning his writings, to get rid of this weight of evidence against them; and the amazing difference which prevailed in the several editions which successively appeared of the Epistles ascribed to him contributed no inconsiderable support to their cause. Hence it became necessary to inquire whether any of the Epistles ascribed to Ignatius,

* Heb. xii. 2.

† Rev. iii. 19, 21.

and *which* of them, were really his productions ; and to ascertain the extent of corruption and interpolation with which those, that were intrinsically genuine, had been apparently defaced.

It was not till late in the fifteenth century that any writings of Ignatius were supposed to exist. In the year 1495 three *Latin* Epistles, bearing his name, were published in Paris ; whereof one was addressed to the Virgin Mary, and the other two to St. John. Eleven others, also in *Latin*, appeared in 1498, and shortly afterwards an edition comprising the entire fourteen, with the addition of a fifteenth, addressed to *Maria*, a convert of *Cassobela*. Of the genuineness of these writings no doubt was entertained, till, after an interval of sixty years, the original Greek of the twelve Epistles last mentioned was edited by Valentine Pace, in 1557, from a MS. discovered in the Augustan Library, and reprinted by Morell in 1558. Various conflicting opinions respecting the relative value of the whole and particular portions of these long-lost letters were quickly set on foot ; and while some maintained that all were forgeries, or ventured only to receive a part, others were equally earnest in their endeavours to establish the claims of the entire collection to the authorship of the martyred Bishop. Calvin denounced the whole fifteen, Greek as well as Latin, in one sweeping sentence of condemnation. Baronius rejected those of which the Latin only was extant, but retained the rest ; and so also did Bellarmine, though he speaks with more confidence of those which are cited by the early writers. In this opinion Whiston afterwards persevered. Bilson and Casaubon admitted only seven of the twelve ; and these seven were also regarded by several eminent critics as greatly corrupted and interpolated. This last opinion is unquestionably correct. Out of the twelve epistles still extant in Greek, there is no mention whatever of *five* in any Greek writer of the first five centuries ; and the difference of style in which they are written, and the disagreement of much of their matter with the doctrine and discipline of the primitive Church, plainly attest their spuriousness. The three Latin Epistles, which were first published, have still stronger evidence against them. In spirit they are directly opposed to the known character of Ignatius ; they were altogether unknown to any Greek writer whatsoever ; they bear the most decisive marks of having been originally written in Latin, and do not correspond internally with the age to which they are assigned. As far as the inscriptions of the seven remaining Epistles are concerned, they certainly coincide with those which Ignatius is historically known to have written, and they contain passages which are cited from the writings of Ignatius by subsequent authors : but the variations which are sometimes found to exist between the original and cited passages, the absence of some passages so cited altogether, and the heretical notions occasionally introduced, afford the most unequivocal proof of the grossest corruption and interpolation.

In 1623 a conjectural edition was published at Geneva by Nicolas Vedelius, with marginal notes, in which it was attempted to separate the genuine matter from the spurious additions and alterations, with which it was defaced. As might have been expected, however, the proposed elisions and emendations were involved in the greatest un-

certainly: much that really belonged to Ignatius was cancelled, and much that was supposititious retained. It now occurred to Archbishop Usher, from the circumstance that a passage, cited by Theodoret from Ignatius, which could not be found in either the Greek copies, or in the Latin versions, had been again cited, *totidem verbis*, by three English divines; that some MS. or MSS. more correct than those hitherto made public, might possibly be lodged in some library in England. Accordingly, a search being instituted, two *Latin* MSS. were discovered, both of which contained the passage in question; the one in the library of Caius College, Cambridge, and the other in the private library of the then Bishop of Norwich. By a diligent collation of these MSS. with the interpolated copies, the Archbishop produced, in 1644, an edition corrected almost to certainty; and about two years afterwards the discovery of a MS. by Isaac Vossius, in the Medicean Library at Florence, containing six of the Epistles mentioned by Eusebius in the original Greek, furnished a complete edition of what are now called the *Shorter Epistles*, with the exception of that to the Romans; which last was brought to a degree of almost unquestionable integrity by the help of the ancient Latin version. At length all doubt was removed respecting this also, by means of a Greek uninterpolated copy, which was published by Ruinart, at Paris, in 1689.

Such is the history of the different stages through which the Epistles ascribed to Ignatius passed, till they arrived at that degree of purity in which we now possess them. It remains, therefore, to inquire, upon what grounds we are justified in receiving them, in this corrected form, as the genuine productions of this Apostolical Father. That seven letters were written by him, in his way from Antioch to Rome, we have already stated in the account of his life; and the statement rests upon the express authority of Eusebius (*Hist. Eccl.* III. 36.) and Jerome (*Script.* III. §. 16.) It appears, also, from the Epistle written by Polycarp to the Philippians, which is still extant, that he transmitted to them a collection of all the Epistles of Ignatius which had come to his hands; among which he particularly mentions those addressed to himself, and the church of Smyrna, of which he was Bishop. Now we meet with quotations, from one or other of these seven Epistles, in Irenæus, Origen, Eusebius, Athanasius, Jerome, and Theodoret; all which quotations occur, precisely in the same words,* in our present copies; nor has any citation from them been hitherto met with, which cannot be verified. Hence it is clear that the Epistles which we now possess are intrinsically the same as those which were known to the Fathers above enumerated; nor is any thing to be found in them which is inconsistent with the known character of their reputed writer, with the time in which he is said to have written them, or with the circumstance under which they are known to have been indited. Even Daillé allows that our copies, and

* With one trifling exception. In Iren. v. 28, *ἔπος Χριστοῦ* is substituted for *ἔπος Θεοῦ*. This, however, is evidently an error of the copyists, as appears from the old versions both of Irenæus and Ignatius. A similar various reading is found in the MSS. of Acts xx. 28.

those employed by Eusebius, are the same; though he would persuade us that both the one and the other were fabricated by some impostor, about two hundred years after the death of Ignatius. Upon this supposition the seven Epistles, which Ignatius is universally acknowledged to have written, and which Polycarp collected together for the use of the church at Philippi, must have been lost and forgotten in the interval between the death of Polycarp and the time of Eusebius. Had the true Epistles of Ignatius been in existence, it is altogether incredible that an historian, so diligent and so accurate as Eusebius, should have been imposed upon by a forgery, which it must have been comparatively easy to detect; nor is it less improbable, that the letters of a Bishop so highly beloved, and respected as the martyred Bishop of Antioch, collected as they had been for religious uses by his surviving friend, should have been so grossly neglected as to occasion their utter destruction within so short a period. At all events it must be allowed that Polycarp was in possession of the genuine Epistles of Ignatius. Two of them he mentions expressly; four out of the other five were written in his presence at Smyrna; and the fifth, addressed to the Philadelphians, was written at the same place, and at the same time, as that to Polycarp himself, and forwarded by his own deacon Burrhus to the place of its destination. There can be no doubt that these copies passed, unimpaired, into the hands of Irenæus, the disciple and friend of Polycarp; and Eusebius (Hist. Eccl. V. 8,) relates, that there were many quotations from them in those works of this Father, which are now lost. If, therefore, these quotations had not appeared in the Epistles of Ignatius, according to the transcript in the possession of Eusebius, their absence, or any variation in matter or manner, would have immediately detected the fraud and led to its exposure. We may further add that Origen, who was born some time before the death of Irenæus, has left two citations from these Epistles, which are found in our copies; and between Origen to Eusebius the interval was too short to admit of the destruction of one series of the Ignatian letters, and the substitution of another. It is but reasonable to conclude, therefore, that the Epistles which we now have, and which were divested of the corruptions, to which they had been exposed subsequently to the time of Eusebius, by Usher and Vossius, are the genuine writings of that Father. The interpolated copies are evidently forgeries of the sixth century; and the support which they yield to the Arian heresy abundantly evinces the motive with which they were executed.

It must not be concealed, however, that Archbishop Usher, who strongly advocates the genuineness of six of the smaller Epistles, entertains great doubts respecting the seventh, addressed to Polycarp; and Vossius admits that it exhibits a certain peculiarity of style which is calculated to create suspicion. But the use of the plural number, in some parts of the letter, is evidently intended to distinguish between the advice which he tenders immediately to Polycarp, and that which he recommends the Bishop to address to his flock. This will readily appear from the opening of the fifth section. Now Polycarp himself distinctly mentions a letter which he received from Ignatius; and Eusebius (*ubi supra*), in connexion with the Epistle to the Church of

Smyrna, speaks also of another, which was written, *ιδίως τῷ ταύτης προηγουμένῳ Πολυκάρπῳ*. The ancient Fathers ascribe this Epistle to Ignatius as well as the rest; and therefore the same evidence which is deemed conclusive in the one case, must also be admitted in the other.

Polycarp, at the close of his Epistle to the Philippians, describes the Epistles of Ignatius as "treating of faith and patience, and of all things pertaining to edification in the Lord Jesus." They are written in an animated, but inflated style; and bespeak a mind stored with the knowledge of Christ and the Gospel, rather than with the treasures of human learning. They breathe the genuine spirit of Christian devotion; they enforce the purest precepts; and abound in flowing exhortation to faith in the Redeemer, and obedience to his commands. The Epistle to Polycarp sets forth the character and duties of the Christian minister in the most lively and interesting colours. It exhorts him to watchfulness; to prayer and meditation; to public and private intercourse with his flock; it admonishes him to inquire into their peculiar condition and circumstances, and lays down certain rules relative to marriage and the duties of the married state. All the other Epistles, with the exception of that to the Romans, turn, for the most part, upon the same subjects. They open with an introductory greeting to the members of the church to which they are addressed; insist strongly upon the blessings of church union, public worship, and submission to ecclesiastical rulers; exhort all men to constant prayer for themselves and others; warn them against false teachers; and inculcate the paramount importance of faith, repentance, and good works. As the Epistle to the Romans exhibits most forcibly the feelings of the pious Bishop, and the temper of mind in which he was preparing to suffer for the cause of Christ, we shall give it entire from Grabe's *Spicilegium* :—

Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ ἡλεημένῃ ἐν μεγαλειότητι πατρὸς ὑψίστου καὶ Ἰησοῦ Χριστοῦ τοῦ μόνου υἱοῦ αὐτοῦ, ἐκκλησίᾳ ἡγαπημένη καὶ πεφωτισμένη ἐν θελήματι τοῦ θελήσαντος τὰ πάντα, ἣ ἐστὶν κατὰ ἀγάπην Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, ἣτις καὶ προκάθηται ἐν τύπῳ χωρίου Ῥωμαίων, ἀξιόθεος, ἀξιοπρεπής, ἀξιομακάριστος, ἀξιεπαίνος, ἀξιεπίτεκτος, ἀξιοαγνος, καὶ προκαθημένη τῆς ἀγάπης, χριστῶννυμος, πατρῶννυμος, ἣν καὶ ἀσπάζομαι ἐν ὀνόματι Ἰησοῦ Χριστοῦ, υἱοῦ πατρὸς, κατὰ σάρκα καὶ πνεῦμα ἡνωμένοις πάσῃ ἐντολῇ αὐτοῦ, πεπληρωμένοις χάριτος Θεοῦ ἀδιακρίτως, καὶ ἀποδιῦλισμένοις ἀπὸ παντὸς ἀλλοτρίου χρώματος, πλείστα ἐν Ἰησοῦ Χριστῷ τῷ Θεῷ ἡμῶν ἀμώμως χαίρειν.

Ἐπεὶ εὐξάμενος Θεῷ ἐπέτυχον ἰδεῖν ὑμῶν τὰς ἀξιόθεα πρόσωπα, ὥς καὶ πλέον ἢ ἡτούμην λαβεῖν, δεδεμένοις ἐν Χριστῷ Ἰησοῦ ἐλπίζω ὑμᾶς ἀσπασθαι, ἐάν περ θέλημα τοῦ Θεοῦ ᾗ τοῦ ἀξιοθῆναι με εἰς τέλος εἶναι· ἡ μὲν γὰρ ἀρχὴ εὐοικονόμητός ἐστιν, ἐάν περ χάριτος ἐπιτύχω, εἰς τὸ τὸν κληρόν μου ἀνεμπυδίστως ἀπολαβεῖν. Φοβοῦμαι γὰρ τὴν ὑμῶν ἀγάπην, μὴ αὐτὴ με ἀδικήσῃ· ὑμῖν γὰρ εὐχερές ἐστιν, ὃ θέλετε ποιῆσαι· ἐμοὶ δὲ δύσκολόν ἐστιν τοῦ Θεοῦ ἐπιτυχεῖν, ἐάν περ ὑμεῖς φείσεσθέ μου. Οὐ γὰρ θέλω ὑμῖν ἀνθρωπαρεσκῆσαι, ἀλλὰ Θεῷ ἀρέσαι, ὥσπερ καὶ ἀρέσκετέ. Οὐ γὰρ ἐγώ

ποτε ἔξω καιρὸν τοιοῦτον, Θεοῦ ἐπιτυχεῖν· οὔτε ὑμεῖς, ἐὰν σιωπήσητε, κρείττονι ἔργῳ ἔχετε ἐπιγραφῆναι. Ἐὰν γὰρ σιωπήσητε ἀπ' ἐμοῦ, ἐγὼ γενήσομαι Θεοῦ· ἐὰν δὲ ἐρασθῇτε τῆς σαρκὸς μου, πάλιν ἔσομαι τρέχων. Πλέον μοι μὴ παράσχησθε τοῦ σπονδιασθῆναι Θεῷ, ὥς ἐτι θυσιαστήριον ἑτοιμόν ἐστιν, ἵνα ἐν ἀγάπῃ χορὸς γενόμενοι, ᾄσητε τῷ πατρὶ ἐν Χριστῷ Ἰησοῦ, ὅτι τὸν ἐπίσκοπον Συρίας ὁ Θεὸς κατηξίωσεν εὐρεθῆναι εἰς δύοσιν ἀπὸ ἀνατολῆς μεταπεμφάμενος. Καλὸν τὸ δύναμι ἀπὸ κόσμου πρὸς Θεόν, ἵνα εἰς αὐτὸν ἀνατεῖλω· οὐδέποτε ἐβασκάνατε οὐδένα, ἄλλους ἐδιδάξατε· ἐγὼ δὲ θέλω, ἵνα κάκεῖνα βέβαια ᾖ, ἃ μαθητεύοιτες ἐντέλλεσθε. Μόνον μοι δύναμι αἰτεῖσθε, ἔσωθέν τε καὶ ἔξωθεν, ἵνα μὴ μόνον λέγω, ἀλλὰ καὶ θέλω· ἵνα μὴ μόνον λέγωμαι Χριστιανός, ἀλλὰ καὶ εὐρεθῶ. Ἐὰν γὰρ καὶ εὐρεθῶ, καὶ λέγεσθαι δύναμαι, καὶ τότε πιστὸς εἶναι, ὅταν κόσμῳ μὴ φαίνωμαι. Οὐδὲν φαινόμενον, αἰώνιον. Τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια· Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς, ἐν πατρὶ ὢν, μᾶλλον φαίνεται. Οὐ σιωπῆς μόνον τὸ ἔργον, ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμός.

Ἐγὼ γράφω ταῖς ἐκκλησίαις, καὶ ἐντέλλομαι πᾶσιν, ὅτι ἐγὼ ἐκὼν ὑπὲρ Θεοῦ ἀποθνήσκω, ἐὰν περ ὑμεῖς μὴ κωλύσητε. Παρακαλῶ ὑμᾶς, μὴ εὐνοια ἄκαιρος γέννησθέ μοι. Ἀφετέ με θηρίων εἶναι βορᾶν, δι' ὃν ἔνεστιν Θεοῦ ἐπιτυχεῖν. Σίτος εἰμι Θεοῦ, καὶ δι' ὁρόντων θηρίων ἀλεθρομαι, ἵνα καθαρὸς ἄρτος εὐρεθῶ τοῦ Χριστοῦ. Μᾶλλον· κολακεύσατε τὰ θηρία, ἵνα μοι τάφος γένωνται, καὶ μηδὲν καταλίπωσι τοῦ σώματός μου, ἵνα μὴ κοιμηθεὶς βαρύν τινα γένωμαι. Τότε ἔσομαι μαθητῆς ἀληθῶς τοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὕψεται. Λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, ἵνα διὰ τῶν ὀργάνων τούτων θυσία εὐρεθῶ. Οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν· ἐκτῖνοι ἀπόστολοι· ἐγὼ κατάκριτος. Ἐκεῖνοι ἐλεύθεροι· ἐγὼ δὲ μέχρι νῦν δούλος. Ἀλλ' ἐὰν πάθω, ἀπελεύθερος Ἰησοῦ, καὶ ἀνυστήσομαι ἐν αὐτῷ ἐλεύθερος. Νῦν μανθάνω δεδεμένος μηδὲν ἐπιθυμεῖν κοσμικὸν ἢ μάταιον.

Ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδεμένος δέκα λεοπάρδοις, ὃ ἐστὶν στρατιωτῶν τάγμα, οἱ καὶ εὐεργετούμενοι χεῖρους γίνονται. Ἐν ἐν τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι. Ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμα. Ὅναίμην τῶν θηρίων τῶν ἐμοὶ ἡτοιμασμένων, καὶ εὐχομαι, ἑτοιμά μοι εὐρεθῆναι, ἃ καὶ κολακεύσω, συντόμως με καταφαγεῖν, οὐχ ὥσπερ τινῶν δειλαινόμενα οὐχ ἠψάντο. Κἂν αὐτὰ δὲ ἄκοντα μὴ θελήσῃ, ἐγὼ προσβιάσομαι. Συγγνώμην μοι ἔχετε· τί μοι συμφέρει, ἐγὼ γινώσκω. Νῦν ἄρχομαι μαθητῆς εἶναι. Μηδὲν με ζηλώσῃ τῶν ὁρατῶν καὶ ἀορατῶν, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Πῦρ καὶ σταυρὸς, θηρίων τε συστάσεις, ἀνατομαί, διαιρέσεις, σκορπισμοὶ ὁστέων, συγκοπή μελῶν, ἀλησμοὶ ὅλου τοῦ σώματος, κακαὶ κολάσεις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθωσαν· μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. Οὐδὲν μοι ὠφελήσει τὰ τερπνὰ τοῦ κόσμου, οὐδὲ αἱ βασιλεῖαι τοῦ αἰῶνος τούτου· μᾶλλον μοι ἀποθανεῖν εἰς Χριστὸν Ἰησοῦν, ἢ βασιλεύειν τοῦ περάτων τῆς γῆς. Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; Ἐκεῖνον ζητῶ, τὸν ὑπὲρ ἡμῶν ἀποθανόντα· ἐκεῖνον θέλω,

τὸν δι' ἡμᾶς ἀναστάντα. Ὁ δὲ τοκετός μοι ἐπείκειται. Σύγγνωτέ μοι, ἀδελφοί· μὴ ἐμποδίσητέ μοι ζῆσαι· μὴ θελήσητέ μοι ἀποθανεῖν, τὸν τοῦ Θεοῦ θέλοντα εἶναι· κόσμῳ μὴ χαρήσησθε. "Αφετέ με καθαρὸν φῶς λαβεῖν. Ἐκεῖ παραγενόμενος, ἄνθρωπος Θεοῦ ἔσομαι· ἐπιτρέψατέ μοι μιμητὴν εἶναι τοῦ πάθους τοῦ Θεοῦ μου. Ἐὰν τις αὐτὸν ἐν ἑαυτῷ ἔχει, νοησάτω ὃ θέλω, καὶ συμπαθείτω μοι, εἰδὼς τὰ συνέχοντά με.

Ὁ ἄρχων τοῦ αἰῶνος τούτου διαρπάσσει με βούλεται, καὶ τὴν εἰς Θεόν μου γνώμην διαφθείρει. Μηδεὶς οὖν τῶν παρόντων ὑμῶν βοηθείτω αὐτῷ. Μᾶλλον ἐμοῦ γίνεσθε, τουτέστιν τοῦ Θεοῦ. Μὴ λαλεῖτε Ἰησοῦν Χριστόν, κόσμον δὲ ἐπιθυμεῖτε. Βασκανία ἐν ὑμῖν μὴ κατοικεῖτω. Μηδ' ἂν ἐγὼ παρὼν παρακαλῶ ὑμᾶς, πείσθητέ μοι· τούτοις δὲ μᾶλλον πείσθητε, οἷς γράφω ὑμῖν. Ζῶν γράφω ὑμῖν, ἐρῶν τοῦ ἀποθανεῖν. Ὁ ἐμὸς ἔρως ἐσταύρωται, καὶ οὐκ ἔστιν ἐν ἐμοὶ πῦρ φιλοῦλον· ὕδωρ δὲ ζῶν καὶ λαλοῦν ἐν ἐμοί, ἔσωθέν μοι λέγον· δεῦρο πρὸς τὸν πατέρα. Οὐχ ἡῶμαι τροφῇ φθορᾶς, οὐδὲ ἡδοναῖς τοῦ βίου τούτου. "Αρτον Θεοῦ θέλω, ἄρτον οὐράνιον, ἄρτον ζωῆς, ὃς ἐστιν σὰρξ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ γενομένου ἐν ὑστέρῳ ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ· καὶ πόμα Θεοῦ θέλω, τὸ αἷμα αὐτοῦ, ὃ ἐστιν ἀγάπη ἁφθαρτος, καὶ ἀένναος ζωῆς. Οὐκ ἔτι θέλω κατὰ ἀνθρώπους ζῆν. Τοῦτο δὲ ἔσται, ἐὰν ὑμεῖς θελήσητε. Θελήσατε, ἵνα καὶ ὑμεῖς θεληθῆτε. Δι' ὀλίγων γραμμάτων αἰτοῦμαι ὑμᾶς, πιστεῦσατέ μοι. Ἰησοῦς δὲ Χριστὸς ὑμῖν ταῦτα φανερώσει, ὅτι ἀληθῶς λέγω. Τὸ ἀψευδὲς στόμα, ἐν ᾧ ὁ πατήρ ἐλάλησεν ἀληθῶς. Αἰτήσασθε περὶ ἐμοῦ, ἵνα ἐπιτύχω. Οὐ κατὰ σάρκα ὑμῖν ἔγραψα, ἀλλὰ κατὰ γνώμην Θεοῦ. Ἐὰν πύθω, ἡθελήσατε· ἐὰν ἀποδοκιμασθῶ, ἐμυσήσατε.

Μνημονεύετε ἐν τῇ προσευχῇ ὑμῶν τῆς ἐν Συρίᾳ ἐκκλησίας, ἧτις ἀντὶ ἐμοῦ ποιμένη τῷ Θεῷ χρήται. Μόνος αὐτὴν Ἰησοῦς Χριστὸς ἐπισκοπῇσει, καὶ ἡ ὑμῶν ἀγάπη. Ἐγὼ δὲ αἰσχύνομαι ἐξ αὐτῶν λέγεσθαι. Οὐδὲ γὰρ ἄξιός εἰμι, ὦν ἔσχατος αὐτῶν, καὶ ἔκτρωμα. Ἀλλ' ἡλέμημαί τις εἶναι, ἐὰν Θεοῦ ἐπιτύχω. Ἀσπάζεταιται ὑμᾶς τὸ ἐμὸν πνεῦμα, καὶ ἡ ἀγάπη τῶν ἐκκλησιῶν, τῶν δεξαμένων με εἰς ὄνομα Ἰησοῦ Χριστοῦ, οὐχ ὥς παροδεύοντα· καὶ γὰρ αἱ μὴ προσήκουσά μοι τῇ ὁδῷ, τῇ κατὰ σάρκα, κατὰ πόλιν με προῆγον.

Γράφω δὲ ὑμῖν ταῦτα ἀπὸ Σμύρνης δι' Ἐφεσίων τῶν ἀξιωμακαρίστων. Ἔστι δὲ καὶ ἅμα ἐμοὶ σὺν ἄλλοις πολλοῖς Κρόκος, τὸ ποθητόν μοι ὄνομα. Περὶ τῶν προελθόντων με ἀπὸ Συρίας εἰς Ῥώμην εἰς ῥύξαν τοῦ Θεοῦ, πιστεύω ὑμᾶς ἐπεγνωκέναι, οἷς καὶ δηλώσατε ἐγγύς με ὄντα. Πάντες γὰρ εἰσιν ἄξιοι τοῦ Θεοῦ καὶ ὑμῶν, οὓς πρόπον· ὑμῖν ἔστιν κατὰ πάντα ἀνταῦσαι. Ἐγραψα δὲ ὑμῖν ταῦτα, τῇ πρὸ ἐννέα καλανδῶν Σεπτεμβρίῳ, τουτέστιν Ἀυγούστου εἰκάδι τρίτῃ. Ἐρρώσθε εἰς τέλος ἐν ὑπομονῇ Ἰησοῦ Χριστοῦ. Ἀμήν.

The testimony of Ignatius to the divine appointment of Episcopacy is full and unequivocal; as well as to three orders, of Bishops, Priests, and Deacons, in the primitive Church. Without these orders, he says expressly, that "*no Church can exist*" (Epist. Trall. 3.); and the

respective duties of each, and the reverence due to them, are inculcated in a variety of passages. See Epist. Ephes. iii. 6. Magnes. ii. 3, 6, 7, 13. Trall. ii. 3, 7, 13. Phil. i. 4, 7, 10. Smyrn. viii. 9, 12. Pol. iv. 5, 6, *et passim*. Equally explicit are his declarations of those fundamental doctrines of Christianity—the divinity, humanity, and atonement of Christ; and he takes every occasion of combating the rising heresy of the *Docetæ*, who maintained that Christ was a *phantom*, and suffered only in appearance. The attentive reader will have observed several allusions of this kind in the Epistle to the Romans, which it is therefore needless to particularise. In that to the Ephesians, besides the inscription which speaks of Christ as God, and other equally direct assertions of his divinity, the following sentence occurs in §. 7:—*Εἷς ἰατρός ἐστιν σαρκικός τε καὶ πνευματικός, γεννητὸς καὶ ἀγέννητος, ἐν σαρκὶ γενόμενος Θεός, ὃν θανάτῳ ζωὴ ἀληθινή, καὶ ἐκ Μαρίας καὶ ἐκ Θεοῦ, πρῶτον παθητὸς καὶ τότε ἀπαθής*. So again, in c. 18. *Ὁ γὰρ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐκνοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν Θεοῦ, ἐκ σπέρματος μὲν Δαβὶδ, πνεύματος δὲ ἁγίου*. It may be observed, by the way, that these citations not only attest the divine nature of Christ, but completely refute an assertion of the Unitarians, that “Justin is the first writer who mentions the miraculous conception.” The pre-existence of our Lord is expressly asserted in Epist. Magnes, §. 6; and, to close our authorities with one of peculiar weight, he is represented to Polycarp (§. 3.) as “beyond all time, eternal, invisible,” and as “suffering in various ways for our sakes.”

Of the early editions of Ignatius, including the *Editio Princeps* by Paçe, notice has already been taken. Among those published since that of Vossius, in 1648, the best are those of *Salvinus* (8vo.) and Smith (4to.), both printed at Oxford in 1708 and 1709 respectively. The latter contains some previously unedited notes of Pearson. In the collection of Cotelierius the student is presented with the whole of the interpolated Epistles, as well as the ancient Latin versions; together with the *Indiciæ Ignatianæ*, and a variety of matter connected with the Ignatian controversy.

THEOLOGICAL STUDIES.

MR. EDITOR,—I cannot make you a better return for the pleasure with which I perused the Synopsis of Theological Studies digested by Bishop Lloyd, and published in your Number for June, than by referring you to the school in which he was instructed, and transcribing the syllabus of Bishop Randolph's Course of Lectures, delivered by him, while he occupied the chair of the Regius Professor of Divinity at Oxford. I subjoin the list of the books to which he referred in the course of his argument, or which he recommended to the attention of his hearers. The syllabus will show the comprehensive scheme of these Lectures: I wish it were in my power to exhibit the clear and elegant language, the luminous arrangement, the erudition, and the theology, which distinguished them, and which must ever remain in the memory of those who heard them. It was hardly possible to study in such a school without improvement,

or without being impressed with the sound principles which form the character of the English Divine. I can scarcely now anticipate such a pleasure, but I know of few things, which, in the present state of English theology, could render more honour to the name of Randolph, or more service to the Church of which he was the constant defender, than the publication of these Lectures.

I add a list of books recommended to the use of Candidates for Orders, by Bishop Randolph, immediately after his translation to Bangor, in 1806.

I remain your very faithful Servant, M.

NO. XII. BISHOP RANDOLPH'S LIST.

Heads of a Course of Lectures in Divinity.

LECTURE I.

Introduction—Distribution of the subject—Divinity, either Philosophical or Revealed—Philosophical Divinity, either internal or external; either of which may be considered as pure, or as mixed with revealed truths.

Revealed Divinity—1, Historical; 2, Critical; or 3, Doctrinal—the Historical divisible into four great periods, besides the historical evidence of the authenticity of the Christian Religion and of the Scriptures—The Critical, either explanatory or corrective; the former explanatory, 1, of the Text; 2, of Customs and Manners; 3, of Opinions.

Doctrinal Divinity consists, 1, of Doctrines of Faith; 2, of Moral Duty.

From the above branches considered together arises another, which may be called Argumentative Divinity; including the necessity and use of Revelation—Use of reason in matters of Religion—Nature of Evidence from Prophecies—Miracles—Internal Doctrines, &c.

Encheiridion Theologicum—Jones on the Canon—Bearsden on the Creed—Wells's Geography—Stillingfleet's Origines Sacrae—Wheatly on the Common Prayer—Burnet on the Articles—The Homilies.

LECTURE II.

PART I.—*Philosophical or Natural Religion.*

First question concerning the Being of a God.—This proved, 1, from the marks of design and from the order and beauty visible in the world; 2, confirmed by universal consent; 3, proved scientifically, from the relation of cause and effect; 4, from internal consciousness; 5, from the necessity of a final as well as efficient cause—Objections from the notion of a material cause answered.

Confirmation of the above arguments from Scripture—

Ray on the Creation—Cudworth's Intellectual System.

LECTURE III.

Natural Attributes of the Deity—Unity of God—Arguments for it—Objection from the supposed general consent of antiquity in the contrary opinion answered.

Eternity of God—Spirituality of God—Infinite power of God displayed in the Creation.

Writings of Maimonides.

LECTURE IV.

Providence of God—in the natural, and moral world—General—Particular—Other attributes included in his Omnipotence.

Moral Attributes—Wisdom of God—Goodness of God—Consideration arising from his Attributes taken together.

Objections to the truths of Natural Religion answered—

King's Origin of Evil—Hale's Origination of Mankind.

LECTURE V.

Origin of Evil—a question arising out of Natural Religion—State of the question—Opinions of the Ancients on that subject—Manichæan Doctrine—a refutation of it—Difficulty of the question—A solution proposed with respect to natural—and moral evil.

Writers on the subject of Natural Religion—

King's Origin of Evil—Wilkins's Natural Religion—Stillingfleet's Origines Sacrae—Grotius de Veritate—Ifule's Origination of Mankind—Cudworth's Intellectual System—Wollaston's Religion of Nature Delineated—Clarke on the Attributes—Clarke's Sermons, Vol. I.—Bentley's Sermons at Boyle's Lectures.

LECTURE VI.

Moral Philosophy—'a branch of Natural Religion, though of itself a distinct science—Objects of it—of two kinds—private and public—the one subordinate to the other—Use of it in Religious Studies—Agreement of Ethical Philosophy and Religion—the latter supplies the deficiencies of the former.

Immortality of the Soul—Proofs of it from Natural Reason, confirmed by Scripture.

Cumberland de Legibus Naturæ—Scott's Christian Life—Butler's Sermons—Wilkins's Natural Religion—Baxter's Inquiry into the Nature of the Human Soul—Stillingfleet's Origines Sacrae.

LECTURE VII.

Transition from Natural to Revealed Religion.

Revelation—Short arguments for the use, and necessity of a revelation—Revelations—Patriarchal—Jewish—Christian—Evidence which accompanied each at their promulgation—Authority of the Patriarchal Revelations depends upon the Jewish—Jewish confirmed by Miracles—by a visible display of God's Power—by his constant protection of his people—by Prophecy—Similar Evidence given of the Christian Revelation—Difference of the Evidence of Miracles and Prophecy in this case—Miracles the basis of all other proof—In what manner they want confirmation—Confirmed by Prophecy and by Internal Evidence.

Coneybeare's Defence of Revealed Religion—Gibson's Pastoral Letters—Gastrel on the Certainty of Revelation—Gastrel's Sermons at Boyle's Lectures—Limborch's Amica Collatio cum Erudito Judeo.

LECTURE VIII.

PART II. *Revealed Religion.*—Part I. *Historical.*

Use of this part of Revealed Religion—First Period of Sacred History—Patriarchal—contained in the Book of Genesis—Antiquity of that Book—Antediluvian History—Creation—Fall—Deluge—collateral proofs of the Deluge—Consistency of the early part of the Mosaic account—and of the History as resumed after the Deluge to the Dispersion—Account of that event—Origin of nations—Mosaic History now more confined—Call of Abraham—History from thence to the sojourning in Egypt—Book of Genesis, useful as an account of ancient manners—Origin of the idolatrous religions of other nations.

Stillingfleet's Origines Sacrae—Bochart's Geographia Sacra—Shuckford's Conneziions—Allix's Reflexions—Selden de Diis Syris Syntagmata Duo.

LECTURE IX.

Jewish History—Division of it into five Portions—two already considered—third Part unconnected with other History, and to be learned from the Scriptures

only—visible manifestation of God in it—thence called a Theocracy—God their Legislator—Design of the Jewish Law—Division into Moral—Civil and Ceremonial—Contents of the four last Books of the Pentateuch—Journeyings of the Israelites in the Wilderness.

Observations on the Pentateuch—1, that it is the foundation and introduction to the rest of the Scriptures; 2, that it contains the opening of a system to be gradually unfolded.

Books of Joshua—Judges—Ruth—Samuel—nature and contents of each.

Beginning of Sacred Books of Hymns and Prophecies—Sacred Chronology—Geography.

Bryant's Plagues of Egypt—Josephus contra Apion—Allix's Reflexions—Calmet's Dictionary—Selden de Dis Syris—Vitringa's Synagoge Velus—Cunæus de Republicâ Hebræorum—Godwin's Hebrew Antiquities—Lamy's Apparatus Biblicus—Journan's Civil Government of the Hebrews—Lewis's Jewish Antiquities—Spencer de Legibus Hebræorum—Sigonius de Republicâ Hebræorum—Reland's Antiquitates—Beveridge's Institutiones Chronologicæ—Raleigh's History of the World—Reland's Palestina a veteribus Monumentis illustrata.

LECTURE X.

Fourth Period of Sacred History before Christ; connected with Profane History—with that of the Assyrian Empire—of the kingdoms of Babylon, Media, and Egypt—that of the Persian Empire—Scriptural History begins to fail—the Prophetical Books to be taken into the account—Reasons why the Prophecies were now collected into separate books, and why the cessation of Prophecy at this time took place.

Fifth Period. Jewish accounts—Greek—Roman—Josephus—his History of the Jews.

Hearne's Ductor Historicus—Prideaur's Connexions—Josephus's Jewish Antiquities—Raleigh's History of the World—Ancient Universal History—Sulpicius Severus.

LECTURE XI.

History of Christ and his Apostles—the Second great Period in Historical Divinity—divisible into two parts—1, History of Christ himself—2, of his Apostles—Gospel History how to be studied—Incarnation—Life—and Resurrection of Christ.

Acts of the Apostles—Propagation of the Gospel in Judæa—in other countries—Argument in favour of the Christian religion resulting from this narrative.

Blausobre's and L'Enfant's Introduction—Lardner's Credibility—Townson on the Gospels—Townson on the Resurrection—Eusebii Canones—Le Clerc's Harmony—Archbishop Newcome's Harmony—West on the Resurrection—Dutton on the Resurrection—Sherlock's Trial of the Witnesses—Pearson's Annales Paulini.

LECTURE XII.

Ecclesiastical History—Late beginning of it as a separate portion of History—Two Periods—1st, from the promulgation of Christianity to the Reformation; 2d, from the Reformation to the present time.

Subjects of Ecclesiastical History three—1st, Internal State and Constitution of the Churches—2d, External History of them—3d, Internal Doctrine and opinions.

Internal State at first obscure—Ministers—Rites and Ceremonies—Points to be inquired into are—1, Laws of the Primitive Church; 2, Origin of the present; 3, Origin of Corruptions—Power of the Pope—Authority of General Councils.

External History—Propagation of Christianity by the Apostles—in succeeding ages—Persecutions of the first ages—Causes of them—Establishment of Christianity in the Roman Empire—in the nations which succeeded.

Internal Doctrine—affected by the state of learning—Heresies—method of classing them—specimens of it for the six first centuries.

Ecclesiastical Historians—

Cave's Historia Literaria—Hall's Divine Right of Episcopacy—Saunderson's Episcopacy not prejudicial to Civil Government—Sclater's Original Draught of the Primitive Church—Maurice's Defence of Episcopacy—Maurice's Vindication of the Primitive Church—Bingham's Ecclesiastical Antiquities—Mosheim de Rebus Christianorum ante Constantinum—Fabricii Lux Salutaris Evangelii—Mosheim's, Dupin's, Tillemont's, and Fleury's Ecclesiastical Histories.

LECTURE XIII.

Instances of Popish Corruptions—Purgatory—Satisfaction—Indulgences—Image Worship—Relics—Invocation of Saints—Monastic Institutions.

Vossii Theses Theologicae.

LECTURE XIV.

Reformation—a remarkable era—connected with the Restoration of Learning—Reformation divided into two parts—1, General History of the beginning of it; 2, Particular History of it in England—Preparatory Circumstances—Wickliffe—Bohemian Reformers—Reformation begun by Luther—Progress of it under him—and Melancthon—Augsburgh Confession—Reformation in Switzerland under Zuinglius—Calvin—Causes of Division between the Calvinists and Lutherans—Arminians and Calvinists—Council of Trent.

Reformation of the Church of England under Henry VIII.—Cranmer—Reformation considered with regard to three points—1, Infallibility of the Pope—2, Transubstantiation—3, Translation of the Scriptures and Liturgy—Reformation under Edward VI.—Queen Mary—Queen Elizabeth—Beginning of Dissensions at that time.

Sylloge Confessionum—Father Paul's History of the Council of Trent—Sleidan's History of the Reformation—Seckendorf's Historia Lutheranismi—Beausobre's Diet of Augsburg—Jewel's Defence of his Apology—Field on the Church—Chillingworth's Works—Bishop Gibson's Collection of Tracts against Popery—Cranmer's necessary Erudition of a Christian Man—Cranmer's Reformatio Legum Ecclesiasticarum—Burnet's History of the Reformation—Burnet's History abridged—Hooker's Ecclesiastical Polity—Jewel's Apology—Nowel's Catechism—Nowel's Controversial Book against Dorman.

LECTURE XV.

Dissensions of the Church of England—History of that Church resumed from the beginning of Queen Elizabeth's reign—attempts of the Papists—Sectaries at first were chiefly dissenters in discipline—Origin of this controversy—Bishop Hooper—Troubles at Frankfort—Different dispositions of the English Protestants at the opening of Queen Elizabeth's reign—Acts of Supremacy and Uniformity—Restoration of King Edward's Liturgy and Articles—Convocation of 1562—Dispute about the Habits in 1564—Other causes of dissent—Separation in 1566—Cartwright the author of further troubles—Admonition to Parliament—Controversy arising therefrom—Presbyterian Churches set up—Measures taken to suppress them—Measures and divisions of the Dissenters—Brownists and Baronists—Archbishop Whitgift's Six Articles—Contest at its height in his time—Holy discipline of the Puritans, with Bancroft's Answer—their application to Parliament—Libels—Dispute between Travers and Hooker—Lambeth Articles—Heads of Difference—Other Sects and Controversies of this reign—State of the Church on the accession of King James—Millenary Petition and Hampton Court Conference.

Bishop Gibson's Tracts—Hooker's Ecclesiastical Polity—Bishop Barlow's Account of the Conference at Hampton Court—Speech of Grotius before the Magistrates of Amsterdam, 1616.

LECTURE XVI.

History of the Church of England and Dissenters continued—Measures in favour of the Church in James the First's time—Alterations in the Liturgy—new Translation of the Bible—Canons—Establishment of Episcopacy in Scotland—Articles of Perth—Irish Articles.

Beginnings of difference in point of Doctrine—Synod of Dort—its influence on the Church of England—King James's Prohibition.

Accession of Charles I.—State of Religion during the peaceable part of his reign—Causes of the troubles in the Church—Progress of the attack on the Church in the Long Parliament—Assembly of Divines—Solemn League and Covenant—Proceedings of the Assembly in their revival of the Articles—their Directory—Form of Church Government—Confession of Faith—Catechisms, &c.—Opposition of the Independents—Account of that sect—of the Erastians—Anabaptists—Quakers and other sects—Restoration—Views and Proceedings of the Presbyterians at that time—Savoy Conference—Short view of later controversies.

Izaak Walton's Lives—Edwards's Gangrana—Barclay's Apology—Leland's Deistical Writers.

LECTURE XVII.

Canon of Scripture—Explanation of the term—Question divided into two parts—1, whether the books were authentic—2, whether the writers were inspired.

Canon of Old Testament—Testimony of the Jews—Settling of the Jewish Canon—Number and division of the Jewish Books—Confirmation of the Testimony of the Jews by Christ and his Apostles.

Books of the Old Testament considered singly—Divine Authority of the Pentateuch established by various arguments—Books of Joshua and Judges—probably written near the time of the transactions—Books of Samuel—Kings and Chronicles—Ezra—Nehemiah and Esther—when and by whom written—Internal evidence of all these Books as compared with the Law or Pentateuch—Prophetical Books—order of them—evidence of their authenticity—Psalms—Proverbs, and other Books of Solomon—Book of Job—Custom of reading the Scriptures, and means of preserving them entire—Testimony of the Samaritans to the Law—of the Egyptian Jews to the whole Old Testament.

Old Testament not abrogated, but accomplished by the New—hence the ceremonial and judicial parts superseded.

Chillingworth's Sermons.

LECTURE XVIII.

Canon of New Testament a new Question—Public use and reading of the New Testament—Societies of Christians governed by it—Public authority in favour of the Books of the New Testament—Private testimony—Circumstances of publication—Spurious Books—Ecclesiastical Books—Testimony of enemies—of heretics—of Ancient Versions—Internal Evidence—Controverted Books.

Apocrypha of Old Testament—New Testament.

Inspiration of Scripture—Proofs of it—How to be understood.

Traditions.

Paley's Evidences—Hæ Paulinæ—Gibson's Pastoral Letters—Cosins's History of the Canon of the New Testament—Jones on the Canon of the New Testament.—Horbergy's Sermons.

LECTURE XIX.

Revealed Religion.—Part II. Critical.

Criticism—Explanatory or Corrective—Explanatory depends—1, on a knowledge of languages—in sacred criticism, of Greek and Hebrew—State of the Greek language in the time of the Apostles—three things to be

attended to in their language—Use of Hebrew Literature—Simplicity and particularities of the language—State of the Hebrew language at the return from captivity—Origin and use of the points.

2. Explanatory criticism depends on critical skill to be acquired by preparation and exercise.

3. In an inferior degree on the assistance of commentators—Commentators of different kinds—1, Miscellaneous—Character of those of different ages—2, Paraphrasts—3, Harmonists—Concordances—4, such as explain local customs, or, 5, local opinions.

Raphelii Annotationes in S. S.—Elsneri Observationes Philologicae—Palairot Observationes Philologicae—Lightfoot's Horæ Hebraicæ—Glassii Philologia Sacra—Poli Synopsis—Grotii Opera Theologica—The Commentaries of Patrick, Lowth, Arnold, and Whitby—Le Clerc's Commentary—Hammond on the New Testament—Wolfii Curæ Philologicae—Trapp on the Gospels—Fell on the Epistles—Locke on the Epistles—Clarke's Paraphrase—Taylor on the Romans—Pearce on the Colossians—Eusebii Canones—Taylor's Hebrew Concordance—Trommii Concordantia in LXX.—Schmidt's Concordantia in N. T.—Schleusner's Lexicon in N. T.—Bielii Thesaurus in LXX.—Harmer's Observations.

LECTURE XX.

Corrective Criticism—use and importance of it—preparations for it—whether to be admitted in Scripture—Means of settling the text—1, MSS. use of them—2, printed editions—3, Ancient Versions—account of them—Septuagint—other Greek Versions—Italic—St. Jerome's—Vulgate—Samaritan Pentateuch—Chaldee Paraphrases—Syriac Version—other Oriental Versions—Polyglots—1. Citations of ancient writers—conjecture included.

Bentley's Phileleutheros Lipsiensis—The Prolegomena of Walton, Mill, and Wetstein.

LECTURE XXI.

Other kinds of Criticism—room for them in Divinity—Historical—Argumentative—Occasion of writing each of St. Paul's Epistles—and the several Catholic Epistles—Criticism of style and composition—Interpretation of the Prophetical Writings—Types—Double sense of the Prophecies—Citations in the New Testament from the Old.

Paley's Horæ Paulinæ—Percy's Key—Gibson's Pastoral Letters—Lardner's History of the Apostles and Evangelists—Pearson's Annales Paulini.

LECTURE XXII.

Revealed Religion.—Part III. Doctrinal.

Doctrines relating to the Godhead—Probable use of Revelations concerning the Divine Perfections, and difficulty of comprehending them—Doctrine of the Trinity—Divinity and distinct Personality of the Father—of the Son—and of the Holy Ghost—These Articles proved from the New Testament—Confirmation of them from the Old Testament—and from the agreement of the Old and New Testaments—Consequences of the Doctrine—Nature of ancient testimony on the subject—Controversies.

Stillingfleet's Sermon on the Mysteries of the Christian Faith—Bishop Bull's Defensio Fidei Nicænæ—Wall's History of Infant Baptism—Tillotson and Gastrel on the Trinity.

LECTURE XXIII.

Redemption of Man—Office of the Word or Son in this Redemption—Necessity of his taking upon him the nature of man as set forth in Scripture—of his Sufferings—Nature and Reasons (as far as revealed) of the Atonement made

by him—Motives of duty arising from this doctrine—Use of the Resurrection of Christ—his Ascension—Certainty of his second coming to judge the world.

Hammond's Practical Catechism—Pearson on the Creed—Archbishop Wake on the Catechism.

LECTURE XXIV.

Office of the Holy Ghost—Assistance given by him to the Apostles—His gifts in the early ages—His ordinary assistance to all sincere believers—how and where requisite—how subservient to faith, knowledge, obedience, and perseverance—promised in Scripture for all these purposes, and no others—By what means the operation of the Spirit produces these effects—to whom given—Common or preventing and special or assisting grace—What may be learnt from the Scripture with respect to the manner of its operation—Moral uses of this promise.

Barrington's Miscellanea Sacra—Rotheram on Faith—Stebbing's Treatise on the Operation of the Spirit.

LECTURE XXV.

Condition of Man under the Christian Dispensation—Original Sin—Scriptural account of it agrees with experience and history.

Free Will—Preventing and assisting Grace—the scriptural doctrine not inconsistent with human liberty—Consequences of it.

Stebbing's Treatises on Regeneration—on the Operations of the Holy Spirit—on Justification.

LECTURE XXVI.

Condition of Man under the Christian Covenant continued—Articles XI. XII.—Justification by Faith—Scriptural sense and intention of the doctrine—Powers of man defective of themselves in these respects—Necessity of good works—Consistency of these two doctrines—Errors on these subjects—Articles XIII. XIV. XV. XVI.

Predestination—Difficulties attending it—Explanation of passages in Scripture concerning it—Of Article XVII.—Synod of Dort. . .

Bull's Harmonia Apostolica—Rotheram on Faith—Vossii Theses Theologicae—Heylin's Life of Laud.

LECTURE XXVII.

Moral Duties of Christianity—divided into Obedience and Repentance.—Obedience—the Decalogue—whether obligatory on Christians—whether a summary of the whole moral law—Moral law both of the Jews and of nature—now confirmed and enlarged by the Gospel.—Repentance—in what sense revealed by the Gospel—of what it consists—how it becomes a constant duty—Advantages of it.

Positive Duties partaking of a moral nature—Prayer and the Sabbath.

Prayer—a reasonable service considered with respect to natural religion—for what uses and reasons enjoined by Christianity—entitled to what promises, and on what grounds—Parts or kinds of prayer—how practised by Heathens, Jews, and Christians.

The Sabbath—Jewish law concerning it—whether equally binding on Christians—Uses and importance of it—Sabbatarian controversy. . .

The Oxford Catechism—Archbishop Wake's Catechism—Smalridge's Sermons on Prayer.

LECTURE XXVIII.

Duties of Christianity merely positive—Sacraments—Meaning, application, and abuse of the term Sacrament—Limitation of it by the Church of England—Common marks and properties of the Sacraments of the Church of England,

with the definition of the term arising therefrom—Sacraments of the Roman Catholic Church—and how far some of them obtain in the Church of England.

Sacrament of Baptism—Origin of the ceremony—Baptism of St. John—of Christ—Infant Baptism.

Vossii Disputationes Theologicæ—Wall on Infant Baptism—Cranmer's Catechism.

LECTURE XXIX.

Sacrament of the Lord's Supper—presignified by the Jewish Passover—by their sacrifices—explained from the manner and words of institution compared with other passages of Scripture.

Abuses of this Sacrament—Doctrine of the real presence—of Transubstantiation—Elevation and adoration of the Host—Refusal of the cup to the laity—Roman Catholic Masses—Origin and account of them, with the objections made to them by Protestants—their repugnance to Scripture—Abuses of practice with regard to them—Private or Solitary masses—their frequency.

Excellence and simplicity of the Christian Religion with regard to positive injunctions and ceremonies.

Waterland's Tracts against Hoadley—The Funeral of the Mass: a Pamphlet.

LECTURE XXX.

PART III. *Argumentative Divinity.*

Argumentative Divinity consists of three parts. 1, Arguments from without; 2, Arguments arising from within; 3, Arguments of connexion and comparison.—1. External arguments relate to the necessity and use of religion—of revelation—Proper evidences of revelation—their kind and degree—Particular evidences—as Miracles—Prophecies—of what force, and liable to what exceptions—Combination of these evidences with each other, and with the internal excellence of doctrine—General evidence from the coherence of the whole scheme—and of the several particular evidences with each other—Use and sufficiency of reason in matters of revelation.

2. Internal arguments, either didactic or controversial—Objection from the want of universality.

3. Arguments of connexion and comparison.

Rogers's Sermons—Butler's Analogy—Episcopii Theses Theologicæ—Leslie's Short Method with the Deists, and with the Jews—Stillingsfleet's Letter to a Deist—Coneybeare's Letter to a Deist—Leland's Deistical Writers—Boyle's Lectures, or abridged—Coneybeare on Miracles.

LECTURE XXXI.

Appendix.

Nature of a Christian Church—Use of the word in Scripture—Universal or invisible Church—Particular or visible—Origin of Christian Churches—General form of them—their independence of each other—no claim of supremacy of power, or of infallibility in the ancient Church—Vanity of such pretensions in the Church of Rome—Art. XIX. Authority of the Church two-fold—of ordinary rites—and of determining controversies—Limitation of each—Art. XX.

Hooker's Ecclesiastical Polity.

LECTURE XXXII.

Authority of the Church in compiling a Liturgy and Articles—Liturgy—Expediency and necessity of it argued—Advantages and use of that of the Church of England—Account of its Compilation.

Book of Homilies—Design and nature of it.

Articles—Origin and use of Creeds—Confession of Augsburg—Origin of the Articles of the Church of England—Authority of them—Interpretation of them.

Seckendorf Historia Lutheranismi—The Homilies—Sylloge Confessionum.

LECTURES XXXIII. XXXIV.

Common Prayer of England—Sources from whence derived—Account of each particular part, whence derived, &c.

Wheatly on the Common Prayer—Nicholls on the Common Prayer—Bisse's Beauty of Holiness—L'Estrange's Divine Offices—Comber's Works.

LECTURE XXXV.

Ministerial Duty and Character—Necessity of a Ministry—The Apostles the first Ministers—their qualifications extraordinary—Knowledge of Religion now to be acquired by Study—Duty of previous study—of a continuance of it—Duty of Example, with other general Duties.

Particular Duties—Interpretation of Scripture—Teaching—Performance of the Public Services—of the Occasional Services—particularly catechising—Private duties—Visitation of the Sick—Various parochial duties—of example—of advice and assistance—Recapitulation.

Sermons of Tillotson, Barrow, Clarke, and others—Oxford Catechism—The same, Second Part—Burnet's Pastoral Care—Secker's Charges—Stillingfleet's Ecclesiastical Laws—Bp. Jeremy Taylor's Works.

Books recommended to the Candidates for Holy Orders.

I.

Bishop Gibson's Family Devotions.
Nelson's Devotions.
Bp. Burnet's Pastoral Care.
Abp. Secker's Charges.

II.

Jenkin's Reasonableness of Christianity.
Bp. Berkeley's Minute Philosopher.
Dr. Rogers's Eight Sermons on the Necessity of Divine Revelation.

III.

Grotius de Veritate Religionis Christianæ.
Leslie's Truth of Christianity vindicated.
Leslie's Short and Easy Method with the Deists.
Bp. Stillingfleet's Origines Sacræ.
Millar's History of Christianity.
Echard's Ecclesiastical History.
Prideaux's Connexion.

IV.

An English Bible, with marginal references.

Richardson's Canon of the New Testament.

Jones's Canon of the New Testament.
Bp. Cosins's Canon of the Holy Scripture.

V.

Ostervald's Arguments of the Books of Scripture.
Gray's Key to the Old Testament.
Bp. Percy's Key to the New Testament.
English Concordance.
Collier's Sacred Interpreter.
Patrick, Lowth, and Whithy's Commentaries.
Pole's Synopsis.
Wells's Geography.
Dr. Trapp on the Gospels. ..
Bp. Fell on the Epistles.
Dr. Hammond on the New Testament.

VI.

Archdeacon Elis on the Thirty-nine Articles.
Welchman on the Thirty-nine Articles, Latin or English.
Sylloge Confessionum, 1805.

Gastrell's Christian Institutes.
 Dr. Waterland's Tracts on the Trinity.
 Bp. Bull's Works in Latin.
 Dr. John Berriman's Sermons.
 Dr. William Berriman's Sermons.
 Dr. Ridley's Eight Sermons.
 Dr. Hammond's Works.
 Dr. Stebbing's Polemical Tracts.

VII.

Oxford Catechism, 1790.
 Abp. Wake's Catechism.
 Nowell's Catechism, Latin, 1795.
 Abp. Secker's Lectures on the Cate-
 chism.
 Bp. Pearson on the Creed.
 Stackhouse on the Creed.
 Dodwell on the Creed.
 Dr. Comber on the Primitive Use of
 Liturgies.
 Abp. King on the Inventions of Men
 in the Worship of God.

VIII.

Dr. Clarke's Three Essays Bap-
 tism, &c.

Archdeacon Yardley on Baptism and
 Confirmation.

Vossius de Sacramentorum vi et effi-
 caciâ: printed with Nowell's Cate-
 chism.

Bp. Gibson on the Lord's Supper.
 Dr. Cudworth on ditto.

IX.

Hooker's Ecclesiastical Polity.
 Bp. Jewel's Apology, Latin or English.
 Nicholl's Defensio Ecclesiæ Anglicanæ.
 The same in English.
 Wheatly on the Common Prayer.
 Dr. Stanhope on the Epistles and Gos-
 pels.
 Mr. Nelson's Feasts and Fasts.

X.

Clergyman's Assistant.
 Dr. Grey's Ecclesiastical Law.
 Bp. Gibson on Visitations, Parochial
 and General.
 Dean Prideaux on the Duty of Church-
 wardens.
 Burn's Ecclesiastical Law.

OUR LORD'S DISCOURSE WITH NICODEMUS.

NOTHING can be more certain than that the right understanding of a conversation depends much on a previous knowledge of the habits and opinions of the persons who hold it. Often, when we hear two mutual friends, who are strangers to us, conversing, we find that though the terms they use are simple and common, yet that the ideas conveyed are very different from those which we should affix to them, and that they are interested or informed by expressions which to us convey no precise meaning whatever. This is strikingly the case in the conversations of men who have been educated at the same school or college, or those who have served in the same ship or regiment; and, to come more nearly to the point, almost every religious body has a peculiar phraseology in the communication of religious doctrines, which is frequently unintelligible to the members of other sects.

That the Jews, at the time of our Saviour's ministry upon earth, had such an esoteric language is clear, even from the casual notices which appear in the Gospels. "The anointed one,"—"He that should come,"—"The kingdom of God," were expressions familiar to the Jews, and to which they attached distinct conventional ideas; while to a Gentile it would have been necessary to explain the same ideas by a long and careful periphrasis. Many of these Jewish expressions, which occur in the New Testament, are familiar and intelligible to every careful reader of the Old; but there are others for which we shall in vain seek an explanation from that source. The Jews had other doctrines besides those which were taught them by the Law and the Prophets;

their traditions are frequently noticed by our Saviour, and a knowledge of these traditions throws considerable light on many difficult passages of Scripture, and on none more eminently than on the discourse of our Lord to Nicodemus.

This master in Israel came to Jesus with a full conviction that he was a teacher sent from God. The exact question which he put to Jesus is not specified by the Evangelist, but the answer sufficiently shews that it must have been something respecting the nature of Messiah's kingdom, and the terms of admission into it. Now we must necessarily presume that Nicodemus entertained, respecting this kingdom, the notions universally prevalent among his countrymen: that he expected a temporal deliverer, a Prince to sit upon the throne of David, who should trample the Gentile nations under his feet, and raise the seed of Abraham to a higher degree of glory and power ~~than~~ they had ever enjoyed, even at the most glorious period of their history. The prevalence of these expectations among the Jews, as being admitted by all commentators, and evident from numerous passages of the New Testament, I do not think it necessary to prove.

But, 2dly, they believed that in this triumph of Messiah all were to partake who were entitled to the benefits of the Mosaic covenant, that is to say, all the descendants of Abraham, and all who had been admitted by proselytism into the bosom of the Jewish church. For these points the reader may consult Lightfoot's *Harmony of the Evangelists* on John iii. 3.

It was to such notions, then, that Jesus addressed himself when he said, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Now all agree, that by the kingdom of God is meant the Gospel dispensation, the reign of Messiah; and that, from his previous habits of thinking and speaking, Nicodemus could have no hesitation in so understanding it; but all are not agreed as to whether Nicodemus understood what was meant by the expression, "unless a man be born again," or "from above," nor indeed are theologians of the present time unanimous as to the sense of the expression.

To me it appears certain that our Saviour wished to instruct the mind of Nicodemus, and at least probable, that for this purpose he would use terms which he knew were familiar and intelligible. We learn from R. Maimonides, as quoted by Lightfoot (Vol. XII. p. 255), "The Gentile that is made a proselyte, and the servant that is made free, behold he is like *a child new born*:" and other Jewish doctors teach that so completely was the proselyte considered a new creature, as that all his former ties of consanguinity were completely annihilated.

Here then we see that Nicodemus, as a Jew, must have known of a change familiarly described as *a new birth*. But, further, it is worthy of remark, that this new birth took place in and by baptism. For the same Maimonides (as quoted by Lightfoot, Vol. IV. p. 409), says, "It is necessary that the proselyte be baptized before a triumvirate, or before a consistory of three. As they circumcise and baptize proselytes, so they circumcise and baptize servants taken from the heathen."

From all this it follows, I think, that the sense in which Nicodemus

must have understood the declaration of our Saviour, is, that unless a man be admitted into covenant with God by baptism, he cannot participate in the glory and blessedness of Messiah's kingdom.

To this Nicodemus answered, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" From the turn of expression here used, many have supposed that Nicodemus had no notion of a *moral regeneration*, and that the only meaning he could attach to our Saviour's declaration was the necessity of a second *physical birth*. But if we take into account that Nicodemus must have heard and understood the phrase, *new birth*, long before he came to Jesus, we shall see that his answer is equivalent to this, "I know that a heathen must be born again before he can be admitted into covenant with God; but how can a Jew, who, by his natural birth and descent from Abraham, is already admitted to all the privileges of the covenant; how can he be readmitted, or what need has he of moral regeneration?"

In the fifth verse our Saviour proceeds to repeat the universal necessity of regeneration, and to point out somewhat more particularly its nature and efficacy—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

It is not easy to see upon what principles of interpretation some theologians have denied that water baptism is here alluded to. We have already seen that the only new birth of which Nicodemus had any previous notion was a baptismal one; and we know that from the day of Pentecost no individual was admitted into the church of Christ, which is the *kingdom of God*, but by the washing of regeneration in water baptism. The regeneration, however, with which Nicodemus was familiar, was merely of water; it was a symbol merely, not a sacrament: whereas the Christian new birth was to be not of water only, but of the Spirit also; it was to be a sacrament, in which an inward spiritual grace accompanied the outward visible sign.

In the sixth verse it appears that a contrast is drawn between the privileges of the Jews, as born of the seed of Abraham according to the *flesh*; and the privileges of Christians as born anew of the Spirit. Every Jewish descendant of Abraham inherited from his great progenitor valuable privileges; but he inherited also from him that sinful nature subject to the dominion of the bodily appetites, which is in the New Testament so frequently designated by the term *flesh*. But, on the contrary, he who is born anew of the Spirit receives such a grant of spiritual assistance as enables the spirit to overcome the flesh, so that spirit, not flesh, shall be the predominating and ruling principle within him. And here we shall do well to hold strictly to the parallelism of the two covenants. Every child of Abraham was entitled to the privileges of the Mosaic law, and the enjoyment of the earthly Canaan: but if he neglected the ordinances of God, broke the ritual covenant, and perseveringly rejected the ritual means of reconciliation, he was cut off from the commonwealth of Israel. So also the Christian is, by his baptismal new birth, entitled to the privileges of the new covenant, and the enjoyment of the heavenly Jerusalem; but if he rejects the spiritual blessings to which he has attained a right, and "counts the blood of the covenant wherewith he was sealed an unholy

thing," nothing then remains for him but to be cast forth and virtually separated from the body of Christ as a branch that is withered.

In the seventh and eighth verses, our Saviour again recurs to that which constituted the whole difficulty to the mind of Nicodemus; "Marvel not that I said unto thee, *Ye* must be born again." Now why is there the sudden change from the singular to the plural? and why does Jesus alter the expression he had before used, and say, *Ye* must be born again, instead of *a man* must be born again? The change was made emphatically to declare that this new birth was requisite for Jews as well as for Gentiles; not only for men generally, but for *you*, the descendants of Abraham according to the flesh.

The next verse is the only one in which I would propose any variation from the authorized version: and that variation is to render *πνευμα* at the commencement of it by *spirit* rather than *wind*.* And this alteration appears requisite on two grounds: first, upon the general principles of translation, which require that an important technical term shall be rendered uniformly, if possible, throughout any compact discourse in which it is frequently used. Now it is clear that *πνευμα*, which occurs four times in this discourse, does, in three of the cases, undoubtedly mean *spirit*. And besides, in no other case in the New Testament does *πνευμα* occur in the sense of *wind*, *ανεμος* being uniformly used for that purpose. The word *φωνη* is also more properly expressive of an *articulate sound*, than of a *noise* like that occasioned by the wind: while *ὁπου θελει* appears at least to refer to a subject capable of volition.

But besides these arguments from verbal criticism, the whole argument leads to the conclusion that *wind* cannot be the proper rendering of *πνευμα* in this text. The commentators generally presume that Nicodemus could not bring himself to believe that such great effects as deserved the name of a new birth could be produced by an invisible agent; and that Jesus directed his attention to the powerful effects produced by the *wind*, as an expressive illustration of the efficacy of the *Spirit*. But no where in this dialogue is it hinted that Nicodemus had any doubts of the power of invisible agents. As a Jew, he must have known that the world was created by an invisible agent, and that the formation and natural birth of every human being was the work of invisible agency; how then could he doubt but that the same invisible agent had power to effect the new birth also?

On the other hand, we have seen that his previous opinions must have disinclined him to receive two most fundamental truths respecting the kingdom of Messiah. He doubted that it could be indifferently open to Jew and Gentile, and he doubted whether there was any possible sense in which a descendant of Abraham could be *born again*. To these doubts Jesus addressed himself, saying in substance, "Marvel not if I have said that you, even you, the descendants of Abraham, must be born anew of water and of the Spirit, before you can be admitted into the kingdom of Messiah. The Spirit breathes, that is to say, exerts his spiritualizing agency where and upon whom

* In this I follow the Vulgate version.

he pleases. You are conscious of his dictates ; but you cannot know that he comes to you in virtue of your natural descent from Abraham, and you cannot tell to what other classes and nations of men he may extend his saving efficacy. So is every one that is born of the Spirit ; he is the object of an act of free grace, for which he can give no reason, but that such is the gracious will of the Spirit towards him."

On the remainder of this interesting discourse I have nothing new to offer ; and indeed I find that the remarks which I have made are not so absolutely new as I imagined them to be. To those who have learned to consider the writings of Calvin and his followers as authoritative expositions of the sense of Scripture, I am aware that the manner in which regeneration is here spoken of will appear strange and unscriptural. But the theological technology of the Jews was a very different thing from that of the Calvinists, and no one was ever more aware of this difference than that most learned Calvinist, Lightfoot.

T.

PSALM CIV.

SWELL high, my soul, thy grateful lays,
 Exulting in thy Maker's praise.
 O! Lord of majesty and might,
 Clothed in Thy robe of living light,
 Kind hast Thou veiled from mortal eye
 Thy glories in the curtaining sky,
 And bade the aerial waters meet
 A mighty mass beneath Thy feet.
 The winged wind that bears Thee, shrouds
 Thy splendours in the chariot clouds!
 While the angelic host rejoice
 To hear and to obey thy voice!
 The lightning hastens to fulfil
 The awful sentence of Thy will!
 The Lord bade earth arise;—the Lord
 Fixed her firm centre by a word.
 The gathering deep, at His command,
 Sprang up and 'whelmed the drowning land:
 Till mercy check'd the greedy main,
 And spake the earth to life again.
 Then sank the flood, and gentler rills
 Burst fruitful from a thousand hills;
 Where foamed the torrent, peaceful sail
 Soft rivers down the smiling vale,
 A liquid plenty; on whose brink
 The thirsty cattle stoop to drink;
 The wild ass scents the moistened air
 And quaffs refreshing coolness there.
 While all beside the banks are heard
 The wood-notes of the merry bird,
 As, watching o'er her prospering brood,
 She tunes her voice to gratitude.
 Thine, gracious Lord, the heaven-sent shower
 That sooths the summer's sultry hour;
 Thine, as around the sun-beams dance,
 Each burst of fresh luxuriance.

'Thence from the velvet womb of earth,
 Spring fruits, and herbs, and trees to birth ;
 And cattle, as they idly stray,
 Nip the soft grass that clothes their way.
 To cheer man's thoughtless heart, the vine
 Bears its rich load of gladsome wine ;
 The olives juicy odours shed,
 To swell the honours of his head ;
 And health and strength are onward borne,
 Triumphant in the waving corn.
 Wide. Libanus, athwart each glade
 Thy cedars spread an holy shade,
 Their mighty branches upward fling,
 And glory in eternal spring.
 There, undisturbed, in simple rest,
 The sparrow builds its little nest ;
 There broods above each pine-clad walk
 The lonely summer-loving stork ;
 The goat, the rabbit, and the hare,
 In fearless freedom wander there.
 Lord, by Thy laws the infant sun
 First learned his ordered course to run ;
 And the pale moon, with feebler ray,
 To catch the sinking fires of day.
 Shrouded in that uncertain light,
 Roam forth the wanderers of the night ;
 The lion quits his forest-sward,
 And seeks provision of the Lord.
 But lo ! on balmy zephyrs borne,
 Wake the faint blushes of the morn ;
 Instinctively the savage train
 Speed to their secret haunts again,
 And man resumes his daily toil,
 Sole monarch of the kindred soil.
 Lord ! in each view we ceaseless trace
 The wonders of almighty grace ;
 These are the works thy wisdom plann'd,
 The varied creatures of Thy hand !
 Nor these alone glad tribute bring
 To Thee, their Maker, and their King ;
 Sporting around the coral caves,
 Where Ocean rolls his ancient waves ;
 Unnumbered forms their pastimes keep,
 And animate the busy deep.
 There go the ships—and in the sun
 Basks idly the Leviathan ;
 While countless myriads, by his side,
 Among the dimpled waters glide.
 These to Thy mercies anxious flee,
 And ask and gain support from Thee ;
 Or conscious, hide their trembling form,
 And quake beneath the mighty storm ;
 At Thy rebuke, dissolve again,
 And melt into the empty main.
 Born in that smile, whose faintest ray
 Beams brightly a celestial day,
 Calms every storm, and dries all tears,
 The halcyon of a thousand spheres.

O! if, my God, Thy glorious power
 Alone can rule the varying hour;
 If, at thy frown, in mortal dread,
 Earth comes to hide her palsied head;
 If, at thy touch, the mountains glow
 With flames amid its wreaths of snow;
 Then may Thy mercy ever be
 Eternal as Thy majesty!
 O! bless the Lord, my soul, and raise
 The voice He gave to sing His praise;
 And may the humble tribute rise
 A grateful offering to the skies.
 Vengeance shall seal the sinner's fate,
 And all his "house be desolate;"
 While with himself, his dearest schemes
 Fade as a madman's idle dreams.
 Be thine, my soul, an holier, happier, strain,
 To hymn the mercy that thou hop'st to gain.

E. B.

AUGMENTATION OF SMALL LIVINGS.

MR. EDITOR,—Since much has been said of late respecting the disproportion of emoluments in the Church Establishment, may I be permitted to suggest one plain and simple mode of improvement in this respect, to which no reasonable objection can be urged. By the 5th of Queen Anne, cap. 4, the Archbishops and Bishops of each Diocese are required to inform themselves, by the oaths of witnesses, of the *near improved yearly value* of every benefice, with care of souls, within their respective jurisdictions, which does not amount to 50*l.* per annum, and to certify the same into the Exchequer, in order that such benefices may be discharged from the payment of the First-fruits and Tenths, and that all above the value should, by their First-fruits and Tenths, contribute to the augmentation of the former. The Governors of the Royal Bounty have proceeded in the regular course of augmentation since the year 1714, on the valuation then made of all ecclesiastical preferment; but it is computed that 300 years will elapse before all the livings, already certified as under 50*l.*, will, under the present system, be augmented even to that sum. If the present improved value of all ecclesiastical property, *to which no care of souls is annexed*, were ascertained, which the same act of Queen Anne might, I presume, empower the Bishop to do, and the First-fruits and Tenths of such property applied to the augmentation of such small benefices, in the course of fifteen years each benefice would be rendered sufficient for the residence of a beneficed clergyman. Nothing can be more equitable than that every ecclesiastical preferment, which has not the care of souls, should contribute the *actual value* of its First-fruits and Tenths to the augmentation of benefices which have the *care of souls*.*

T. R. B.,

Napton Vicarage, Warwickshire.

* Our Correspondent should have suggested some plan by which *Lay Impropricators* might have assisted in the fulfilment of his laudable proposal.

THE BIBLE.

"A single book has saved me; but that book is not of human origin. Long had I despised it; long had I deemed it a class-book for credulity and ignorance; until, having investigated the Gospel of Christ, with an ardent desire to ascertain its truth, its pages proffered to my inquiries the sublimest knowledge of man and nature, and the simplest and, at the same time, the most exalted system of Moral Ethics. Faith, hope, and charity were rekindled in my bosom: and every advancing step strengthened me in the conviction, that its morals are as superior to human morals, as its dogmas are superior to human opinions."—M. L. BAUFAIN, M.D. *Professor of Philosophy to the Faculty of Literature at Strasburg, 1827.*

TO THE SYNDICATE OF THE CLARENDON PRESS, OXFORD.

GENTLEMEN,—I have long had the intention of addressing a few words to you on the printing of folio Prayer-books for the desks of churches and chapels; and the necessity of giving a new edition, on occasion of our recent loss, seems to present a proper opportunity. Every circumstance tending to the propriety and decorum of the prayer and praises of the admirable service of the Church of England cannot but be worthy of notice: through the favour, therefore, of the *Christian Remembrancer*, I beg to observe, that I have been in Holy Orders upwards of thirty-four years, and have, during that time, performed the service generally three or four times a week, and for some years twice every day; consequently, have had much experience in the several points conducing to the decorum of that service: to one of those points, connected with the printing of those prayers for the public use of the Clergy, it appears advisable to call your particular attention. I have repeatedly observed in the performance of others, and have myself felt the inconvenience of *turning over a leaf during the utterance* of a prayer, occasioned by the printer having arranged the letter-press so that a part of the composition is on one page, and another part on the following page. The person officiating is therefore compelled to prepare himself by previously taking the leaf in his hand; or should he omit this interruption to the congregation, he is in danger of inconveniently attracting their attention from their devotions, by a hesitation in turning the leaf over; or sometimes by two leaves adhering together: and all this interruption is occasioned without the least necessity, as perhaps half a page, or even more, is left blank at the end of the Morning, and the same at the Evening Service. This hindrance and inconvenience might easily be prevented by arranging the blank spaces on each page so that the whole of every prayer should appear on the same page.

While I am on the subject of printing, it may be as well also to notice the alterations and omissions that are sometimes made by the compositor, without competent authority, and without correction by the superintendent of the press. It may be sufficient, for

the present, to observe, that in the General Thanksgiving the word "*that*" is inserted instead of "*such a*" between the words "*us*" and "*due*": the word "*may*" has been in several editions omitted between the word "*we*" and "*shew*," to the maiming of the sentence: and the word "*also*" between the words "*but*" and "*in*," to the manifest and entire change and injury of the sense; making it appear that the writer expressed himself as if we were *not* to praise God with our lips, when we praise him in our lives. In the 90th Psalm, in the Burial Service, the letter "*s*" is omitted, turning the particle "*so*" into the interjection "*O*"; thus entirely altering the sense of the verse, and rendering useless the reference in our Bibles to the 4th verse of the 39th Psalm.

CLERICUS SEXAGENARIUS.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Second Annual Report of the Hackney District Committee.

AFTER the full detail given of the views and operations of this District Committee, in the First Annual Report of their proceedings, little can remain to expatiate upon in any subsequent Report of an Institution, so uniform and steady, in its general course and designs, except the gradual extension of its objects, and the success of its exertions. In these respects, the Managing Committee is able most satisfactorily to congratulate the Subscribers. The respective accounts of Bibles, books, and tracts, issued in the two years since its commencement, will, when placed in juxtaposition, fully warrant this assertion:

From April, 1828, to April, 1829.

Bibles	84
Testaments	5
Common Prayer-Books	192
Books and Tracts	709
Total	990

From April, 1829, to April, 1830.

Bibles	90
Testaments	73
Common Prayer-Books	153
Books and Tracts	2192
Total	2508

This increased circulation is the more gratifying, from the fact being well known, that in the second year of an Institution of this kind, there are causes which generally operate to diminish the number of issues, and to enlarge the account of the first year beyond that of any succeeding ones, viz. the stronger impetus which the zeal of the originators usually gives to any fresh project, the novelty of it, and the greater demand necessarily to be expected in the earlier stages of its establishment. But here the reverse has been the case; a decided augmentation in numbers to a considerable extent has been the result, compared with that of the preceding year. The united objects embraced by this Society with such effect and utility, namely, of joining to the distribution of the Bible, that of its best commentary, the Liturgy of the Church of England, aided by explanatory, practical, and well-authorized treatises on the Scriptures, and the offices of our National Church, must deservedly give it the preference with the members of that Church, and enlist the affections of men in its behalf.

In the warehouse, too, small sets of appropriate books and tracts have been given for the use of its healthy in-

mates, in addition to those of the sick wards, by whom they have been welcomed with much thankfulness.

To one very gratifying feature, arising out of an eminently useful branch of this Society—the establishment of Lending Libraries—the Committee have peculiar pleasure in adverting—the rapid increase of applicants in this Central Division of the parish, and in that of South Hackney, for the use of the books. During the first year very few demands were made upon them, in great measure

owing to want of information on the subject. But in the course of this last year, nearly a thousand applications have been received; and so greatly has the number of readers been increased, that one set of books, intended to have been sent back, was retained, and even a third set would not be superfluous.

To this Report is added a very sensible letter, recommending the beneficial effects of the two great Societies to the notice of the inhabitants of Hackney.

NATIONAL SOCIETY.

Report of the General Committee, 1830.

THE Committee state that 2,609 places have schools directly or indirectly connected with the National Society, of which 2,595 are daily and Sunday, and 1,083 Sunday-schools for children of either sex. Of these, the places which have made returns within the last two years, amount to 2,571. By which it appears that there are 123,182 boys, and 93,389 girls, receiving *daily* instruction, and 67,101 boys, and 62,106 girls, taught on *Sundays only*; making a total of 315,778 children educated in National Schools. The same returns also show, that whilst in some places there has been an increase, amounting altogether to 5,968 scholars, in others there has been a decrease of 2,589, leaving on the whole an increase of 3,379 children during the last year, in the old-established schools. The value of this summary may be estimated by a comparison with the results presented to the public in former years. In 1813, (two years after the formation of the Society) there were 230 schools in union, containing 40,484 children. In 1817, (when the Society was incorporated,) the statement made was, schools, 725, scholars, 117,000; and in 1820, (the period at which the last account was published, previous to that from which this corrected estimate was formed,) there were 1,614 schools,

and rather more than 200,000 scholars. These totals are now carried up to 2,609 places, containing about 3,670 schools, with about 316,000 scholars.

Since the year 1811, the National Society has expended (in addition to the annual charges of the Central Schools, &c.) about 71,500*l.* for promoting the building, enlargement, &c. of school-rooms; and it appears, that in the same time, the occasional grants of the local Societies have amounted to above 18,400*l.*, in addition to 437*l.* appropriated in annual grants for the current expenses of schools in their several districts.

The Committee beg also to enumerate the other subjects which have engaged their attention during the past year. Of these, the first to be mentioned is the Central School, which continues under the same superintendence as in former years. The average number of boys on the books during the last year, has been 356, and of girls, 195; the average attendance of the boys has been 311, and of the girls, 166; it appears also, that since the last report, 232 boys, and 121 girls, have left the school.

Fifteen masters, and sixteen mistresses, have been admitted for instruction from schools in the country; thirty-four schools have been provided

with permanent masters or mistresses; and twenty-one with assistants and monitors for a limited period.

The most important event of the past year, in regard to the Society's funds, has been the closing of the King's Letter account. It is already known to the public, that the money collected under authority of his Majesty's Letter, in 1823, was set apart as a separate fund, in aid of the erection, enlargement, and fitting-up of school-rooms to be permanently secured for the purposes of education; and the appropriation of the sum actually collected has also been announced. But the Committee have now to report, that the school-rooms in aid of which the *whole* produce of the Letter was applied, have been built, and the grants claimed and paid; the advantages expected from its expenditure are therefore obtained; and it remains only to state the precise amount of the sum appropriated in this manner, namely, 32,709*l.* 11*s.* which came into the hands of the Committee in the following manner, viz.—

	<i>s.</i>	<i>d.</i>
The net receipts invested in the public funds	28,146	1 0
Dividends from 1824 to 1830.....	3,622	
Profit on the sale of stock..	941	
	£ 32,709	11 0

This sum differs only from the amount announced in the Seventeenth Report, by a deduction of the trifling expenses of management, (viz. 146*l.* 1*s.* 10*d.*); and by the *addition* of the dividends, and of the profit on the sale of stock. The extension of the benefits of National Education then announced, is consequently carried a little higher; and at the closing of this account, therefore, it appears that 361 places, comprising a population (according to the last parliamentary census) of 1,403,132 persons, have obtained grants amounting to 32,709*l.* 11*s.* by which, according to the first estimates, (in many instances much below the actual disbursements, in car-

rying them into effect,) an outlay of no less a sum than 127,480*l.* in the erection of 502 separate school-rooms, has been called forth. By these means, and amidst such a population, the inestimable blessings of Christian education have been provided for 26,884 boys, and 25,532 girls, on week-days and Sundays, and for 2,721 boys, and 2,840 girls on Sundays only,—making a total of 57,977 poor children rescued from ignorance and vice, and regularly trained up in the knowledge and the worship of God, according to the pure principles of the Established Church.

In the next place it will be perceived, from a tabular list of grants annexed to the Report, that the Committee have contributed towards the establishment of schools upon the same scale as in former years, and that 5,765*l.* have been voted in sums of very different amount to seventy-two places, the largest grants being, four of 200*l.* each, and one of 300*l.*

Before concluding their Report, the Committee observe, that the Society for promoting Christian Knowledge has given up all further inquiries into the number of children using the books on its catalogue, upon an understanding that the National Society will, from time to time, endeavour to obtain a *complete* account of the children of the poor, receiving instruction under the care of the church. Therefore, at the close of every fifth year, the *general* inquiry will be addressed to every parish and chapelry in England and Wales.

The Appendices to the Report contain much information respecting the above Society.

The Schools of ten places were received into union.

*London, St. Martin's Vestry-room,
July 7, 1830.*

GRANTS.—Midsomer Norton, Somersetshire, 100*l.*; Barton-under-Needwood, Staffordshire, 75*l.*; Brampton Moor, Derbyshire, 100*l.*—Pudsey, Yorkshire, 200*l.*—Painton, Gloucestershire, (conditional) 50*l.*—St. Peter's, Norwich, 200*l.*—Great Baddow, Essex, 50*l.*—Fulbeck, Lincolnshire, 40*l.*

—Mapledurham, Oxfordshire, 50*l.* — Tinsbury, Somersetshire, 100*l.* — St. Margaret's, Rochester, 60*l.* — Bishops Cannings, Wiltshire, (conditional) 50*l.*

—Welwyn, Hertfordshire, 70*l.* — Buckerell, Devonshire, (additional) 10*l.* — Chelsea, Middlesex, 100*l.* — Bacup, Lancashire, (additional) 50*l.*

BARBADOS.

BRIDGE TOWN, *Tuesday, May 25, 1830.*—We beg to draw the attention of our readers to a description of St. Matthew's Chapel, inserted below, together with a statement of the expense incurred for its erection, with which we have been kindly favoured. It is gratifying to think that so neat, commodious, and substantial a chapel should have been erected in so short a time as four months, and at so small an expense as 80*l.* 6*s.* 0*d.*

ST. MATTHEW'S CHAPEL.—The dimensions of St. Matthew's Chapel are, in the clear, 68 feet in length, 24 in breadth, and 14½ in height, with a cornice of cut stone along the walls, under the eaves of the roof. The roof is shingled, and the ceiling boarded within.—There are seven windows along the sides—two windows at the eastern, and two on either side of the door at the western end—painted and glazed throughout. The walls are surrounded at the corners with pinnacles; and there is a stone cross over the eastern end of the chapel.—The chapel is fitted up within with a communion-table of Bermuda cedar—and the rails of the chancel and pulpit stairs of Caroline

cedar. The pulpit and desk of Bermuda cedar—octagonal, and the panels, set off with gothic arches in relief. The communion cloth, and cushions, for the table, pulpit, and desk, of dark crimson-stamped calico. There are seven slips, and forty benches of deal, capable of holding about 100 persons. On the right, at the western entrance, is a small stone font, raised on an octagonal pedestal, and enclosed with a neat railing of white cedar; and, on the left, a small vestry room of deal, set off with gothic arches in relief on the outside, looking into the chapel. The pulpit is raised on a pedestal of stone let into a stone basement—the desk on a stone basement only. The whole building is plastered and whitewashed within; the floor of stone, gravel, and cement beaten hard together—without, it is plastered and washed of the colour of the stone of the country. About three quarters of an acre of land is enclosed with a hedge of wild pine around the chapel, and has been consecrated for a burial-ground; mahogany trees have been planted on each side of the walk leading up to the chapel; and it is intended to plant a line of flower fence within the edge of wild-pine, until a wall can be built.

POLITICAL RETROSPECT.

DOMESTIC.—We give at length William the Fourth's first speech to his people on proroguing Parliament; the two former portions are gratifying in the extreme.

“My Lords and Gentlemen,—On this first occasion of meeting you, I

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am desirous of repeating to you in person my cordial thanks for those assurances of sincere sympathy and affectionate attachment which you conveyed to me on the demise of my lamented brother, and on my accession to the throne of my ancestors.

"I ascend that throne with a deep sense of the sacred duties which devolve upon me, with a firm reliance on the affection of my faithful subjects, and on the support and cooperation of Parliament, and with an humble and earnest prayer to Almighty God, that he will prosper my anxious endeavours to promote the happiness of a free and loyal people."

"It is with the utmost satisfaction that I find myself enabled to congratulate you upon the general tranquillity of Europe. This tranquillity it will be the object of my constant endeavour to preserve; and the assurances which I receive from my allies, and from all foreign powers, are declared in a similar spirit."

"I trust that the good understanding which prevails upon subjects of common interest, and the deep concern which every state must have in maintaining the peace of the world, will insure the satisfactory settlement of those matters which still remain to be finally arranged."

"Gentlemen of the House of Commons,—I thank you for the supplies which you have granted, and for the provisions you have made for the several branches of the public service during that part of the present year which must elapse before a new parliament can be assembled. I cordially congratulate you on the diminution which has taken place in the expenditure of the country, on the reduction of the charge of the public debt, and on the relief which you have afforded to my people by the reduction of some of those taxes which have heretofore pressed heavily upon them. You may rely upon my prudent and economical administration of the supplies which you have placed at my disposal, and upon my readiness to concur in every diminution of the public charges which can be effected consistently with the dignity of the crown, the maintenance of national faith, and the permanent interests of the country."

"My Lords and Gentlemen,—I cannot put an end to this session, and take my leave of the present Parliament, without expressing my cordial thanks for the zeal which you have mani-

festated on so many occasions, for the welfare of my people."

"You have wisely removed the civil disqualifications which affected numerous and important classes of my people."

"While I declare, on this solemn occasion, my fixed intention to maintain, to the utmost of my power, the Protestant reformed religion established by law, let me at the same time express my earnest hope that the animosities which have prevailed on account of religious distinctions may be forgotten, and that the decision of Parliament, with respect to those distinctions, having been irrevocably pronounced, my faithful subjects will unite with me in advancing the great object contemplated by the legislature, and in promoting that spirit of domestic concord and peace which constitutes the surest basis of our national strength and happiness."

"You have wisely availed yourselves of the happy opportunity of general peace and internal repose calmly to review many of the laws and judicial establishments of the country, and you have applied such cautious and well-considered reforms as are consistent with the spirit of our venerable institutions, and are calculated to facilitate and expedite the administration of justice."

With regard to the latter part of the speech, our sentiments on the subject are too well known to our readers to require any repetition, and founded as we trust they are on true Christian principles, we cannot and must not alter them; and whilst we are thankful for the royal declaration in favour of the Protestant reformed religion, must heartily pray that neither our King nor his people may find that the first and greatest step towards overthrowing it, as a National Church, has been already taken.

Every personal action of the Sovereign since his accession has been such as was likely to insure his popularity. His affable manners, the plainness and publicity of his habits, and the cordiality which exists between him and the other members of the royal family, are well calculated

to gain him the affections of his people.

The country is already busy with electioneering movements. Vast efforts are making to influence the boroughs, and buy up the venal portion of them, whilst a greater spirit of independent resistance has been offered than has been ever known, and it is calculated that nearly a third of the late House will not be re-elected, producing a greater change than has taken place for a century in the composition of the house. Almost every borough that can be opened will be attempted, and it may be hoped that the electors will do their duty and return a body of men determined to support to the utmost of their endeavours, the interests of the country.

FRANCE.—The French army had an action with the Algerine forces at Sidi Kali, on the 21st of June, in which the French were victorious after a sharp conflict, losing however upwards of five hundred men in killed and wounded. The Algerines retreated within the walls in great confusion, having suffered very severely in the engagement; but on Count Bourmont preparing to open batteries upon the town, it surrendered at discretion. The town being badly provisioned, a sedition broke out among the populace, the Moors and Arabs declaring that they would not sacrifice their lives and property for the Turks; whilst the Turks hoped by capitulation to save their private wealth, with which they could enter into the service of the Sultan; and both parties agreed in threatening the Dey in case he continued to hold out. These reasons, combined with a continued cannonade from the squadron, sufficiently account for the prompt submission of Algiers. Twelve ships of war, fifteen hundred pieces of brass cannon, together with the military and naval arsenals well stored with arms and ammunition, became the prize of the captors; the prisoners

who were shipwrecked at landing were all found safe in the fort. The Dey has chosen Leghorn as his future residence; the Moors and Jews are desirous to return to Syria, and the unmarried Turks wish to emigrate. This victory is a triumph to civilization, in which all Christendom ought to rejoice; the piratic powers of Barbary should be wholly crushed, and for ever; their existence down to so late a period has long been a disgrace to Europe, and as for the exclusive advantage to be derived by France from her conquest, it is of little importance to us: the French have never been successful in colonization, nor is the territory which their arms may win in Africa an unpeopled waste for them to manage without opposition. The Bey of Titeri, the southern province of the kingdom of Algiers, has indeed offered the submission of himself and his people, and Count Bourmont intimates his expectation that the Beys of the remaining provinces will imitate this example; but private accounts to the contrary have reached Paris, which agree in stating that the Bey of Constantine alone has an army of fifty thousand men. It is therefore very probable that the French army will yet have to fight and conquer before they can be masters of the states of Barbary.

In France the progress of the elections continues very unfavourable to government: there now appears every probability of the liberal opponents of the ministry having a very decided majority in the chambers. This aspect of affairs has given rise to reports of immediate ministerial changes, but the intelligence of the surrender of Algiers must add to the power of the existing administration, and render their continuance in office more certain. The French have ever been a people easily dazzled by military glory, and ready to sacrifice every thing for it.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

The foundation-stone has been laid of an intended New Church at Todmorden, in the Parish of Rochdale, Lancashire.

New Churches have been consecrated at the following places:—

Bowers Gifford, Essex; Liverpool, St. Augustine in Shaw Street; Netherton, in the Parish of Dudley, Worcestershire.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Grape, Richard	Chapl. to Berkeley's Hospital, Worcester.
Gunn, John	Chapl. to H. R. H. the Duke of Sussex.
Hall, H. B.	Head Mast. of Grammar School, Risley, Derby.
Hall, T. G.	Mathemat. Profess. of King's Coll. London.
Hazell, William	Head Mast. of Grammar School at Portsmouth.
Image, John	Fell. of Dulwich Coll.
Smith, Frederick	Mathemat. Profess. of E. I. Coll. at Haileybury, Herts.
Wix, Edward	Archd. of St. John's, Newfoundland.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allwood, Robert ..	Minor Can. in Cath. Church of Bristol	Bucks	D. & C. of Bristol	
Attwood, Francis T..	Butterleigh, R.	Devon	Exeter	Lord Chancellor
Bathurst, Hon. C. .	{ Limber, V.	Lincoln	Lincoln	Lord Chancellor
	{ to Southam, R.	Warwick	Lichfield	The King
Bliss, Philip, D. C. L.	Avening, R.	Gloucester	Gloucester	{ Heirs of Rev. T. Brooke
Cartwright, S. R. ..	Aynhoe, R.	Northampton	Peterb.	W. R. Cartwright, Esq.
Gleed, George	Chalfont, St. Peter, V.	Bucks	Lincoln	St. John's Coll. Oxf.
Gwyn, T. Bevan	St. Ismael, V.	Caermar.	St. David's	Lord Chancellor
Hay, Rt. Hon. Lord T.	Rendlesham, R. .	Suffolk	Norwich	The King
Holroyd, J. John	Abberton, R.	Essex	London	Lord Chancellor
Jones, David	{ Castle Martin, V.	{	Pemb.	{ Bp. of St. David's
	{ with Flimston, C.			
	{ to Crinow, R.			
	{ with Llandewi Welfrey, V.			{ Lord Chancellor
Keppel, W. A. W. ...	Brampton, R.	Norfolk	Norwich	R. Marsham, Esq.
Larking, Lambert ..	Ryars, V.	Kent	Rochester	Hon. J. W. Stratford
Lear, Francis	Preb. in Cath. Church of Sarum			Bp. of Sarum
Macalpine, W. H. ...	Kirton, C.	Lincoln	Lincoln	
Matthew, Charles.	{ Malden, All Saints, V.	{	Es.	{ London Rev. C. Matthew
	{ — St. Peter, V.			
	{ — St. Mary, R.			
Penn, T. Gordon ..	{ Chilton-on-Poldon, C.	{	Somers.	{ P. of Glast. Vic. of Moorlinch
	{ and Edington, C.			
Phipps, E. James ..	Stoke Lane, P. C.	Somerset	B. & Wells	Vicar of Douling
Powell, J. T.	Stretton-on-Dunsmore, V.	Warwick	Lichfield	Rev. H. T. Powell
Tatum, W. Wyndham	Salisbury, St. Martin, R.	Wilts	Sarum	W. Wyndham, Esq.
Threlkeld, P.	Milbourn, C.	Westmorl	Carlisle	Earl of Thanes
Turner, John	{ Lockington, R.	{	Wilts	{ Sarum Rev. J. Turner, &c.
	{ to hold by disp. Horton, R.			
Wilberforce, Samuel .	Brixton, R.	Gloucester	Gloucester	Mrs. Brooke
Wingfield, E. Oldfield	Tickencote, R.	I. of Wht.	Winchest.	Bp. of Winchester
		Rutland	Peterboro'	J. Wingfield, Esq.

CLERGYMEN DECEASED.

On the 9th instant (at the house of his son, the Rev. Stuart Majendie, at Longdon, near Lichfield), the Right Rev. WILLIAM HENRY MAJENDIE, D.D. Lord Bishop of Bangor, in the seventy-sixth year of his age. He was consecrated to the see of Chester in the year 1800, and to that of Bangor in 1809. His Lordship was formerly Fellow of Christ College, B.A. 1776, M.A. 1785, D.D. 1791.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Abbott, T. Jessopp..	Loddon, V.	Norfolk	Norwich	Bp. of Ely
Barlee, William B..	Bedingfield, V. and Wrentham, R.	Suffolk	Norw.	{ J.J. Bedingfield, Esq. Miss Buckle
Brock, John	Bidborough	Kent	Rochester	C. Elliott, Esq. Bp. of Ely
Browne, J. Henry.	{ Archd. of Ely & Cotgrave, 1st Mediety, R. — 2d Mediety, R. and Eakring, R.	{ Notts	York	Earl Manvers
Church, Joseph ..	{ Felmingham, V. and Frettenham, R. with Stanninghall, R.	{ Norfolk	Norwich	{ Bp. of Norwich Lord Suffield
Clapp, John	{ Long Benton, V. & St. Giles on Heath, C.	Northum.	Durham	Balliol Coll. Oxford
Clare, Thomas	Great Staughton, V.	Cornwall	Exeter	C. Rashleigh, Esq.
Clough, R. Butler ..	Corwen, V.	Hunts	Lincoln	St. John's Coll. Oxf.
Colson, T. Morton.	{ Lincolnholt, R. and Pillesden, R. with Stratton, C. and Charnminster, C.	{ Merion. Hants	St. Asaph	Bp. of St. Asaph Winchest. Mrs. Worgan
Cook, Thomas	{ Wickwar, R. Akenham, R. with Claydon, R. and Whitton, R. with Thurlton, R.	{ Dorset	{ P. of D. of Sarum	{ J. Trenchard, Esq. Rev. T. Cook
Drury, George	{ Heyford Purcell, R. Chickerell, R.	Gloucester.	Gloucester.	Rev. G. Drury
Filmer, William ..	{ and Sherborne, V.	Suffolk	Norw.	{ Bp. of Ely
Gorton, William ..	{ Llanelugrad, R. with Llanallgo, C. Higham Ferrers, V. with Caldecot, C. and Chelveston, C. & Irthingborough, All Sts. R. St. Peter, V.	Oxford	Oxford	Corp. Chr. Coll. Oxf. Lord Bolton
Lloyd, Richard ..	{	Dorset	{ P. of D. of Sarum	{ The King
Malim, G. W.	{	Anglesea	Bangor	Bp. of Bangor
Oakes, Charles	{	Northam.	Peterb.	Earl Fitzwilliam
Polehampton, Edw..	{	Salop	Lichfield	Mrs. Sarah Oakes
Price, William	{	Middles.	London	King's Coll. Camb.
Scott, G. Wyndham.	{	Worcester	Worcester	Lord Chancellor
Townsend, R. Lawrence, D.D.	{	Devon	Exeter	Hon. P.C. Wyndham
Whalley, Thomas ..	{	Gloucester. Pec.		Rev. Dr. Townsend
Whish, J. Kedington	{	Northam. Peterboro'		Rev. T. Whalley
	{	Preb. in Cath. Church of Sarum		Bp. of Sarum
	{	& Gloucester, Chr. Ch. P.C. Gloucester.	Gloucester.	Trustees

<i>Name.</i>	<i>Residence.</i>
Ferrers, Proby John	Beddington, Surrey.
Haviland, James	Bath, late Fell. of New Coll. Oxford.
Hinckes, Josiah	Tettenhall Wood, near Wolverhampton.
Mackintosh, John Frederick Serle.	
Smale, John Irving.	

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The nomination of the Rev. Robert Isaac Wilberforce, M.A. Fellow of Oriel College, as a Public Examiner in *Literis humanioribus*, has been approved in Convocation.

Mr. Travers Twiss, B.A. Bennet Scholar of University College, has been elected Fellow on the same foundation.

The Rev. Andrew Bloxam and the Rev. Charles Collyns Walkey, Scholars of Worcester College, have been admitted Fellows of that Society.

Henry John Maddock, of Wadham, and James Fox Longmire, of Worcester College, have been admitted Scholars of Worcester, on the foundation of Mrs. Eaton.

Messrs. Arthur Philip Dunlop and Robert William Browne have been admitted Fellows of St. John's College; and Mr. Henry James Farington, Scholar of that Society.

At the election at Exeter College, Edward Farnshawe Glanville, B.A. of that Society, was elected a Fellow; on the Archdeaconry of Cornwall Foundation; and Charles Lewis Cornish, Exhibitioner of Queen's, a Fellow on the Devon Foundation.

The following gentlemen have been elected at Wadham College:—

Probationary Fellows.—William Hill, B.A. of kin to the Founder; Rev. James Peter Rhoades, M.A.; Thomas Vores, M.A. and Tutor; and John Griffiths, B.A. all Scholars of the above Society.

Scholars.—James Philip Keigwin, of kin to the Founder, Commoner of Wadham College; Thomas Brancker; Charles Maule; Alfred Lloyd; Charles Badham; and Orlando Bridgman Hyman.

DEGREES CONFERRED.

HONORARY DOCTORS IN CIVIL LAW.

General the Lord Viscount Combermere, G. C. B. &c. &c.

Capt. Sir Thomas Fellows, R. N. C. B.

Member of the Legion of Honour, &c. &c.
John Shute Duncan, Esq. M.A. and late Fellow of New Coll.

BACHELOR AND DOCTOR IN DIVINITY,
By Accumulation.

The Rev. William Carwithen, of St. Mary Hall, and Rector of Manaton, Devon.

DOCTOR IN CIVIL LAW.

John Hardwick, Esq. Balliol Coll.

MASTERS OF ARTS.

Edmund Pepys, Oriel Coll. Grand Comp.

James Corry Connellan, Oriel Coll.

Rev. Thomas Morgan, Jesus Coll.

Samuel Lilley, Jesus Coll.

Rev. Thomas Hutton, Magdalen Coll.

John Malcolm, Christ Church.

Rev. Thomas Woodruffe, St. John's Coll.

Samuel Hingeston, Lincoln Coll.

Rev. Thomas Hand, Trinity Coll.

Ralph Etwall, Trinity Coll.

Rev. W. Ashforby Trenchard, Trinity Coll.

Thomas Tyers, New Coll. Grand Comp.

James C. Dowdeswell, Stud. of Christ Ch.

William M. Du Pre, Christ Church.

William Platt, Brasenose Coll.

Rev. William Bannerman, Brasenose Coll.

Rev. James Maingy, Pembroke Coll.

Rev. W. Henry Landon, Worcester Coll.

Rev. C. Rodwell Roper, St. John's Coll.

W. J. Browne Angell, Queen's Coll.

Rev. St. Vincent L. Hammick, Exeter Coll.

E. F. Glanville, Fell. of Exeter Coll.

Rev. Charles Cutts Barton, Christ Church.

Rev. Percival Bowen, All Soul's Coll.

BACHELORS OF ARTS.

Alfred Fisher, St. Alban Hall.

John Cunningham, University Coll.

Thomas Lewis Williams, University Coll.

The Rt. Hon. Visc. Grimston, Christ Ch.

Richard Ellison, Christ Church.

John Edwards, Christ Church.

Henry A. Gilbert, Exeter Coll.

George Atkinson, Queen's Coll.

George Burdett, Corpus Christi Coll.

Robert Wells Whitford, St. Edmund Hall.

Rev. R. H. Beaumont Lee, Lincoln Coll.

MARRIED.

At St. George's, Hanover Square (by the Rev. Richard Huntley, Rector of Boxwell, Gloucestershire), the Rev. Webster Huntley, M.A. Fellow of All Souls' College, to Mary, eldest daughter of the late Richard Lyster, Esq. M.P. of Rowton Castle, Shropshire.

CAMBRIDGE.

ELECTIONS.

Comyns Tucker, Esq. B. A. of St. Peter's College, has been elected a Foundation Fellow of that Society.

Mr. John Legh, Mr. John Wilder, and Mr. John Clement Middleton, Scholars of King's College, have been elected Fellows of that Society.

A Grace has passed the Senate, to authorize the Committee of the Pitt Club to erect, at their own expense, under the superintendence of the Syndics of the Press, a new building, to be called the *Pitt Press*, between Silver Street and Mill Lane.

There will be Congregations on the following days of the ensuing Michaelmas term:—

Sunday..... Oct. 10, at ten.
Wednesday .. Oct. 27, at eleven.
Wednesday .. Nov. 17, at eleven.
Wednesday .. Dec. 1, at eleven.
Thursday Dec. 16, (end of term)
 at ten.

On Tuesday, July 6th, being Commencement Day, the following Doctors and Masters of Arts were created:—

DOCTORS IN DIVINITY.

The Rev. Richard Newton Adams, Fellow of Sidney Sussex Coll.

The Rev. John William Whittaker, late Fellow of St. John's Coll., Vicar of Blackburn, Lancashire, and late Domestic Chaplain to the Archbishop of Canterbury.

DOCTORS IN PHYSIC.

William Joseph Bayne, Trinity Coll.

B. Guy Babington, Pembroke Coll.

*Thomas Waterfield, Christ Coll.

*Richard Hobson, Queen's Coll.

*Charles Phillips, Clare Hall.

Arthur Mower, Emmanuel Coll.

Thomas Elliotson, Jesus Coll.

MASTERS

KING'S COLL.

W. Hill Tucker
 John Chapman
 George Hamilton

PEMBROKE COLL.

*George Cartmel
 George Cooper
 W. Jefferys Allen
 Charles Cotton
 Cecil J. Greene

SIDNEY COLL.

James Scott Baker
 James Hale
 T. H. Tucker
 Evan E. Rowsell

TRINITY COLL.

W. Webb Follett
 William Carus
 B. Charlesworth
 Thomas Turner
 V. F. Hovenden

*Owen Lloyd

*Henry R. Crewe

H. E. Goodhart
 James Pulleine
 Rowland Ingram
 Samuel Smith

H. J. Shackleton

C. W. Chalklen

*William Gibson

Charles Earle

*Francis Leighton

John Neeld

*Charles Morton

Percy Smith

Anthony Cleasby

F. W. Darwall

W. Cary Dobbs

G. E. Prescott

E. J. Shepherd

Robert Collyer

W. C. Fonnereau

C. S. Whitmore

James Talbot

H. Ker Cankrein

Richard Appleton

Woronow Greig

C. Maitland Long

Thomas France

W. C. Wollaston

Thomas Thoruhill

*Charles Johnstone

H. Elphinstone

G. Stansfield

F. V. Lockwood

E. C. Cumberbatch

ST. JOHN'S COLL.

John Price

*R. J. Bartlett

B. H. Kennedy

Charles Yate

Edw. Peacock

G. A. Butterton

John Livesey

John Hills

J. F. Denham

E. T. Yorke

V. L. Jarrett

Henry Thompson

C. De la Cour W. T. Antrobus John Antrobus William Bull F. F. Haslewood J. Ward Lay *David Mead *Thomas Spyers F. John Farre *Henry Stonhouse William Paull *E. S. Halsewell T. Powys Outram F. W. G. Barrs A. Haden Barrs → Charles Levingston Frederick Cheere William Colville George Rideout Thomas Everett C. Hicks Gaye J. B. Marsden Edmund Dewdney Samuel Rees W. Burroughes	W. F. F. Powell Richard Yaldwyn *C. W. Woodley *Charles Murray Henry Penneck CLARE HALL. F. Duncan Gilby Henry Recks Edward Biley W. Bird Frost Thomas Mills William Cooper Thomas Grose William North G. W. Livesay JESUS COLL. *Edward Lindsell H. J. Stevenson W. H. Henslowe John Long QUEEN'S COLL. Thomas Newbery Thomas Sikes T. Fitzherbert J. Carrick Moore *T. M. Barwick Henry Kitchen T. M. Brooks. T. T. Smith T. Burnett Stuart *John Venn	CORP. CHR. COLL. John Tinkler F. T. Sergeant George King J. C. Homfray William Cape Samuel Hey Anthony Cumby *G. W. Steward *H. G. Newland ENMANUEL COLL. W. R. Colbeck R. James Bunch Thomas Easton *J. C. Athorpe H. Horatio Woods Alfred Brocas CHRIST COLL. Edward Sneyd *Stephen Prentis John Cartwright W. Godden Lyall W. Richardson J. Parkinson Sill John Edge Daniel Augustus Packe *Joseph Deans	MAGDALENE HALL. William Smith Henry Owen Charles Hodgson F. Wintour Thomas Dayrell CAIUS COLL. H. S. Pinder Septimus Dawes John Davie Eade William Howorth F. G. Burnaby E. S. Appleyard Walter Kelly Francis Cobbold *H. J. Branson St. Vincent Beechey TRINITY HALL. *W. Watson Smith CATHARINE HALL. Thomas Jarrett *Alexander Power John Wilson *Josiah Torriano T. Preston Wright John Gilderdale John Mandell
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[Those gentlemen whose names are preceded by an asterisk are Compounders.]

MARRIED.

At Grantham (by the Rev. W. Pöschett), the Rev. R. Wilson, M. A. Fellow of St. John's College, to Frances, the youngest daughter of the late R. Hough, Esq. of Newark-upon-Trent.

At Richmond, the Rev. Charles Edward Kennaway, Fellow of St. John's College, and second son of Sir John Kennaway, Bart. of Escot, Devon, to Emma, fourth daughter of the Hon. and Rev. Gerard T. Noel.

NOTICES TO CORRESPONDENTS.

"T. S." will see that we have made use of his communication, although in a different shape.

A similar article to the unpublished one of "E. B." has appeared in a former volume; his MS. therefore will be found at our publishers'.

The lines upon the "Divinity of Christ," after mature consideration, are inadmissible.

"E. B." on Rom. iii. 7, 8, has been received.

THE CHRISTIAN REMEMBRANCE.

SEPTEMBER, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Forty Family Sermons. By the Editor of the Christian Observer.*
London: Hatchards. 1830. 8vo. pp. xxviii. 506. Price 12s.

ALTHOUGH this volume might, as will appear in the sequel, challenge our attention on the ground of its private claims, we will not conceal the satisfaction which the present opportunity affords us, of elucidating a question which it might otherwise appear invidious to agitate, the comparative grounds upon which the *Christian Observer*, and we of the *Remembrancer*, respectively solicit the public ear.

Let us be heard patiently. The point under consideration is, by no means, a mere contest between two rival periodicals. Were it so, whatever degree of advantage the public might reap from either, they would scarcely feel sufficiently interested to tolerate the impertinent substitution of private contention, for the information or entertainment which it is the sole duty of such a work to supply. But we have not, indeed, any contention with the editor of the *Christian Observer*. The remarks which we purpose to offer on the present volume, will, we think, abundantly convince him of this. And we are ready and forward to admit that, what we are conscientiously compelled to designate the essential blemishes of the *Christian Observer*, are often counterbalanced by valuable accessions to the cause of that Christianity, whose holy name we in common profess, and the spirit whereof, it is to be hoped, will always characterize our intercourse with each other.

The question then to which we invite the attention of our readers, is this:—Are the sentiments of the Church of England accurately represented in the *Christian Observer*? Now the circumstance which alone gives importance to this question, and which alone can shield us, who start it, from the charge of impertinence, is this, that a large number of well-intentioned persons believe the affirmative, and without further inquiry, implicitly adopt the dicta of the *Christian Observer*, as the very spirit of the Established Church. It is evident,

then, that should this opinion be at least partially erroneous, it is an error of no small importance, as nothing regarding such a question as the sentiments of the Church, can be indifferent to any Churchman, or indeed to any sincere lover of the truth. The *Christian Observer* professes to be "conducted by members of the Established Church;" the *Christian Remembrancer* is a "Churchman's Miscellany." "Wherein therefore," say some, "do these publications differ? Both are representatives of the same religious sentiments." While some thus injuriously endeavour to effect a reconciliation between principles essentially distinct, others, who evidently perceive the distinction, are induced to view the doctrines of the Church as uncertain and undecided, and inadequately understood even by those who are under the most solemn obligations to study them.

All this is undoubtedly evil, and much to be regretted by all who, with whatever varieties of opinion in minor matters, still regard the Church as the authorized expositor of the word, and dispenser of the sacraments of God, "the pillar and ground of the truth." That there should be two classes of opinions in the Church of England, as long as those opinions regarded not essentials, was nothing surprising. It was honourable to her that there were no more. The Calvinists wondered how the Arminians could subscribe the XVIIth Article, the Arminians were equally at a loss to account for the acceptance of the XXVth and XXVIIth, the Baptismal services, and the Catechism, on the part of the Calvinists. Still the difference, we maintain, was one which might have subsisted alone, and was not necessarily connected with any other whatever. We are far from absolving the Calvinistic doctrines. "Horrible" they were termed by him whose name they bear; and when we say the effects of them are no less so, "we speak that WE DO KNOW, and testify that WE HAVE SEEN." But still these evils are only the occasional result—the legitimate indeed, and proper result,—yet the result alone, and not the inherent properties of Calvinism. Many a man holds Calvinism in all its length, and breadth, who would recoil from its genuine consequences with as much horror as the most consistent Arminian. There was no reason, therefore, why the Arminian and Calvinistic clergy should not have proceeded in perfect harmony. The conductors of the *Christian Observer* mention, in the Preface to their second volume, (quoted in p. x. of the Preface to the work before us) the following, as the essential doctrines which they wish to inculcate:—"the ruined state of man by nature, and his recovery by divine grace; justification by faith, and the sanctifying influence of the Holy Spirit; the unsearchable love of Christ, and the obligation of every one no longer to live to himself, but to Him who died for him." And in another part of the preface to the sermons we read—

The doctrines of these sermons correspond with those which it has been the uniform object of the work in which they were inserted to maintain. It was thought that the chief topics for Family Sermons—and indeed all sermons—were such simple scriptural points as the fallen, guilty, and helpless condition of mankind by nature; the love of God in Christ; the atonement; repentance; faith; justification; the offices of Christ, and of the Holy Spirit; sanctification; peace with God; love to God; the forbearance of God; Christian obedience, and love to mankind; death, and eternity, heaven, and hell.—Pp. vi. vii.

On all these doctrines, the Arminian clergy as zealously insist as the Calvinistic. There was, therefore, we repeat, no reason whatever, why these parties should not have agreed to differ; their distinguishing peculiarities affected not the essentials of religion, or of Church-membership. Whether man be wholly or partially corrupt, mattered not to their common doctrine. Both were agreed that “the condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith, and calling upon God.”*

Such was the situation of the Church, when a portion of the Calvinistic clergy chose to erect into essentials of religion, opinions which were never received by the Catholic Church, and never obtained form or system till the age of Augustine. All who ventured to differ from themselves on very abstruse metaphysical questions, were stigmatized as unregenerate and ignorant, and Calvinism was proclaimed the pure and only Gospel. A consequence easily to be foreseen ensued. While the Calvinistic clergy, on the one hand, were thus virtually regarding as heretics their brethren who preferred, in a mysterious inquiry, to examine and interpret the obscure parts of Scripture by the clear, they were, on the other, ready to join fellowship with the most uneducated advocate of the most preposterous schism, in which Calvinism was a recognized or permitted ingredient. This disposition was ardently welcomed, and sedulously fomented, by the enemies of the Church. The breach was gradually widened, until a portion of the English Church was conspicuous in the unseemly act of renouncing the rest, and engaging in friendly intercourse with the bitterest enemies of the Church they had sworn to support. Such intercourse could scarcely be barren. It was hardly possible to pass mental excommunication on a large majority of the Church of England, without a disposition to view the Establishment itself with a partial jealousy. It was equally impossible to maintain a degree of communion with her enemies, without imbibing the infection of their prejudices, and acquiring, almost insensibly, a laxity of opinion in many important matters. An irritability consequent on their minority, and on the views taken by their more consistent brethren, would at once supply to these partial seceders, motives for proselytism, and

* Article X. of the Church of England.

anxiety to represent themselves (since they did not choose to quit the ministry of the Church,) as not only not inconsistent, but the only consistent members of her communion. They would endeavour so to interpret her formularies, as to suit their own hybrid notions of Church-fellowship and subordination; and to convince the public (who too often on these occasions show a most lamentable indifference) that these were the sentiments of the Church of England. Others, who, without any definite opinion on the original controversy, wished to reconcile a nominal communion with the Church with a participation of the most hostile errors, readily joined this confederacy, and the result is, a combination, which might rival that of Horace's painter, and which styles itself—the Evangelicals.

Of this party, the *Christian Observer* is decidedly the accredited organ; necessarily partaking the incongruities of its constituents. At one time we read much of "*our venerable*," "*our beloved Church*;" at another, principles, societies, and schemes are advocated, which would all tend to the utter subversion of that, or any Church at all. Wesley and Romaine are mentioned with equal approbation, and equally regarded as representatives of the Church. Final perseverance, and universal redemption, are vindicated in a breath; popery, like one of its own saints in a storm, is coaxed and belaboured alternately. But we will content ourselves with a brief comment on the following passage, which occurs in the Preface to the work now before us.

The preface to the first volume states, that the work thus announced had been received with a large measure of public favour, and with the most honourable testimonies to its usefulness, and promises of support, even some "in quarters where the conductors were not sanguine in expecting them." Tories alleged that it was Whig, and Whigs that it was Tory; Calvinists that it was Arminian, and Arminians that it was Calvinistic; some Dissenters called it High Church, and some High-Churchmen thought it too conciliating towards Dissenters: a proof, it was inferred, that truth, and not party, was the object which its supporters wished to follow.—P. ix.

With respect to the object which the supporters of the *Christian Observer* wished to follow, we pronounce no opinion; we have no desire to impeach the sincerity of their motives. But we certainly cannot deduce from these data, that truth was the object actually followed. We should rather infer (what is abundantly confirmed by the perusal of almost any number of the *Christian Observer*,) that its general principles, especially on Church unity, were fluctuating and confused; and such as no systematic view of Christianity could recognize. Of its knowledge of the Church, it may be sufficient to say, that our readers will find in the number for September, 1829, a "Letter from a High Churchman," which is introduced with much parade of commendation; the writer of which was of so "*high Church*"

a family, that his father could not bear to hear "*the Revolution*" (shades of the seven Bishops!) named in his presence! The same high churchman, brought up among men of his own sentiments, and "dignified Clergymen," "had formed no idea that there still existed amongst us a class of Christians, who might be considered to possess real and vital religion!" He discovered at length that there *were* such—at the table of a *DISSENTER*! Who this high churchman was, who so quietly acquiesced in opinions unconnected with real and vital religion, is a matter of little consequence. His opinion may be safely allowed all the weight that belongs to it. But do we read this in a publication professing to be "conducted by members of the Established Church?" Did not the address "to the Editor of the Christian Observer" confront us, we should be tempted to suppose that some bungling stitcher had transposed the respectable cover of the Church publication, to the back of some schismatical magazine. The great evil on which we would insist is, not so much the unsettled and irregular character of the Christian Observer, as its identification of all this chaos with the plain, broad, simple, and consistent opinions of "the Established Church."

Here then is the difference between the Christian Observer and the Christian Remembrancer. We are of *decided* Church principles, and we advocate them *decidedly*. In an age when indifference passes current for liberality, it is no wonder that decision should be confounded with bigotry. For this we are prepared. We ^{see} the vastness of the interval which separates the qualities thus identified by a superficial and precipitate philosophy, and we write for the approbation of those who agree with us, and for the consideration of the candid portion of those who do not. As Christians, we do not find acrimony towards Dissenters consequent on our repudiation of what we, in conscience, deem their errors. We would have them consider whether they have sufficient warrant for what they do; whether the blemishes (supposing they should be so admitted) of the Church of England are such as absolve their secession from the serious charge of schism. If they, in conscience, think they do, we have nothing more to say. May all who profess and call themselves Christians be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life! Meantime, we find in our Church, not an infallible mistress, but a pious and affectionate mother, under whose nurture and admonition we have grown from "new-born babes," and who will not be chargeable if we attain not to "the perfect man, to the measure of the stature of the fulness of Christ." "BUILT on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone," the Church of England is at once orthodox in her creed, and primitive

in the spirit of her discipline. There is no argument admissible in favour of secession from her, which would not go to dismember every professing visible Church. Believing this, we cannot reject the consequence, that whatever tends to prejudice the authority or influence of the Church, tends in like proportion to the injury of that pure religion of which she is the ark. We can as readily separate the interests of the Church of England from those of the Church of Christ, as we can distinguish between the welfare of a limb and the welfare of the body. All religious schemes, however well intentioned, which tend to lower the standard of her scriptural claims, we are antiquated enough to regard as injurious, because we are not only lovers of our Church, but we have cultivated a habit little likely to dazzle, and consequently to attract, that of estimating all things by their general tendencies.

Personal, therefore, as this question may appear, we feel that it is only so by coincidence. It is most important on all accounts that it should be known what are, and what are not, the principles of the national Church. Without this understanding, men may throng her banners who reject her sentiments, or they may relinquish her communion for some merely imputed delinquency. We would not be understood to throw the responsibility of every opinion to which we may give currency on the Church of these realms; but we would be understood to say, that we *endeavour*, to the utmost of our power, to afford an accurate reflection of the sentiments of that Church. We write not without mature study and deliberation; we have examined the opinions we have embraced. It is therefore more probable that they should be justly collected from our pages, than from those of a publication emanating from sources so heterogeneous as supply the channels of the Christian Observer. Nor are these remarks at all irrelevant on the present occasion: we are about to recommend the work on our table to all Christian families; but we could not extend this recommendation to the publication wherein it originally appeared; and it is right that the grounds of this distinction should be explained.

To come, then, to what is more immediately the subject of this article, the volume of Sermons now before us. It gives us great pleasure to say that, in the perusal of this work, we have been most agreeably disappointed. We have read "Family Sermons" in the Christian Observer, whose character has been any thing but scriptural, or such as could have been expected from "Members of the Established Church." But those which compose the present volume appear carefully selected, with a view to conciliate consistent churchmen. We could almost award them unqualified praise: there is only one exception to their excellence—some passages on regene-

ration, which we cannot *quite* approve; yet even these are equivocal, and very different from what we should have expected from that quarter. Thus in the Eighteenth Sermon, "The Heavenly Inhabitants," we read that they felt, "*even after their regeneration,*" the infection of sin. We cannot but think that any *divine* of the present day, would be cautious in using the term, and that therefore it is here intended to separate regeneration from Baptism. Again, in Sermon XXVII. "The Joy in Samaria," we have these observations—

We next learn that the people of the city of Samaria, having attentively heard the word of God, and received it by faith, "were baptized." They were not ashamed of the Gospel of Christ, but hastened to confess him openly before men, by a compliance with his own appointed sacrament, by which all who should receive him as their Saviour, were to declare their belief in him in the presence of the church and of the world. It is not enough that we have a firm persuasion of the Divine inspiration and infinite importance of Christianity; we must be willing to take up the cross of our Saviour, and, whatever reproach may await us, remain firm and consistent in our profession of his name before mankind. In the present age no such peril or persecution assails us for calling ourselves Christians as threatened the first disciples of Christ; we are not exposed to pain or infamy or death for the sake of our professed religion; and to be baptized in the name of the Father and the Son and the Holy Ghost, even in infancy, has become so general that it is often complied with as a customary rite, with scarcely any consideration of its meaning and importance, either on the part of those who present a child for baptism, or of the baptized person himself when he comes to years of reflection. But very different was the case at the time when these Samaritans became candidates for admission to this holy sacrament; for, in coming to the font of baptism, they solemnly recorded their belief in the Saviour, their reliance upon his atonement, and their determination to live to his glory. They declared by the very act their earnest resolution, through the grace of God strengthening them, "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; to believe all the articles of the Christian faith, and to keep God's holy will and commandments, and to walk in the same all the days of their life." And with regard to ourselves, who were baptized in our infancy, our baptism is of no spiritual value to us, yea rather it will increase our condemnation, if, having thus named the name of Christ, we do not depart from iniquity. We may say of it as the Apostle said of the Jewish rite of circumcision, that of itself "it availeth nothing, but a new creature:" it is only an outward and visible sign and seal of an inward and spiritual grace; which grace is the washing and regeneration of the soul, by virtue of faith in the atonement of Christ; and through the renewing influences of the Holy Spirit.—Pp. 335—337.

Now in every syllable of this do we most cordially concur, except where it is said, "by virtue of faith in the atonement of Christ." "He that BELIEVETH and is baptized shall be SAVED." We know it is faith which will make baptism available to *salvation*; but regeneration may be no less real, should faith never ensue. By regeneration we understand that act of the Holy Spirit which enables us to will and to do. This is what is covenanted on the part of God in baptism. And although it is most true that the outward sign will avail nothing where the inward grace has not been employed, it is not the less certain that such grace has been given because it has been rejected and overborne.

Perhaps, however, we ought to be satisfied with the following observation elsewhere—

In baptism, we were buried with him; and, as he rose from the grave, so by the regenerating power of the Holy Spirit, we are raised from the death of trespasses and sins, to a life of righteousness, the prelude to an eternal life of glory in heaven.—P. 294.

Were it not that the sacramental dignity of Baptism is a doctrine so distinctly affirmed in Scripture, and the depreciation of it is connected by the most perfect chain of consequences; with the utmost horrors of Calvinism, we should scarcely touch on what, to minds not habitually theological, may scarcely appear to be blemishes. But that Calvinism is not the doctrine of our author appears in many just and beautiful passages, some of which we shall, with great pleasure, exhibit to our readers.

In Sermon VIII. "Job's seeing God," we have the following true and sober observation:—

Whether a voice was heard, or an appearance was seen, it was only an instrument which the Almighty saw fit to employ in holding sensible communion with his servants of old, for special ends; and, such manifestations being altogether of an extraordinary nature, and having long since ceased, should any person in these later ages profess to be favoured with new revelations from God, he would either be deceived himself, or be attempting to deceive others. And though in the case of Job, who lived long before the volume of Revelation was closed, probably before the age of Moses, when nothing of it is known to have existed except in tradition, God conveyed his instructions in a peculiar manner, "speaking to him out of the whirlwind;" yet the knowledge which Job thus acquired, important as it was, was only of the same kind which each of us may possess by means of the assistances graciously afforded us in the word and the providence of God. It was not so much a new or miraculous knowledge of God which he had obtained, as a practical conviction and application of those truths respecting him which he had known before, but which had not been before brought home to his heart and conscience with their due force, so as to produce the fruits of repentance, humility, and submission to the will of God.—Pp. 93, 94.

In Sermon XVII. the horrible doctrine of personal reprobation is indignantly crushed.

A large part of the Bible seems written to convince us, that if we perish, it is wholly in consequence of our own sin and folly; that God waiteth to be gracious; that he willeth not the death of a sinner; that so far from taking advantage, as it were, of the first occasion for inflicting punishment, he reprieves, invites, remonstrates, and holds out the free offers of mercy to the last. Though he is a Judge strong and powerful, he is provoked every day. Though his wisdom could in one moment confound our folly, and his strength triumph over our weakness, yet, like that heavenly charity which springs from himself, he "suffereth long and is kind." He pities our ignorance; he bears with our waywardness; he deigns even to conciliate our afflictions; and it is not till after innumerable provocations, that he at length "swears in his wrath that we shall not enter into his rest."—P. 207.

To the same effect, in Sermon XXI. on "the Prodigal Son."

In proportion as we feel like the prodigal, we have scriptural reason to trust that God will be merciful to us, and for the sake of his blessed Son, will hear our

supplication. It is true, we do not deserve that he should receive us; for our sins have been so great and multiplied, that he might justly cast us off without extending one single offer of pardon. But such is not the character of our heavenly Parent: he is always more ready to hear than we to pray: he waiteth to be gracious; and having given his own Son to die for us, will he not with him freely give us all things? He has provided pardon for our sins, and a supply for all our wants. He is willing to restore us to our forfeited privileges: his encouraging language is, "Turn ye, turn ye: why will ye die?" His Holy Spirit is promised both to give us the will to do so, and to work with us when we have the will. What, then, has he not done to reconcile us to himself? And whose will be the guilt if we still continue impenitent and unmoved?—Pp. 260, 261.

In the same spirit, and with the assertion of the great scriptural doctrine of universal redemption, is what follows:—

God is love: this is the original bond of union between him and the creatures whom he has made: the inexhaustible source from which flow all the blessings of creation, preservation, and redemption. We are not to view the Almighty as a tyrant, more prone to inflict penalties than to confer mercies. Such is not his character: he is "the Lord God, full of compassion and gracious, long suffering, and plenteous in mercy and truth." The whole plan and accomplishment of human salvation originated in this Divine attribute; for God so loved the world, that he gave his only begotten Son, that whoso believeth in him should not perish but have everlasting life."—P. 300.

Occasionally we meet with passages so just and so comprehensive, that we almost believe ourselves to be turning the folios of some of our old divines. Take for instance the following:—

Of all symptoms of ceasing to run well, the loss of Christian *humility* is one of the most common and dangerous.—When a person becomes spiritually proud and disputatious, thinks that he knows more than all other men in the affairs of religion, neglects the plainer and weightier matters of God's law for difficult speculations, which minister rather to his pride than his edification, there can be little doubt, that, how clear soever may be his creed, and how ardent soever his zeal, he is in reality going back instead of advancing in the ways of God. It matters little in this respect what particular turn spiritual pride may take: for whether it draw us, on the one hand, to a cold, speculative, formal system of pharisaism, and dependence upon our own unenlightened reason; or, on the other, to a scheme rash, lawless, and presumptuous, in which every thing practical is undervalued or neglected, the evidence is equally strong of our having gone back; and the fear is, that unless we become aware of our danger in time, we shall continue to go back even to perdition.—Pp. 37, 38.

"Prayer," remarks a pious author, "will not plough one's field, nor fence it, nor reap the grain, nor thresh it; but prayer may procure strength to labour, and a blessing to accompany and succeed our prudent industry." And it is thus in religion: God does every thing that is good for us; but he expects us to make use of the appointed instruments of spiritual blessing as much as though we did every thing for ourselves. He graciously preserves us from many an unseen peril; but if, instead of using the means of prevention, we wilfully put our foot into the snare, we cannot hope that he will interpose to prevent our being entangled. We are "to watch" as well as to "pray," that we enter not into temptation: we are to keep at a distance from it: we are to employ every effort to resist it; and if we neglect to do this, are we to wonder if we fall? Moses, and the people of Israel, did well to cry unto God in their extremity; but they did ill in neglecting the means of escape which he had set before them; and their supineness was accordingly rebuked by the Almighty: "Why criest thou unto me? Speak to the people that they go forward."—Pp. 61, 62.

The atheist, the scoffer, the professed unbeliever, the notorious profligate, openly oppose the cause of Christ; they are his avowed enemies; and it is said of all such, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." But there are others who may be said to betray him; namely, those who call themselves his disciples, while they "crucify the Son of God afresh, and put him to an open shame." There are many ways in which persons may do this in a greater or less degree. They may do it by false doctrines, or by an unholy and inconsistent life. Suppose that, professing to believe the Divine mission, the spotless character, and the perfect doctrines and precepts of Christ, we should deny his claim to be equal with the Father, as touching the Godhead, though inferior to him as touching his manhood; should we not, while calling ourselves his disciples, rob him of his highest honour, and take part with those who thought it blasphemous that he made himself equal with God? Again, if acknowledging his Divinity, we virtually set aside his atonement, by a proud trust in our own merits, are we not undermining the foundations of the religion we profess, and reducing the Divine Saviour to the level of a mere teacher and example, instead of a sacrifice, the only sacrifice, for the sins of the world? Again, if professing to trust alone in his atonement, and perhaps vaunting loudly of the efficacy of faith, we slight either in word or practice the obligations of his law, are we not betraying him under the pretence of friendship, setting his commands at variance with his promises, and virtually maintaining that his Gospel leads to that most unscriptural conclusion, "Let us sin that grace may abound?"—Pp. 74—76.

Our extracts are numerous, but under all circumstances, it is perhaps as well they should be so. From these our readers will be best enabled to collect the general character of the work. We can assure them that the above are specimens as fair as they are favourable.

The want of "*Family Sermons*" is often deplored. Few sermons composed for the pulpit, are *wholly* applicable to family reading. The want is now supplied, and supplied well. The writer has our thanks, and if our recommendation can be of advantage to him, it accompanies our best wishes for his success. He will be satisfied that our opening remarks have proceeded from no spirit unbecoming the Christian name, which he and ourselves bear in common. But we must repeat that the Christian Observer has no title to be identified with the sermons which have adorned its pages.

Let us offer one more friendly observation to the worthy author. If he should be disposed, in another edition, to republish his dedication, let him expunge the quotation from Quintilian. If the Right Rev. Prelates therein addressed are not disgusted with that extravagant piece of heathen flattery, it is only because they smile at it. We read, a short time since, an article in the Observer, reprobating all classical quotations. The rule is not less extraordinary than the present violation. Were all classical allusions as unfortunate as this, we might perhaps be tempted to think with the worthy writer of that curious paper.

ART. II. — *A Sermon preached before the King's Most Excellent Majesty, in the Chapel Royal at St. James's, on Sunday, July 4, 1830. By CHARLES JAMES, Lord Bishop of London, Dean of his Majesty's Chapels Royal. Published by his Majesty's Command.* London: B. Fellowes, Ludgate Street. 4to. 1830. Price 2s.

THE learned and eloquent author of this excellent Sermon has performed a delicate task with admirable propriety. Looking to the solemn occasion on which it was preached, when His Majesty, "for the first time as Sovereign of these Realms, partook in the most holy ordinance of our Religion in presence of the Chief Pastors of that Reformed Church, of which He is the Chief Governor upon earth, and to whose doctrine and discipline His Majesty," we are here authoritatively told,* "was pleased to declare his firm and cordial attachment;"—we are persuaded that the office of Preacher could not have been assigned to any man more able and willing to do the work of an Evangelist than the Dean of His Majesty's Chapels Royal. The text is taken from 1 Cor. x. 16, and the Sermon is an orthodox, plain, and *very appropriate* exposition of the nature, the benefits, and the obligation of the Sacrament of the Lord's Supper. The Bishop's style is remarkable for its simplicity, its perspicuity, and its earnestness. The child may understand, the man must feel, the weight of his arguments, and the efficacy of his persuasive eloquence; and we are willing to hope that the effect of his pious address upon the heart of Him, whom the Almighty has called to the throne of these Realms, may be manifested by his steady and uncompromising support of the *interests* of that Church, the *consolations* of which he wisely sought so early an opportunity to enjoy.

Has the Bishop of London, then, said any thing *new* upon the familiar topic under his discussion? No, indeed; and we like his Sermon the better on that account. We hate novelties in religion, and we despise the *vanity* of an author who is perpetually ~~striving~~ to dazzle us by what is *new*, rather than to instruct us to walk in the *old* paths, as much as we pity the itching ears of those unstable and gaping dupes, who mistake paradox for piety, and sound for sense, and who are taught to prefer "the lean and flashy songs," which pulpit declaimers, with their "scrannel pipes of wretched straw," palm upon their fond admirers as the sacred effusions of the Great Spirit of Wisdom, to the words of soberness and truth.

Our excellent author has taken occasion to reprobate the notion of Bishop Hoadley, that the Eucharist is *simply a commemorative rite*: and we beg leave to adorn our pages with an extract from that part of his Sermon.

* Dedication to the King.

It (the Eucharist) is the appointed method of celebrating the most important fact in the Gospel history, the most vital doctrine in the Gospel scheme; the atonement made for the sins of the world by the death of Jesus Christ. But it is more than this: it is more than a simple tribute of respect and gratitude to our greatest benefactor—although even in that light it assumes a sacredness of obligation beyond all common acts of devotion—it is the solemn renewal of that covenant of grace and pardon, which was sealed with the blood of Christ. It is indeed a commemorative feast; it is a symbolical celebration of the wonders of redeeming love; but it is something, as far as man is concerned, more sacred, more affecting, more beneficial than all this. It is the means of joining the faithful communicant to Christ in that intimate and mysterious union, which is indispensable to the perfectness of the Christian character, and to the availability of Gospel privileges.—Pp. 9, 10.

HAVING shewn that the Eucharist is to the *faithful* recipient the channel and conduit of an inward grace, from John vi. 53, 54, 56:—and having insisted, moreover, upon the necessity of the influence of the Holy Spirit to bless the means of grace to our edification, “in answer to our importunate entreaties;”—having demonstrated that he, who is most sensible of his own defects of faith and holiness, is especially bound to have recourse to the methods ordained by God, in compassion to human weakness, for the revival and enlargement of Christian graces and desires; and that this solemn ordinance, at *all* times grateful and salutary to the believer's soul, is more peculiarly “*medicinal and restorative,*” when our affections towards God have become cold, and our piety has become languid;—the Preacher states, with his usual wisdom and peculiar emphasis, that “there is no diversity of religious character, which can render unnecessary a sacramental communion with Him who is the light and the life of the world.”

It is alike indispensable for growth in grace, and for confirmation in godliness; for him who is but just awakened to the great interests of his soul, and for him, who walks in the meridian light of Christian knowledge, and in the matured strength of Christian motives and hopes.—P. 14

If this spiritual ordinance be necessary for “*all sorts*” of Christians, so is it indispensable for all “*conditions* of men.” A constant application to the source of spiritual wisdom, through the appointed means of access, and especially through the communion of the body, and of the blood of Christ, is equally necessary for *every man*, be his external circumstances what they may. The king upon his throne, and the peasant in his cot, are alike pensioners upon the bounty of heaven, and must be alike strengthened by aid from above, to enable them to think and to do such things as be rightful. This solemn truth is most appropriately enforced upon his royal auditor by the Bishop of London. We are sure of pleasing our readers by a copious extract touching this very point.

If the poor and humble members of the family of Christ desire the help of the Spirit, to enlighten, and sanctify, and console them, in order that, amidst all the discouragements of their hard condition, they may turn to good account the single talent entrusted to their care; surely the rich, and the mighty, and

the learned, may not disdain the aid of Him, who alone can enable them rightly to appreciate the value of things temporal, compared with things eternal; who alone can repress the risings of an ambitious spirit, convince them of the vanity of earthly grandeur, and of the insufficiency of this world's wisdom; and yet teach them the awful responsibilities which rest upon those, to whom these talents are given in charge. In exact proportion to the number and strength of those ties, (and with whom are they not too numerous and too strong?) which bind our affections to this world, and interrupt the steadiness of our progress towards a better, should be our anxiety to profit by all the memorials and aids, in which the beneficent Author of religion has made provision for its continuance; for its application to the understandings and consciences of men, and for its revival in the forgetful heart.

"If a man abide not in me," said our blessed Lord, "he is cast forth as a branch, and is withered;" but how can they, whom the world endeavours to persuade, by a thousand pressing arguments and ingenious devices, to make it their abiding place, the place of their repose, their trust, their desire; I ask, can they be effectually strengthened to resist it, and to adhere to, and abide in Him who has called them out of it, but by the most sincere and continued efforts and strivings towards Him through the Spirit? To them surely it is of unspeakable importance, that they should, from time to time, solemnly renew their oath of allegiance to the King of kings and Lord of lords, and be united to him by visible symbols; that they should offer, in the faithful use of them, a solemn pleading for pardon, and receive his own pledge of their sanctification; that they should oblige themselves, by that solemn act, to enter upon a life of holiness and charity, and to copy his example, in devoting themselves to the good of mankind. Compared with the richness of that consolation, which a sincere and devout mind will experience in the performance of such an act of worship; and compared with the conscious dignity of a soul thus taken into communion with its Saviour, the pleasures, the riches, the honours of this world, fade into insignificance and worthlessness!—Pp. 18, 19, 20.

Fain would we quote the peroration of this good Sermon,—"*What then is the conclusion?*" but we have already exceeded the limits which we usually assign to single discourses, and therefore forbear to make any further extracts. It is fit for general perusal, as being worthy of the Royal Auditor, the solemn occasion, and the learned Prelate. We rejoice that his Majesty commanded the publication of this Sermon, and we sincerely thank the Bishop of London for the pleasure which we have experienced, in this our official notice of his pastoral labours.

ART. III.—*Hours of Devotion for the Promotion of true Christianity and Family Worship. Translated from the original German by the Rev. F. I. BURROW, D.D. F.R.S. & F.L.S.* London: Rivingtons, 1830. 8vo. pp. xvii. 574. Price 14s.

THERE is a striking, and somewhat anomalous, distinction between the devotional, and the expository, divinity of the Germans. While most of their Scripture commentaries are strongly tainted with the Neologian leaven of scepticism and doubt, their works on practical religion are marked by a warmth of piety, and elevated tone of Christian

feeling, which is manifestly produced by the genuine influence of the gospel on the heart. It is sufficiently easy to trace the origin of this characteristic difference, if its prevalence is a proof, that in these days also, no less than in the early ages of Christianity, its truths are sometimes *hidden from the wise and prudent, and revealed unto babes*. Profound research and vast literary acquirements, accompanied with an ostentatious desire of displaying them in support of novel opinions, have given rise to a variety of speculative theories among the professed Theologians of the continent, into the merits of which the humbler Clergy have little inclination, and less ability, to inquire. The German pastors are, for the most part, men of primitive habits, devoting themselves exclusively to the discharge of their parochial duties, and taking the Bible in its plain and simple sense, as their guide in the performance of them. Hence a class of works exists to some extent in the country, calculated to assist devotional reflection, and characterized by a spirit of the most heartfelt piety. Many of them, indeed, are liable to exception on some important points of Christian doctrine, and are more unguarded in expression than sound judgment would always warrant; but, in other respects, they are so well adapted to assist the mind in the essential duties of religious reflection and self-examination, that any attempt to introduce them to the English reader, in a translation divested of those sentiments which are open to objection, cannot be otherwise than beneficial.

Among the books of this class, that, of which a partial translation is before us, has been pre-eminently and deservedly successful abroad, and will meet, we trust, with a proportionate attention among ourselves. It was originally published in weekly sheets, through a period of eight years; and the papers have been since collected, and remodelled for the use of families, and the furtherance of private meditation. In this form it has passed through twelve editions; and the subjects of which it treats are admirably calculated to dispose the mind to serious and salutary meditation. They are given in the form of contemplations; and bear in many respects a strong resemblance to a work which has long been popular in our language, and entitled, "*Reflections on the Works of God*," &c. Many, indeed, of the topics which come under discussion, rank higher in importance than those in the work of Sturm; and, neither in matter nor in manner, are they at all inferior to the treatises in that publication. Taken as a whole, they form a valuable compendium of Christian duty, wherein young and old, rich and poor, the joyous, the suffering, the healthful and the sick, will be enabled to elevate and sanctify their minds, by devotional exercise and Christian meditation.

That self-examination, and the constant habit of meditation on the past, and preparation for the future, is a duty of paramount import-

ance to the Christian, no serious person will venture to deny; many sound and judicious aids to direct the thoughts into a proper channel, have been recommended for this purpose. From the subjoined Table of Contents it will readily appear that the topics proposed for reflection comprehend a varied field of instruction; and though they may not equally suit the particular situation or disposition of each individual, they contain much that will be useful to every Christian, and will serve as a guide under circumstances for which these may not specifically apply. It is not so much in the contemplations here digested to the hand, as in the habit which they are calculated to induce, that their true value will be found to consist.

1. Reflections on the New Year. 2. Family Devotion. 3. On Public Worship. 4. Domestic Peace. 5. Contentment with our Condition. 6. The Power of Prayer. 7. Faith and Works. 8. Works and Faith. 9. In one Virtue all Virtues. 10. Lukewarmness. 11. The Divine Name. 12. The Omission of Good. 13. Appearance and Reality. 14. The Conflict of Duties. 15. Man and his Actions. 16. Who is my Neighbour? 17. Detraction. 18. The Ill-tempered Man. 19. Discretion in Speech. 20. Conscientiousness. 21. The Young Man. 22. The Young Woman. 23. Inward Good, outward Grace. 24. The Danger of Social Pleasures. 25. On Increase of Knowledge. 26. Steps in Creation. 27. The Starry Heavens. 28. The Comet. 29. The Speech of Men. 30. The Greatness of God in small things. 31. Is a Lingerer or a Sudden Death to be preferred? Part I. 32. Is a Lingerer or a Sudden Death to be preferred? Part II. 33. On Apparitions of the Dead. 34. The Sick Man. 35. Immortality. 36. The Appearance of Jesus on Earth. 37. The Destruction of Jerusalem. 38. The Persecutions of Christianity. 39. The First Churches. 40. The World and Solitude.

The reflections introduced into these treatises bespeak no ordinary mind; and the resolutions, or rather instructions, built upon them, are such as in practice would evince the real Christian. To these reflections and instructions a prayer, in unison with the truths and duties inculcated, is usually annexed, dictated by a heart which must have been warmed with the liveliest devotional feelings. Where all is equally good, selection is difficult; we shall, therefore, make a few random extracts, and recommend the entire work, as an invaluable appendage to the closet of the Christian. The reflections on the New Year, with which the volume opens, are singularly beautiful.

There is something unusually solemn in the beginning of each NEW YEAR. It is, as it were, the festival which we dedicate to our silent hopes, our most secret wishes. Here the joyous early ringing of the bells announces the commencement of the period; there clarions, and trumpets, and sacred songs, greet the first morning of the year. The sprightly host of youths, rejoicing, hail the dawn; friends and acquaintance, in mutual love, wish each other happiness. Dutiful children pray more devoutly for the health of their parents,—the suffering, for their benefactors,—the people, in the temple, for their rulers.

To all the boundary between two years is most important; to the king upon his throne, as well as the beggar under his roof of straw; to the industrious father of a family amidst his workmen, as well as to the anxious mother beside her children; to the grey-headed veteran in his easy chair, as well as to the youngster, who, full of buoyant expectation, longs to launch forth into a stormy world.

Our past life appears, behind us, like a lengthened dream; the remainder of our days, before us, hangs like an impenetrable cloud over an unseen land. More fearful cares torment the melancholy man; brighter hopes swarm round the cheerful one. Each one directs his view towards the lot which the ensuing days and months shall probably bring forth. Each one would guess something of his own destiny, which yet lies hidden in a dark futurity; as the corn at present in the wintry closed-up lap of the earth, continues still to germinate.

With uncertain expectation and fresh solicitude, each one returns to his occupations, and draws out his designs and plans. The Christian also resumes his course. Fear and hope play around him also. But with what disposition does he set forward, at the beginning of the new year, to meet the obscure future, and his unknown fate?

He for a while seeks solitude, in which his soul may obtain self-possession. He lifts up his spirit to his Almighty Father, and contemplates the infinite love of God. His mouth gives utterance to the gratitude of his heart. He says, "*I am not worthy of all the mercy, love, and faithfulness, which Thou hast shown me.* For, that I am, and what I have, must be ascribed to Thee! Thou hast preserved me through a thousand dangers, which I did not even know. Thou wast present when my need and difficulties were the greatest. Thou didst watch over me and my family when we erred. Whatever befell me in past days, I am sensible it happened for my advantage; and what I as yet do not understand, that it also was for the best, I shall learn in the sequel to comprehend. For the inviolable order in which Thou rulest the world is wise and wonderful, and conducive to that higher state of blessedness which Thou hast been pleased to appoint to man. . . ."—Pp. 1—3.

Willingly would we proceed with this extract, which our limits warn us to break off. It is followed by a prayer of humble, yet fervent devotion, and self-exhortation to a due regulation of the *hopes* and *fears* which a Christian should cherish in his heart. The conclusion we cannot withhold from our readers.

Fear nothing, if you have no cause to fear yourself. Labour to extricate yourself with a manly Christian spirit, from the present distressing circumstances, which perhaps lie heavy on you. Reflect seriously on the whole state of your affairs: consider of the best means to help yourself. Take courage to use them with vigour and prudence; and, if at last your strength be not sufficient, what you cannot effect, that will God perform.

Yes; *that* Thou wilt do, Divine Father! Thou who dost preserve and regard the little worm which crawls in the dust beneath us. Full of confidence will I give myself up to Thee; and whatever happens to me in the coming year, nothing shall tempt me to abandon my faith, and the holy word of Jesus Christ, thy Son. How can futurity have terrors for me, if I find Thee therein? What loss can discourage me, if I lose not Thee?

More pious, more virtuous, more circumspect, than during the past year, will I walk before Thee; and with a new year begin a new life. Whatever trouble, whatever effort it may cost me, I will endeavour to put away my faults, and to subdue those vicious inclinations which secretly corrupt me.

And should I not survive this year, should it be the year of my death! Ah, then, when the tears of my friends shall be shed around my grave, may a good conscience bear me witness of thy favour, and of my acceptance with Thee! I will prepare myself for it. If this be the *year of my death*, it shall also be the *year of my birth* for a better world. With a *peaceful* smile, and blessed in Thee, my God, may I depart hence, when my hour arrives; and with a *joyful* smile, enter upon that *ETERNITY*, in which awaits me unknown beatitude—thy wonderful and endless gift.—Pp. 13—15.

In the sixth essay, "On the Power of Prayer," we have the following :—

All pray;—and this necessity of the human soul to go back to the Source of its existence, is to be considered as a record of its higher extraction, and of its higher destiny in a future state.

The wisest of men pray; for in their breast the longing after an union with God is found to be the strongest. The old man prays; for to him God has more clearly revealed himself in the wonderful occurrences of life. The king prays:—however the venal tongue of a flatterer may commend him, the tongue which would scarcely name him, if no crown and ensign of authority adorned his brow, he himself perceives his infirmities in the clearest manner. In the midst of the borrowed splendours of his majesty, his heart warns him, "Thou art mortal, thou art full of sins; and many an one of thy subjects is more pious, more noble, more pleasing to God than thou." The vivacious youth prays, when, from the noise of dissipation, he passes to the solitude and stillness of night. He sees, through the blossoms of the season of youth, the approaching thunder-clouds of future days, and trembles at the uncertainty of his strength. He holds fast by God: he knows no friend who is more faithful, no father who is more loving, no protector who is more mighty. The rough warrior prays, who sleeps in the evening on his blood-stained arms. It was not these arms, but Providence which shielded him. He goes forth to his fearful calling; only a moment, and his bloody corpse may lie by the side of other dead. The mother prays, in the midst of her affectionate children. God gave her these delights of life; God can take them away; "Blessed," she exclaims, "be the name of the Lord." The profligate prays, with late contrition, in his painful sickness. The hour-glass warns him that this life is no eternity; and in the mirror, he sees an apparition which is like himself. He shudders, even with abhorrence of his guilt, when he reflects on the senseless trifling away of his past life—on his former scornful derision of the practice of true Christians. The mourning widow prays—on the coffin of her beloved spouse. The world is now a desert to her. She has lost her best temporal possession; yet God remains, and a holy hope, which perishes not in the grave. The philanthropist prays—when he hastens out from the performance of his good deeds to deduce new motives to beneficence from the sight of the beauties of universal nature, and deeply affected by the magnificence of creation, is sensible of a tear of emotion in his eye.

Only one stands there unmoved, as if he had in his breast a heart of stone, and regards with a proud smile, or with vacant wonder, the praying world, and asks, "Why do they pray?"—"for," says he, "if God be an omniscient God, he knows what is wanting to us; if he be an all-wise God, he knows better than we what is useful to us; if he be an all-bounteous God, he awaits not our prayer, but gives us what is expedient, without our asking him. Wherefore, then, do you pray?" So speaks the grovelling sceptic.—Pp. 74—76.

It will be seen that we can give only detached extracts; though to afford a just idea of the work whole chapters ought to be transcribed. The passage just cited is followed up by a variety of motives for prayer, and some touching remarks on its power and efficacy. We could stop at every page to note some deep thought, or pathetic sentiment, or earnest prayer, or devout ejaculation; but with one more quotation we must conclude.

Thus is he, who is without independent firmness, made the sport of the waves of life. To him circumstances are not subservient, but he is their crea-

ture. According to them he changes his opinions and desires. To-day he is a sensualist; to-morrow he casts off the victim of his brutal pleasures, because he has some new object of interest to pursue. It is always the propensities which originate in his flesh and blood, that rule his spirit; and the spirit is without any controlling power over his propensities. He is always a slave to his money, his love of popularity, his corporeal inclinations, his gluttony, or his costly clothes and furniture; always a slave to the present moment, to present interest, to present honour. To them only is he devoted, with all his thoughts and wishes; by their influence only is his will directed. Does he deserve the name of free? Ah! so is the wild beast free, which, without any knowledge of better things, does whatever instinct teaches him to do. No! he is a slave! Who could otherwise be called so, if he be not, who is not even master of his own feelings and desires,—who perpetually commits high treason against himself, and acts of infidelity against his disapproving conscience?

Conscientiousness, therefore, is not so much to be esteemed a particular virtue, as the crown of virtues, in which they are all resplendent; *it is the extent of perfection of which a man is capable*; it is the true life of an active spirit; it is the sceptre of its dominion over earthly things; it is the name of its highest qualities, the character of its peculiar freedom. Whoever acts rightly, whoever performs his duty, is conscientious. Whoever follows none but his own principles; whoever refuses to set them aside for the sake of any low pleasure or advantage; whoever is incapable of being untrue to his better self—he is conscientious; is complete in himself; is superior to the world of sense; is worthy of veneration, and is really free. To strive after this elevation is the aim of all wise men—is the Christian's object. Without conscientiousness, Christianity is mere hypocrisy, a dead work of the lips, a self-deceit. It is not sufficient to have a conscience; every thing must be done according to the law of conscience. Other virtues can reach a higher or a lower degree of perfection; so also can this. Two things are included in Christian conscientiousness—knowledge of what is true and good, and fortitude of mind. We must cultivate both of these, if the perfecting of our nature in a blessed eternity be of any moment in our eyes.—Pp. 278—280.

The specimens which we have now given of these “Hours of Devotion,” are equally indicative of the merits of the translation. Dr. Burrow has preserved throughout the spirit of the original; at the same time that he has been as *literal* as the idiom of the two languages would allow. A few expressions, indeed, and some whole passages, which appear to militate in any important degree against the tenets maintained by the Church of England, have been so accommodated, as to render them unobjectionable for the use of family devotion in this country; but in comparatively unimportant questions, even this liberty has not been taken. Only a small portion of the original work, however, is comprised in the present volume; but the editor promises another series of papers, should the present sample be approved. We beg him to proceed with the task forthwith; for we think too well of the devotional habits of our countrymen, not to augur a speedy call for the completion of a work as interesting as it is important.

ART. IV. *A Sermon, preached at Great St. Mary's Church, Cambridge, on Commencement Sunday, July 4, 1830. To which is added, an Appendix, stating more fully the Author's Proposal for shortening the Residence of the 'Undergraduates, and obliging the Clerical Bachelors to reside and study Divinity. By the Rev. R. N. ADAMS, D.D. Fellow of Sidney Sussex College. Cambridge: Deightons. London: Rivingtons. 1830. P. 31. Price 2s.*

DR. ADAMS has availed himself of the latitude allowed to University preaching, and more especially on occasions like the present, to call the attention of the University of Cambridge, and the public in general, to the instruction provided for candidates for Holy Orders in the Church of England. The subject has been agitated before; its importance ought to command a hearing for every educated man who makes it his study and his theme; to procure a calm and respectful reception for propositions which may not always be conceded; and to obtain a full, free, and temperate discussion from those who are competent to enter into its merits. Dr. Adams expresses an "earnest hope, that no one who peruses these pages will suffer his mind to be prejudiced against the utility of the general plan, by any defects, however glaring, which he may perceive in the proposed details." In this hope we participate, and wish to act accordingly. We do not indeed discover *any* "glaring" defects in the Doctor's outline; but that on *such* a subject any two persons should be *wholly* agreed, or any one *minutely* satisfied, is what, we conceive, our respected author scarcely anticipated. It is certain that many men whose piety, learning, and attachment to the Church are beyond all question, think some additional public preparation for orders necessary; that many more hold it advisable; and that therefore the rest, even though they should be correct in opinion, are bound to hear what the dissentients have to say.

Dr. Adams, we are sure, is too good a friend of his Church, to have uttered intentionally a sentence reflecting on her character; and therefore, it is with the most friendly disposition that we would call his attention to a passage, which is but too capable of sinister construction, and may probably have been already transferred to the portfolio of some collector of "confessions." After specifying the anomaly of laying a durable and stately foundation, and then erecting no superstructure, under which figure he characterises the solid and liberal apparatus of academical learning, followed up by no theological plan, we read these remarks:—

If the Church thus constructed has hitherto stood unmoved, it may be well to consider, whether it has not been indebted for its support more to the props and buttresses, which the arm of the civil power has raised around it on all sides,

rather than to its own strength. It may be well to consider, whether these props and buttresses may not have some tendency to slide away and crumble into dust; and whether the armies of the papal power, which were once vanquished, may not again awake from their long slumber, and, reinforced by the troops of those who regard conformity as a sin, unfurl their banners and erect the standard of defiance, and, advancing with the suddenness and swiftness of the lightning, shake at least to its foundations, if not utterly overthrow the venerable structure, weak only through its own fancied security.—P. 17.

We will venture to guess at the meaning of the Doctor's position;—that the present state of university education opens the Church to this objection on the part of her enemies; yet it surely requires explanation. In fact, were we desirous of combating the Doctor's recommendation, (which is far from the case) we should argue against its necessity on the very ground, that the Church does stand solely by her own strength, by the orthodoxy of her theology, the mild, temperate, devotional character of her liturgy, and the learning and assiduity of her Clergy. If these be not her "props and buttresses," how has she survived the dissolution of her keystone, the Convocation, the vitiation of her once comely and substantial pillar—the Parliament? How does she yet resist the artillery of her godless enemies, the treachery of her hypocritical friends? But while we admit the high reputation of our national Clergy in all that can dignify and adorn the ministerial character, we are far from arguing, that their preparatory studies might not be conducted on an improved method. Even were no other advantage obtained by the proposed alteration, a plausible objection would be taken from the enemies of the Church; and the importance of this alone, in the present posture of our ecclesiastical concerns, can scarcely be too highly esteemed. An argument was formerly employed against the method of education at Cambridge, the force of which was never eluded until the arrangement of study was altered. It was said that the University required no classical knowledge for a degree. Now, the objection was true in terms, but it implied a great mistake. The university examination, indeed, took no cognizance of classical learning; but then it was understood (which the objectors never subjoined) that none were sent into the Senate-House without an examined and approved proficiency in classical scholarship, ascertained in their several colleges. The objection, however, was more notorious than the explanation, and the University wisely abandoned their former course. In so doing it has been found that they have not only removed an objection, but actually improved the system. The present case of students for the ministry is analogous. It is said that they enter on their office without special preparation. It is true that no peculiar course of academical study distinguishes the candidate for Orders; yet it would be a fallacy to pretend therefore, that, by the constitution of the Church, the *sacred*

function can be exercised by persons of incompetent learning. It is forgotten how essential a portion of *ordinary* academical study consists in theology; so considerable, that very few of the liberally educated laity, who have not had the advantage of university education, can at all compete on this subject with university men. The examination before the Bishop, moreover, insures competency *somewhere* attained; and many Bishops lay down plans of reading for their candidates, which also afford guidance and secure method. Sufficient preparation is by these means provided for. Yet it does not follow hence that a great specific plan of theological study, under the immediate conduct of our Universities, would not be highly beneficial, not only in neutralising a hostile objection, but in really advancing the spiritual interests of Christ's mystical body.

There can be no doubt that the present practice of passing almost immediately from the B. A. degree to Deacon's orders is a violation of the ancient principle, which provided for such an initiatory course as that contended for by Dr. Adams. We cannot, without unjust violence to the usages of modern society, insist on fourteen or fifteen years as the maximum age for matriculation: but we can do what shall answer the same purpose; we can require that, after the regular proceedings to the B. A. degree, an express discipline shall be passed by theological students, before their admission to the Bishop's examination. What shall be the extent of this probationary residence, what the character of the studies, &c.—are questions not at all affecting the main principle in view. We shall quote at length Dr. Adams's plan, leaving all those considerations to our readers, among whom there will, probably, be many opinions. The Doctor has been wisely jealous of the mathematical examination, a point which must always be treated with respect and delicacy in a Cambridge auditory. He would not augment the sum even of theological study, until this has been passed. He would not grant an honour to a divinity student whose name had not appeared on the mathematical tripos. Indeed, whatever opinions may exist on the merit of the Doctor's plan, there can be but one on the moderate, humble, and truly Christian spirit in which he endeavours to conciliate all prepossessions, while he modestly presents his sentiments to the learned body on whose decision the realization of his scheme depends.

The suggestions of our author are as follow:—

I. That the Previous Examination be made more important by a division of the names into three or more classes.

II. That the time of passing the Previous Examination, and also that of passing the Examination for the B. A. Degree, be both altered.

III. That, calling the Michaelmas Term, in which a student commences residence, his first term, and assuming that he proceeds regularly, he shall pass

the Previous Examination at the end of his sixth, the Examination for his B. A. degree at the beginning of his tenth, and, if he intend to enter the Church, a new Divinity Examination at the end of his twelfth term.

IV. That all Bye-Term Examinations for the B. A. Degree be discontinued.

V. That the standing of a candidate for the second and third Examinations be reckoned, not from his entrance, but from the time of his passing the first and second Examinations, respectively; and that therefore any student, who cannot pass either of the Examinations at the appointed time, must necessarily degrade a year.

VI. That the Examination for the B. A. Degree take place in each year, between the first and tenth days of October; and that the Examinations for Dr. Smith's Prizes, the Classical Tripos, and the Classical Medals, take place immediately afterwards.

VII. That those students who do not intend to enter into Orders, be then allowed to leave College, and return to be admitted "ad respondendum quæstionum," at any Congregation after they are of sufficient standing.

VIII. That those students, who do intend to enter into the Church, be then obliged to declare that intention to the Regius Professor of Divinity.

IX. That these Divinity Students shall wear a peculiar gown, and be obliged to reside another winter of three full terms.

X. That these Divinity Students shall, during their fourth winter, pursue an uninterrupted course of professional studies, and pass an Examination just before the following Commencement.

XI. That at this Examination those students, who pass with credit, (provided their names appear on the Mathematical Tripos at the preceding Examination for the B. A. Degree,) be arranged in classes of honour, according to the order of merit.

XII. That these Divinity Students shall attend the public lectures, if any are read by the Regius Professor of Divinity, the Margaret Professor, the Norrisian Professor, or the Hulsean Lecturer: and that the subjects of these lectures shall form part of the subjects of their future Examination.

XIII. That the proposed Divinity Examination be conducted by the above-mentioned officers, together with the Professors of Hebrew, Greek and Arabic, the Margaret Preacher, and the Christian Advocate.

XIV. That for the *οἱ πολλοί* in the proposed examination certain subjects should be yearly fixed, so completely within the range of three terms' reading, that every student might be fully prepared in every part of them.

XV. That for those Divinity Students who are candidates for honours, a more extended course of reading should be prescribed, but yet so restricted as to require a few books thoroughly read, rather than a great variety read in a superficial manner.—Pp. 25—28.

These articles are followed up by a catalogue of books, which we subjoin, intended as the course to be pursued: those marked (A) to be universally required; those marked (B) to be required of candidates for honours only.

CLASS I. *Evidences.*

For the Previous Examination—Paley's Evidences, Part I.

For the B. A. Degree—Ditto, Parts II. and III.

For the Divinity Examination,—(A) Paley's Natural Theology. (Parts)—Paley's Evidences—Paley's *Horæ Paulinæ*—Butler's Analogy. (B) Stillingfleet's *Origines Sacræ*.

CLASS II. *Introduction to the Bible.*

(A) Tomline's Elements of Theology, Parts I. and II.—Beausobre's Introduction to the New Testament. (B) Gray's Key to the Old Testament—Marsh's *Michaelis*.

CLASS III. *Scripture.*

For the Previous Examination, one Gospel. For the Divinity Examination,
 1. *Greek.* (A) One other Gospel—The Acts of the Apostles—The Epistles to Timothy and Titus. (B) The remainder of the New Testament. 2. *Hebrew.* (A) The Grammar, and a few easy chapters, or passages selected. (B) Hebrew somewhat more extended, but still confined to specified subjects.

CLASS IV. *Scripture History.*

(A) Watts's Scripture History—The Historical parts of the English Bible.
 (B) Bishop Newton on the Prophecies—Joseph's Opera.

CLASS V. *Systematic Divinity.*

(A) Pearson on the Creed (the text only). (B) Pearson on the Creed, with the Notes.

CLASS VI. *Didactic.*

(A) Reading the Lessons in Chapel, confined to Students of this standing. Compositions, viz. (1) Analyses of some of our best Sermons. (2) Original Skeletons on a given text. (B) Prizes for the best Exercises, regard being had both to the composition and the delivery.

CLASS VII. *Historical and Controversial.*

(A) Mosheim's Ecclesiastical History, (Parts)—Burnet on the Articles of the Church of England—Wheatly on the Common Prayer. (B) Mosheim—Bingham's Origines Ecclesiasticæ—Hooker's Ecclesiastical Polity.

CLASS VIII. *Miscellaneous.*

(B) Turton's Tractatus ex Operibus Patrum Excerpti.—Pp. 29—31.

The fourth of these articles has our most unqualified applause. We always regarded bye-term examinations as an infraction of university principle. The rest, taken in the main, afford a rational and feasible improvement on the present state of Cambridge education. To say that we think them perfect, might be going too far; but their imperfections are not by any means essential to the plan. We have little room for discussion; else we might dilate on our own doubts, how far the Doctor's List of Books can be "thoroughly read" in three terms. The Hebrew language is absolutely to be learned in that time. The introduction of Hebrew is not only an improvement, — it is an article, the absence of which is a stain on the present system of episcopal examination. But still, Hebrew, with all this mass of other reading, will never be "thoroughly" acquired in three terms.

We would suggest that the third and fourth volumes of Horne's Introduction, or some parts of that work, be introduced. Indeed, considering the great and solid merit of that valuable book, we do not think the whole of it would be too much to require from a candidate for divinity honours: and the omission of all notice of it in a list of this kind is quite unaccountable. The analysis and synthesis of sermons are very desirable objects; and ecclesiastical history, neglected and defied in an age of measureless pretension, should certainly be required from the Clergy.

We should add, in justice to our author, since we are unavoidably limited from further extracts, that this Sermon, although apparently confined to a dry (we do not mean uninteresting) point of academical legislation, is not without the grace of eloquence or the power of Christian persuasion. Its style is calculated to attract the reader to weigh seriously the arguments it contains, being such as its author thought worthy, not merely to be advocated in his own behalf before the authoritative assembly of the University, but in the name and in the temple of God. We confidently trust, therefore, that the suggestions it contains will not be overlooked by the body to whom they are addressed; they may not be adopted, but they should not be dismissed unconsidered. A case is made out deserving of examination; and we can scarcely doubt that the University of Cambridge will act upon a maxim which commends itself alike to theologians and philosophers: "Prove all things: hold fast that which is good."

LITERARY REPORT.

The Difficulties of Romanism in respect to Evidence; or the Peculiarities of the Latin Church evinced to be untenable, on the Principles of Legitimate Historical Testimony. By GEORGE STANLEY FABER, B. D. Rector of Long Newton, and Prebendary of Salisbury. Second Edition, revised and remoulded. London: Rivingtons. 1830. 8vo. pp. lxxviii. 55s. 16s.

By this improved edition of his "Difficulties of Romanism," Mr. Faber has conferred a lasting obligation on the friends of the Protestant Church. It contains the most triumphant refutation which can possibly be conceived, of all the misstatements and misrepresentations of the Bishop of Strasbourg, and his no less scurrilous than indefatigable friend, Mr. Husenbath; and their allegations from primitive antiquity in favour of the aboriginal Apostolicity of the Romish doctrines and practices are most entirely invalidated or overthrown. The new arrangement which is adopted in the present edition, places the argument in a much more tangible form, than it before exhibited. In the first book, the testi-

monies produced by the Romanist party are fully and openly stated, and shewn, without the indication of a single atom of counter-evidence, to be wholly insufficient to substantiate the fact assumed. The second book contains a vast mass of direct testimony against the peculiarities of the Latin Church, which must carry the most satisfactory conviction, to every sober mind, of their utter destitution of Apostolical support. Unless the Bishop and his partisan have more impudence than understanding, we think the question of Historical Evidence in favour of Romanism is settled for ever and a day.

The Society for Promoting Christian Knowledge recommended to the support of Churchmen; in a Sermon, preached at Trinity Church, Coventry, on Wednesday, June 9, 1830, and published at the request of the District Committee. By the Rev. WALTER F. HOOK, M. A. Chaplain in Ordinary to the King, &c. London: Rivingtons. 1830. 1s.

THE Society for Promoting Christian Knowledge has a zealous advo-

cate in the author of the Sermon before us. From Matt. xxviii. 19, 20, he endeavours to prove that it is our duty to "receive whole nations into covenant with God;" and that "when they are thus admitted into the privileges of the Church, we are to instruct them as to the manner in which those privileges are to be used, and to warn them of the awful danger of neglecting so great salvation." Pp. 6, 7.

If it be admitted, (writes Mr. Hook,) that this is a fair and legitimate interpretation of our text, we clearly learn from it that it is our most bounden duty . . . to establish the Church wherever we can. . . . And hence too it follows, that where, as in our country, the Church is established, we are called upon by the highest authority that a Christian can possess, to defend its rights, and to maintain its ascendancy, even when the spirits of the air are in league with the spirits of the world to subvert it.—P. 7.

Hence our author's access to the immediate subject before him, is obvious and easy. In recommending the Society for Promoting Christian Knowledge to the support of Churchmen, it is well observed, that it is not only "under the superintendence of the Archbishops and their suffragans, in both provinces of the English Church," but "that the Society recognizes their episcopal and diocesan authority."—P. 12.

Having thus ascertained that the venerable Society, the interests of which he is deputed to advocate, will not lead men into schism, Mr. Hook next proceeds to show the *means* by which it proposes to promote Christian knowledge. He instances the circulation of the *Scriptures*,—the distribution of the *Book of Common Prayer*, and the dispersion of *Tracts*.

We take this opportunity of thanking Mr. Hook for his seasonable and powerful address. But we would ask him whether, *denying the right of private interpretation to be held by the Church of England* (p. 15.) is not a fearful attack upon that *unquestionable right of private judgment*, which is the very foundation of Protestantism, and does not neces-

sarily lead us to the popish doctrine of *implicit faith*? And in parting with our zealous orator we would remind him, with the most friendly intentions, of the impropriety of such phrases as the following—"a few individuals, who chance to be Bishops," p. 12.—"so much is PRATED about the circulation of the Scriptures," p. 14.—"every UNWASHED artifice of schism," p. 15.—"right reverend lords, and REVEREND ARTIZANS," p. 22.—Looking to these errors, indeed, merely as critics, we would say that they are *Wots* in point of style, and at variance with the best canons of taste;—"Is est enim eloquens, qui et humilia subtiliter, et magna graviter, et mediocria TEMPERATE potest dicere."*

A Familiar and Explanatory Address to Young, Uninformed and Scrupulous Christians, on the Nature and Design of the Lord's Supper; with other Doctrinal and Essential Subjects. London: Smith and Elder. 1830. 12mo. Pp. vii. 204. 4s.

THERE are no greater enemies to genuine piety and religion, than superstitious dread on the one hand, and restless enthusiasm on the other; and in no instance are the baneful effects of these opposite evils more manifest, than in the different views which are taken of the sacrament of the Lord's Supper. While some entirely debar themselves from a participation in the benefits conferred by this holy rite, from a morbid fear of fancied unworthiness, there are others who approach the altar with a degree of levity and self-esteem, which seems to demand, rather than implore, the favour of the Almighty, and to depend more upon their own merits, than upon those of the Redeemer. Any attempt therefore to obviate these unhappy errors, and to set the nature and the object of the Eucharist in their proper light, cannot be otherwise than acceptable to every true friend of the Gospel; and with this persuasion, we would direct attention to the unpretending little volume before us. Many

valuable works of preparation for the Lord's Supper are well known, front being in general use, among those who think a frequent communion essential to the support of the Christian character. Here, however, we meet with directions and instructions on the nature and design of the Sacrament, rather than the means of preparation itself; and the sensible tone in which the rite itself is explained, the duty of partaking thereof enforced, and certain collateral considerations laid down, render it peculiarly adapted to those who have any scrupulous misgiving, or unsettled notion, on this all-important service.

A Manual of Christian Faith and Practice, attempted in Six Discourses, delivered during Lent, 1830, at Southport, Lancashire. By the Rev. THOMAS GARRATT, M. A. London: Baldwin and Cradock. 1830. 12mo.

IN our number for January last we noticed Mr. Garratt's "Appeal to Protestants," and his seasonable farewell sermon to his late parishioners at Wilmslow. We now have much pleasure in introducing him to our readers as an intelligent and vigilant pastor, solicitous to guard his hearers and readers against mistakes in the important doctrines of "Christian Faith, and Practice." The first four of his Discourses enforce obedience to the moral laws of the Bible on Christian principles, and explain and practically apply the ten commandments. The fifth discourse shews our need of God's gracious dispensation in Christ, in order to salvation, and the supreme excellence of the divine doctrine of justification by faith; and in the sixth and last, the author considers the love of Christ for his friends, and proves that obedience to the Gospel is the essential testimony of a just claim to that title. Perspicuity of style and the affectionate earnestness of the Christian minister, are happily combined in this unpretending, but highly useful little volume.

The Pilgrim's Progress, with a corrected Text, considerably amplified Marginal References, and an Original Life of John Bunyan. By ROBERT SOUTHEY, Esq. LL.D., &c. &c. London: Murray. 1830. Demy 8vo. 1l. 1s. Royal 8vo. 2l. 2s.

DOUBTLESS our readers have looked forward, with pleasing anticipation, for the promised edition of the *Pilgrim's Progress* by the amiable Laureate; and we are sure they have not been disappointed in any expectation which they have entertained respecting it. No man is better qualified than Dr. Southey to do justice to our old friend Bunyan; the biography of whom, together with the annexed critique upon his writings, are interesting accompaniments to the volume, and executed in a manner worthy of the author of the "Life of Wesley." As a frontispiece, is given a beautiful and characteristic portrait of Bunyan; and the volume, which is most delightfully got up, is further embellished with two exquisite engravings from Martin, and numerous vignettes, by Harvey, on wood. Old Bunyan would have stared to see his Pilgrim so fine, but amid all his finery, we recognize an amusing acquaintance, and bid him heartily welcome in his new dress.

A Treatise on Confirmation: with Practical Discourses applicable to Confirmed Persons. By THOMAS WILLIAM LANCASTER, M. A. Vicar of Banbury, and formerly Fellow of Queen's College, Oxford. London: Rivingtons. 1830. 12mo. pp. xxvi. 15s. 5s.

THIS little treatise is well calculated to give a right understanding, and to induce an attentive consideration of the important rite of Confirmation. It explains the nature of the office, and the authority of its institution; refutes the objection which has been raised against it, as being adapted only to Apostolic times, and the gift of the extraordinary influence of the Holy Ghost; enforces the great responsibility of parents and sponsors in

preparing children for the solemnization of it; and urges upon those, who partake of the rite, the paramount obligation of performing their part of the Christian covenant, for which, ratified in their own persons, they receive the assistance of divine grace by the imposition of hands. To the treatise itself, the author has subjoined four discourses applicable to the state of those who have been confirmed. They are written in a plain, unaffected and persuasive style; and contain much that is useful for the serious reflection of the Christian in every stage of his journey through life. We would direct the especial attention of our youthful readers to that on the "Necessity of Early Piety."

Twelve Sermons, brief and explanatory.
By the Rev. F. S. APPLEYARD, B. A.
late of Caius College, Cambridge.
London: Hatchard. 1830. 12mo.
pp. xii. 190. Price 4s.

ANY attempt to be profitable to our generation is unquestionably praiseworthy; and, even though it fail in its object, must be a source of inward satisfaction to the mind. The Sermons before us are the production of a Clergyman, who is prevented by ill-health from undertaking the more laborious duties of his profession; and he has published them in the hope of being enabled to do at least some good to his fellow-creatures. He invites criticism with a view to improvement; and we are happy to be able to award a favourable judgment of his publication. We do not say that he is free from faults; but they seem to be the faults of a young writer, which a little more practice and closer study will speedily correct. There is somewhat of affectation in his manner, and his theological inquiries have not been very deep; but withal his exhortations are energetic, and his appeals forcible, and occasionally pathetic. We wish him better health with unfeigned sincerity, and trust that his sphere of usefulness, under the bless-

ing of Providence, may be enlarged in proportion to his desire and his ability to do good.

The Layman's Test of the true Minister of the Church of England. London: Cadell. 1830. 12mo. pp. vii. 56.

TRUE it is, that one part of the Clergy, professing to adhere to the doctrine and discipline of the Church of England, adopt an interpretation of the Scriptures diametrically opposite to that which is followed by another; and it is equally true, that one of these modes of interpretation must be wrong. The struggle between the Calvinist and the orthodox Churchman, as they are respectively designated, is not a mere strife of words; and as both lay equal claim to the title of ministers of the Church of England, it becomes a question of some importance, to decide between the contending claimants. Now a minister of the Church of England is obliged, by law, to subscribe to the Thirty-nine Articles, and the Liturgy; and the severest penalties are annexed to the violation of the oaths administered at ordination. By these Articles, therefore, and the Liturgical forms and offices, the true minister must stand or fall; and for this purpose, our "Layman" has selected the test of regeneration, as connected with the sacrament of Baptism, in order to shew that Calvinists are, in point of fact, neither ministers, nor members of the Church of England. From an induction of passages from the Church Catechism, the Baptismal Service, and the Collects, which Baptismal Regeneration is recognized and enforced, several inferences are deduced, (p. 31.) which, together with a note annexed, involve the train of argument of his admirable treatise.

Both laity and Clergy will be interested and instructed by the "Layman's Test;" and we recommend a candid application of it to all who profess to belong to the venerable and Apostolical Communion.

A SERMON.

LUKE vii. 48.

And he said unto her, Thy sins are forgiven.

Our Saviour, in several instances, points out to us, in the most striking manner, the inestimable blessings conferred upon sincere and hearty repentance, but in none more forcibly than in that comfortable declaration which he made to the female at his feet, "Thy sins are forgiven." We find the circumstance thus recorded by the holy Evangelist St. Luke. Our Lord had accepted the invitation of a certain Pharisee, whose name was Simon, to eat meat. During the repast, "Behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors, the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment: wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." What a balm to the contrite spirit of the wretched sinner must have been such a gracious assurance from the Redeemer of mankind! He, who can alone unfold the secret recesses of the human heart, and who can alone appreciate the motives from which our actions spring, discerned the workings of sincere penitence, witnessed the agonies which rent her breast, the deep sorrow for past sin, and the firm resolves of future amendment; he saw that she felt a thorough conviction of the magnitude of her crimes, and her utter rejection and abhorrence of them; he had pity and compassion on her misery. On the wings of true and hearty repentance, she flew for mercy to the Fountain from whence it flows, and was made whole of her spiritual malady.

We will therefore proceed to shew, first, the necessity for, and nature of, that repentance, which will obtain for us pardon and acceptance with God; secondly, the inestimable blessings which will result from such repentance; and, thirdly, the exceeding great

love sinners should evince in their conduct towards God for such unbounded mercy. And,

First, That all mankind are guilty before that God, who is of purer eyes than to behold iniquity, is not only clearly demonstrated to us in the revelation of his holy will, contained in the Sacred Scriptures, but is a truth upon which the whole Christian dispensation hinges. Were any man without sin, the blood of the Atonement, as far as regarded him, would have been shed in vain. But the Apostle tells us, that "the Scripture hath concluded all under sin," and that "all have sinned, and come short of the glory of God." Solomon also makes the same declaration, when he says, "Who can say, I have my heart clean, I am pure from sin;" and David proves that sin not only forms a part of our nature, but that we actually bring it into the world with us—"Behold, I was shapen in wickedness, and in sin hath my mother conceived me."

There are, however, many who are inclined to deny the universality of human guilt, and who think the doctrine derogatory to that noble creature who was originally created in the image of God. They say there are some persons in the world, who, from early religious instruction, from the example of their parents, and having from their youth up been trained in the way they should go, have led blameless and innocent lives, have never done any harm to their fellow-creatures, nor transgressed, to any extent, the moral or social duties. Blessed be God, there are many good and worthy characters in the world; and let us hope, for the sake of ourselves and our posterity, there ever will be. Far be it from us to depreciate the excellency of moral worth, in whomsoever it may be found. Indeed, this, and this alone, is the sure evidence of a true and lively faith; for though it be possible, though not very probable, that a man may be moral without being religious, he can never be said to be religious without being moral. But this is no evidence against the doctrine of every man's being guilty before God; for we find from Scripture, which is our true guide, that it is not the outward behaviour alone in which sin may be discovered, but that the evil sometimes lies deeper, that the secrets of the heart must be disclosed, that we must first be acquitted of evil thoughts and intentions, even before we can be accounted pure; for our Saviour says, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." If any one, then, who doubts or denies the doctrine before us, can appeal to his own heart, and taking a careful retrospect of his past life, question with himself, and say, "Have my passions never led me astray? Have my thoughts and inclinations always been pure and upright? Have my desires and wishes never been directed towards improper objects? Have I always had God in my thoughts, and has my chief aim through life been the honour and glory of his name, and self always excluded? Have I never entertained for a moment revengeful feelings towards those who have injured me, although I have never carried them into execution? Has my heart never been the seat of unholy or impure desires, never for a moment cherished unkind or unfriendly dispositions towards any of my fellow-creatures?

Has, in short, the religious principle alone, my duty to God and my neighbour, ever been the mainspring of all my actions? If to all these questions he can give a conscientious and satisfactory reply, he certainly may conclude, that the marks of original sin do not manifest themselves in him, that *he* has not been affected by the fall of his first parent, from that state of innocence in which he was originally created, and that, consequently, with him repentance is *not* a necessary duty. But where shall we find a human being who can make such an assertion as this? No, my Christian brethren, the solemn, the mortifying, the humiliating truth is, that every man is more or less sinful, and we must all show forth that repentance pointed out in the gospel, if we wish to save our immortal souls.

Having thus endeavoured to point out that we are all guilty before God, and, consequently, that with all of us a feeling of sorrow is necessary whenever we approach the throne of mercy by prayer, let us proceed to consider the *nature* of that repentance which is not to be repented of. And here examples will not be wanting in Scripture for our imitation. When David had grievously sinned against the Lord, and was, by that beautiful parable of the ewe lamb, brought by Nathan to a sense of his guilt, and the enormity of his offence against God, and the expressive declaration of the Prophet, "Thou art the man," roused him from the destructive lethargy into which he had fallen, and presented to his view, in the most striking colours, the magnitude and deformity of his crime, "he gat himself right humbly to his God; he wearied himself with groaning, and watered his couch with tears." And when St. Peter, after vainly trusting in his own strength, declared, "Though I die with thee, yet will I not deny thee," had actually asserted, "I know not the man," he not only went out, and shed the bitter tears of heartfelt sorrow, but showed forth the fruits of his repentance, by devoting his future life to the service of his divine Master, and undergoing imprisonment, sufferings, and, as we are told, even death itself for the religion of Christ. "Rend your hearts, and not your garments," saith the Prophet Joel to the idolatrous Jews, "and turn unto the Lord your God." And as all sin lies in the *heart*, the heart must consequently be rent with a thorough conviction of, and sorrow for, past sin,—be thoroughly cleansed from all its impurities by the influence of the Holy Spirit, before we can be said to be truly penitent. We must approach the throne of grace, and humble ourselves before the footstool of divine mercy, confessing our misdeeds, declaring our detestation of them, and that the remembrance of them is grievous unto us: but we must, at the same time, give proofs of the sincerity of our contrition by future amendment. A thorough change in the life and behaviour must follow our pious resolutions. When John the Baptist preached repentance for the remission of sins, he did not content himself with saying, "Repent ye, for the kingdom of heaven is at hand;" but "bring ye therefore forth *fruits* meet for repentance." And our repentance, to be effectual, must produce the fruit of good works; not light and transient as the dew of the morning, but steady, fixed, and immutable. It is true that during our sojourn here we cannot pay that homage of sinless obedience which is so justly due to our Almighty Creator; but

still we may be much better than we are, we may be going on gradually towards perfection, though we cannot hope finally to attain it, until we enter upon another and better state of existence; and to supply the deficiencies of our own weak endeavours, (and deficiencies we shall always find,) we are promised the gracious assistance of the Holy Spirit, if we seek it as we ought, in sincerity and truth.

Let us, in the second place, reflect upon the blessings which result from such repentance. They are, the forgiveness of our sins, and reconciliation with God. "Let the wicked forsake his way," saith the prophet Isaiah, "and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon." And St. John, when he declares, "If we say that we have no sin we deceive ourselves, and the truth is not in us," adds, "but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now these blessings are not only a source of comfort to the sinner here, but an assurance of an immortality of bliss hereafter. When a man, who has been living without God in the world, is suddenly awakened to a sense of his danger by some temporal affliction, by sickness, a narrow escape from death, the loss of worldly possessions, or any infirmity to which human nature is liable, what a dreadful prospect does the review of his past life present to his mind! He now feels in its full force the truth of that declaration of the Preacher, "All is vanity and vexation of spirit." He finds by bitter experience how widely he has erred in putting his trust for happiness in man, when he should alone have relied upon God. He deplores, in the anguish of his soul, the malignancy of those bad passions which he has allowed to plunge him into vice, and the neglect of those religious duties, which would have checked him in his sinful career. He sees the just sentence upon sin hanging over his head, and he is overwhelmed with fear lest he should be summoned before the presence of an offended God, ere he can have time to make his reconciliation with him. Where, in such a situation as this (and this is no fancied picture, as those who are in the habit of witnessing the death-beds of their fellow-creatures can sufficiently attest), where, I repeat, in such a situation as this, is the sinner to look for relief, for hope, for comfort? He must apply to that fountain of living waters, the gospel of Christ: he will there find that comfort of which he stands so much in need: he will there find that he may make the atonement of his Saviour applicable to himself, if he do but earnestly repent, and resolve upon a life of holiness and virtue. The veil which had before obscured his mental sight, will then be drawn aside by the enlivening influences of religion, and the glories of immortality will gradually unfold themselves to his view as he continues on his christian course; and if he be but faithful unto death, he has the assurance of Him who cannot err, who is "the same yesterday, to-day, and for ever," that he shall inherit a crown of life, "incorruptible, undefiled, that fadeth not away." And when we reflect for a moment on these inestimable blessings promised in the inspired writings to those who act thus, through faith in Christ, surely we cannot be such enemies to our present and future welfare as to delay the important work.

In the third and last place I proposed to point out the exceeding great love sinners should evince in their conduct towards God for such unbounded mercy. If man, in a state of innocence, had no *right* to an immortality of happiness hereafter, much less can the descendant of a fallen man, himself also guilty of actual transgression, lay any claim to the rewards of heaven. Our salvation is the free gift of God in Jesus Christ, and nothing that man could do of himself could ever entitle him, as a matter of right, to everlasting life. This it is which should operate with us to testify our gratitude to God for this invaluable gift, and to shew it forth not only with our lips, but in our lives; for though we are not to presume upon our own merits, being, after all that we can do, but unprofitable servants, still we must never lose sight of the conditions,—repentance, faith, and obedience,—by which we can alone make these inestimable mercies of service to ourselves. How unspeakably vast and precious are the blessings of redemption! How insignificant and trifling do all the pleasures of time and sense appear, when compared with the joys of eternity! Worldly enjoyments are but temporary, fleeting, and uncertain. Wealth, honours, and distinctions we must soon part with, for they cannot follow us into the grave whither we are going,—that narrow house appointed for all living: and were they even considered in the utmost latitude of enjoyment; if a man could, during his life-time, be in the full possession of them, without any alloy, still the smallest atom in the universe would bear a greater proportion to the whole, than they, multiplied ever so often, could to the riches of God's grace, and the never-fading wreaths of glory which the righteous will obtain in the heavenly mansions of eternity. Eternity! how far beyond the finite capacity of man to comprehend! "The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow: so soon passeth it away, and we are gone." We can easily compute time; but who shall fathom the immeasurable depths of eternity! And when we consider that our portion through endless ages will be either eternal misery or eternal happiness, ought we not to pour forth our hearts in gratitude and thanksgiving to our Almighty Creator, who has mercifully pointed out to us, in the gospel of his Son, a way by which we may avoid the one, and obtain the other! If we possess the proper feelings of our nature, we should never lose sight of the gratitude we owe to a kind benefactor, or allow ourselves to neglect any opportunity of manifesting it towards him. If, then, such feelings as these would animate our hearts towards him who may have afforded us relief from temporal distresses, what ought to be our conduct towards that Almighty Being, who has freed us from the burden of eternal woe? Can the remains of a short life, uncertain as the wind, and perhaps nearly at a close with the youngest and strongest of us; can the remainder of our days, spent in offering up our grateful hymns and sacrifice of praise to the throne of grace, be deemed a hard service for endless felicity hereafter?

But as it cannot be denied that some have more grievously sinned than others, and that consequently they will have more to be forgiven.—their gratitude to God should be as unlimited as the mercy

which is extended to them, through the blood of a crucified Saviour. Not that I would be understood to detract in the least from that grateful sense of God's mercy, which should pervade all hearts without exception; for "let him that standeth" be thankful, and "take heed lest he fall;" but still we cannot divest ourselves of the idea of the exceeding great love which should ever dwell in the hearts of those who have been leading notoriously vicious and wicked lives, but have been mercifully reclaimed by the interposition of a benignant Providence.

When we behold the sensualist, the blasphemer, the drunkard, he who has been the slave of debauchery, the votary of vice, recalled by the power of the gospel to a state of penitence, and humbling himself in sackcloth and ashes before Him who came to call sinners to repentance;—when we behold the victim of seduction, the prey of the libertine, snatched from the brink of that fatal precipice on which she stood, and prevented from plunging headlong into the gulf of perdition which opened beneath to receive her;—when we behold her prostrate before her God, and washing her Redeemer's feet with the bitter tears of sorrow, anguish, and remorse; and picture to ourselves the great Physician of souls looking down upon her with an eye full of infinite compassion and love, and pouring this healing medicine into the wounds of her broken and contrite heart, "Daughter, I have beheld thy contrition, I have witnessed the tears of penitence thou hast shed, I perceive the sincerity of your resolution to forsake your evil ways; wherefore I say unto you, thy sins which are many are forgiven thee, go and sin no more;"—who shall estimate, what tongue shall tell, what voice shall utter, where shall we find language to express, the joy, love, worship, adoration, and eternal gratitude, which the redeemed sinner would strive to pour out in grateful homage at the feet of Him who is alone able to forgive sins! This is a joy, a peace of God which passeth all understanding; and let us, by timely repentance and future amendment, strive to be made partakers of it.

Let us then, my brethren, "choose this day whom we will serve;" let us no longer "halt between two opinions," or hazard our eternal happiness upon the uncertain event of a deferred repentance; but rather, acting "not as fools but as wise," let us "redeem the time" that is past by diligence in our spiritual concerns for the future. And may we, when that awful though certain, and we know not how far distant, hour shall arrive to us, in the which the body shall return to the dust from whence it came, but the spirit to God who gave it, all experience the comfort, consolation, and holy joy, which cheer the hearts of those who die in the Lord! May the rays of the Gospel then beam with celestial brightness around us, and inspire us with the humble though confident assurance, that as our repentance and faith have been sincere, so, through the merits of our Redeemer, our imperfect obedience may be accepted by Him who willeth not the death of a sinner, but rather that he should turn from his wickedness and live for ever in his presence, where is fulness of joy, and at whose right hand there are pleasures for evermore.

• J. T. B.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. VII.

POLYCARP.

ὑπὸ πάντων μνημονεύεται, οὐ μόνον διδάσκαλος γενόμενος ἐπίσημος, ἀλλὰ καὶ μάρτυς
 ξεῶχος.—*Mart. Polyc. § 19.*

OF POLYCARP, the last of the Apostolical Fathers, some mention has already been made in our account of Ignatius. He appears to have been of Oriental origin, possibly a native of Smyrna, but of this there is no certain proof; and his parentage is also entirely unknown. In early childhood he was sold as a slave to a noble Smyrnæan lady, whose name was *Calisto*; and in her service, which was of the most mild and easy description, he was trained up in the principles of Christianity under the guidance of Bucolus, Bishop of the place. At her death she bequeathed to him all her estates; which, though very extensive, were scarcely equal to the unlimited charities of their new possessor. In the mean time, evincing an excellent Christian spirit, he had been made deacon and catechist under his reverend preceptor; and such was his zeal and fidelity in the discharge of his sacred function, that at the death of Bucolus, he was appointed his successor in the episcopal chair. Into this high office he was consecrated by the Apostles themselves, at the immediate suggestion of St. John, upon whose instructions he had constantly attended, and with whom he was on the closest terms of affection. From the line of conduct which had been marked out for him by his inspired instructor, he never deviated through life; preserving his flock in the true apostolical doctrine and discipline, and maintaining the profession of the faith "as it is in Jesus," against the seducing heresies which were perpetually increasing around him. Cerinthus, Ebion, Marcion, and Valentinus, had already collected a vast multitude of followers; and inferior sects, rivalling each other in the depth of their profane absurdities, and straining every nerve, were employing every artifice to add to the number of their proselytes. Of Polycarp's resistance to every perversion of the truth, and of his testimony to the doctrine which he had received from the Apostles, his pupil Irenæus speaks expressly (*Hær. III. 3, 4. et ap. Euseb. Hist. Eccl. V. 20*); and we may judge of his unyielding firmness in support of the essentials of the Gospel, from the zeal with which he persevered in the path which he thought correct, even in matters comparatively unimportant. We allude more especially to his controversy with Anicetus, Bishop of Rome, respecting the proper time of the observation of Easter, of which we had occasion to speak in our introductory observations.

Whatever difference of opinion might exist between the two Bishops, there was not the least breach of Christian charity in their

conduct towards each other. During the stay of Polycarp in Rome, he lived on terms of the most familiar intercourse with his opponent; and, by his mild and engaging demeanour, gained the esteem and affection of the whole Christian community. He preached frequently in their churches; and Anicetus himself entertained so high a respect for his character and goodness, as to request to receive from his hands the consecrated elements, at a celebration of the Lord's Supper. So great, indeed, was the authority attached to his name, and the influence which he possessed in checking the growth of heresy and disaffection, that the leaders of the various sects would fain have procured his countenance and support. Upon one occasion, being thus accosted by Marcion in the street, "*Dost thou own us, Polycarp?*" he immediately replied, "*I own thee to be the first-born of Satan.*" It is also related of him, but without any great appearance of truth, that while he was at Ephesus, he was desirous of going into a bath, but seeing Cerinthus there before him, he departed, observing to his companions, "*Let us flee hence, lest the bath fall upon us, while Cerinthus, the enemy of the truth, is in it.*" This latter story is differently related by Irenæus, Theodoret, and Epiphanius, who tell it of Ebion instead of Cerinthus; and there are other circumstances which render the credibility of the narration deservedly suspected. There is much less reason to question the accuracy of a statement which Irenæus has given upon his own authority, that if any heretical doctrines chanced to be started in his presence, he would stop his ears, and exclaim, "*Good God, to what times hast thou reserved me, that I should hear such things!*" (Epist. ad Florin. ap. Euseb. Hist. Eccl. V. 20.)

The good Bishop was spared for several years after his return to Smyrna, to watch over his charge, and to promote, by his advice and authority, the interests of the neighbouring churches. No particular records of his proceedings have come down to modern times; but his general character for mildness, perseverance, and inflexible integrity is attested by the primitive writers, and is sufficiently apparent from an epistle, still extant, which he wrote to the Philippians. His anxiety for the spiritual good of all, and for their continuance and improvement in righteousness, is seen in the heartfelt sorrow which he expresses for the conduct of a priest, named *Valens*, and his wife, who had been led by covetousness into the commission of sin. With a severe reprobation of their guilt, he mingles the most Christian pity for their fall, and the most fervent prayers for their repentance and forgiveness. In all respects, indeed, his conversation was blameless and irreproachable, and he sedulously performed the duties of his high and important station, till his career was ended by a glorious martyrdom. He survived his friend Ignatius about sixty years. The great veneration in which his character was held by the whole Christian Church is amply sufficient to account for his being put to death; indeed, it is only wonderful that he was spared so long. Hadrian had revived the persecution, which had been quelled by the rescript of Trajan, with increased severity and intolerance: and the fire and sword, which by degrees again were laid aside, had been rekindled and re-sharpened under the auspices of

the Antonini. It was in the reign of M. Antoninus that the venerable Polycarp was called, in extreme old age, to seal his testimony to the truth of Christianity with his blood.

A faithful and highly interesting account of the martyrdom of Polycarp is still extant in a letter, written immediately after his death, from the Church of Smyrna to that of Philadelphia. Of the genuineness of this valuable document there is not the least question. It is transcribed almost entire by Eusebius (Hist. Eccl. IV. 15), and was read publicly in the churches of Asia, long after his death, at the annual commemoration of his sufferings. Scaliger has observed, that there was no writing, in the whole range of ecclesiastical antiquity, with which he was more sensibly affected: that he seemed to be no longer himself when he read it; and that no good Christian could be too often employed in reading this, and similar accounts, of the sufferings of the early martyrs. The letter, in the original, will be found in the *Patres Apostolici* of Cotelierius, and in Ruinart's *Acts of the Martyrs*. We proceed to give the main particulars of it in the correct version of Archbishop Wake.

The most admirable Polycarp, when he first heard that he was called for, was not at all concerned at it, but resolved to tarry in the city; nevertheless he was at the last persuaded, and departed into a little village, not far distant from the city, and there tarried with a few about him, night and day praying for all men, and for the Churches which were in all the world, according to his usual custom. And as he was praying, he saw a vision three days before he was taken, and, behold, the pillow under his head seemed to him on fire; whereupon, turning to those that were with him, he said prophetically that he should be burnt alive.

Now when those who were to take him drew near, he departed into another village; and immediately they who sought him came thither. And when they found him not, they seized upon two young men that were there; one of which, being tormented, confessed: For it was impossible he should be concealed, forasmuch as they who betrayed him were his own domestics. So the officer, who is also called *cleronomus*,* (Herod by name), hastened to bring him into the lists; that so Polycarp might receive his proper portion, being made partaker of Christ, and they that betrayed him undergo the punishment of Judas.

The serjeants, therefore, and horsemen, taking the young lad along with them, departed about supper-time (being Friday), with their usual arms, as it were against a thief or a robber. And being come to the place where he was, about the close of the evening, they found him lying down in a little upper room, from whence he could easily have escaped into another place, but he would not, saying, "The will of the Lord be done." Wherefore, when he heard that they were come to the house, he went down and spake to them. And as they that were present wondered at his age and constancy, some of them began to say, "Was there need of all this care to take such an old man?" Then presently he ordered, that the same hour there should be somewhat got ready for them, that they might eat and drink their fill; desiring them withal that they would give him one hour's liberty the while, to pray without disturbance. And when they had permitted him, he stood praying, being full of the grace of God, so that he ceased not for two whole hours, to the admiration of all that heard him; insomuch that many of the soldiers began to repent that they were come out against so godly an old man.

As soon as he had done his prayer, the guards set him upon an ass, and so brought him into the city, being the day of the great Sabbath. And Herod,

* Justice of the Peace.—*Vid.* Usser. in loc. Num. 11, 15. Vales. in Euseb. p. 63. D.

the chief officer, with his father Nicetas, met him in a chariot. And having taken him up to them, and set him in the chariot, they began to persuade him, saying, "What harm is there in it, to say, Lord Cæsar, and sacrifice, and so be safe?" But Polycarp, at first, answered them not: whereupon they continuing to urge him, he said, "I shall not do what you persuade me to." So being out of all hope of prevailing with him, they began first to rail at him; and then, with violence, threw him out of the chariot, insomuch that he hurt his thigh with the fall. But he, not turning back, went on readily with all diligence, as if he had received no harm at all, and so was brought to the lists, where there was so great a tumult, that nobody could be heard.

As he was going into the lists, there came a voice from heaven to him—"Be strong, Polycarp, and quit thyself like a man." Now no one saw who it was that spake to him: but for the voice, many of our brethren, who were present, heard it. And as he was brought in, there was a great disturbance when they heard how that Polycarp was taken. And when he came near, the Proconsul asked him, "Whether he was Polycarp?" who, confessing that he was, he persuaded him to deny the faith, saying, "Reverence thy old age;" with many other things of the like nature, as their custom is; concluding thus, "Swear by Cæsar's fortune. Repent, and say, Take away the wicked." Then Polycarp, looking with a stern countenance upon the whole multitude of wicked Gentiles that was gathered together in the lists; and shaking his hand at them, looked up to heaven, and groaning, said, "Take away the wicked." But the Proconsul, insisting and saying, "Swear; and I will set thee at liberty: reproach Christ." Polycarp replied, "Eighty-and-six years have I now served Christ, and he has never done me the least wrong; how then can I blaspheme my King and my Saviour?"

And when the Proconsul nevertheless still insisted, saying, "Swear by the Genius of Cæsar," he answered, "Seeing thou art so vainly urgent with me that I should swear, as thou callest it, by the Genius of Cæsar, seeming as if thou didst not know what I am; hear me freely professing it to thee, that I am a Christian. But if thou farther desirest an account of what Christianity is, appoint a day, and thou shalt hear it." The Proconsul replied, "Persuade the people." Polycarp answered, "To thee have I offered to give a reason of my faith: for so are we taught to pay all due honour (such only excepted as would be hurtful to ourselves) to the powers and authorities which are ordained of God. But for the people, I esteem them not worthy, that I should give any account of my faith to them."

The Proconsul continued, and said unto him, "I have wild beasts ready; to those I will cast thee, except thou repent." He answered, "Call for them then; for we Christians are fixed in our minds not to change from good to evil. But for me it will be good to be changed from evil to good." The Proconsul added, "Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent." Polycarp answered, "Thou threatenest me with fire which burns for an hour, and so is extinguished; but knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt."

Having said this, and many other things of the like nature, he was filled with confidence and joy, insomuch that his very countenance was full of grace; so that the Proconsul was struck with astonishment, and sent his crier into the middle of the lists, to proclaim three several times—"Polycarp has confessed himself to be a Christian." Which being done by the crier, the whole multitude, both of the Gentiles and of the Jews which dwelt at Smyrna, being full of fury, cried out with a loud voice, "This is the doctor of Asia, the father of the Christians, and the overthrower of our gods; he that has taught so many not to sacrifice, nor pay any worship to the gods." And saying this, they cried out, and desired Philip the Asiarch,* that he would let loose a lion against Polycarp.

* Who was President of the Spectacles, the Chief Priest for that year. See *Usser. Annot. Numb. 46. Valcs. in Euseb. pp. 63, 64.*

But Philip replied, that it was not lawful for him to do so, because that kind of spectacle was already over. Then it pleased them to cry out with one consent, that Polycarp should be burnt alive. For so it was necessary that the vision should be fulfilled which was made manifest unto him by his pillow, when, seeing it on fire as he was praying, he turned about, and said prophetically to the faithful that were with him, "I must be burnt alive."

This, therefore, was done with greater speed than it was spoke; the whole multitude instantly gathering together wood and faggots, out of the shops and baths: the Jews especially, according to their custom, with all readiness assisting them in it. When the fuel was ready, Polycarp, laying aside all his upper garments, and undoing his girdle, tried also to pull off his clothes underneath, which aforetime he was not wont to do; forasmuch as always every one of the Christians that was about him contended who should soonest touch his flesh. For he was truly adorned by his good conversation with all kind of piety, even before his martyrdom. This being done, when they would have also nailed him to the stake, he said, "Let me alone as I am: for he who has given me strength to endure the fire, will also enable me, without your securing me by nails, to stand without moving in the pile."

Wherefore they did not nail him, but only tied him to it. But he, having put his hands behind him, looked up to heaven, and said, "O Lord God Almighty, the Father of thy well-beloved and blessed Son, Jesus Christ, by whom we have received the knowledge of thee; the God of angels and powers, and of every creature, and especially of the whole race of just men who live in thy presence! I give thee hearty thanks that thou hast vouchsafed to bring me to this day, and to this hour; that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, in the incorruption of the Holy Ghost. Among which may I be accepted this day before thee, as a fat and acceptable sacrifice; as thou the true God, with whom is no falsehood, hast both before ordained, and manifested unto me, and also hast now fulfilled it. For this, and for all things else, I praise thee, I bless thee, I glorify thee, by the eternal and heavenly high-priest, Jesus Christ, thy beloved Son; with whom, to thee, and the Holy Ghost, be glory, both now, and to all succeeding ages. Amen."

He had no sooner pronounced aloud *Amen*, and finished his prayer, but they who were appointed to be his executioners lighted the fire. And when the flame began to blaze to a very great height, behold, a wonderful miracle appeared to us who had the happiness to see it, and who were reserved by heaven to report to others what had happened. For the flame, making a kind of arch, like the sail of a ship filled with the wind, encompassed, as in a circle, the body of the holy martyr; who stood in the midst of it, not as if his flesh were burnt, but as bread that is baked, or as gold or silver glowing in the furnace. Moreover, so sweet a smell came from it, as if frankincense, or some rich spices, had been smoking there.

At length, when those wicked men saw that his body could not be consumed by the fire, they commanded the executioner* to go near to him, and stick his dagger in him; which being accordingly done, there came forth so great a quantity of blood, as even extinguished the fire, and raised an admiration in all the people.

But the wicked adversary of the race of the just took all possible care that not the least remainder of his body should be taken away by us, although many desired to do it, and to be made partakers of his holy flesh. And to that end, he suggested it to Nicetas, the father of Herod and brother of Alcé, to go to the governor, and hinder him from giving us his body to be buried. "Lest

* Κομψέτορα. Vid. Annot. Usser. Num. 75.—Vales. understands by it, one of the lance-men that were set to kill the beasts, if they grew unruly, at these kind of spectacles. Vid. in Euseb. p. 64. C.

(says he), forsaking him that was crucified, they should begin to worship this Polycarp." And this he said at the suggestion and instance of the Jews; who also watched us, that we should not take him out of the fire: not considering, that neither is it possible for us ever to forsake Christ, who suffered for the salvation of all such who shall be saved throughout the whole world, *the righteous for the ungodly*; nor worship any other besides him. For him indeed, as being the Son of God, we do adore: but for the martyrs, we worthily love them, as the disciples and followers of our Lord; and upon the account of their exceeding great affection towards their Master and their King. Of whom may we also be made companions and fellow-disciples.

The centurion, therefore, seeing the contention of the Jews, put his body into the midst of the fire, and so consumed it. After which, we taking up his bones, more precious than the richest jewels, and tried above gold, deposited them where it was fitting: where, being gathered together as we have opportunity, with joy and gladness, the Lord shall grant unto us to celebrate the anniversary of his martyrdom, both in memory of those who have suffered, and for the exercise and preparation of those that may hereafter suffer.

Such was the death of Polycarp. He suffered with eleven others, whose names, comparatively of less note, have not come down to posterity. As to the tale which is found in Eusebius, and in some other copies of the above Martyrology, that a dove issued from the wound inflicted by the executioner, (§ 16), it clearly originated in a corruption of the text, and may, without scruple, be rejected as fabulous. For *περιστέρα* should be substituted *ἐπ' ἀπιστέρα*, or *περὶ στέρα*, either of which will render the passage rational and intelligible. While on this subject, the following ancient inscription in the Church of St. Stephen at Rome, may not be unacceptable to our readers:—

ECCLES. li. 6. *In medio ignis non sum æstuatius.*

Phœnicem si quis medio miratur in igne
Emori, et extincto se reparare rogo;
Obstupeat, Polycarpe, avidas tibi parcere flammæ,
Non ausas sacra te violare face.
Mille nitent tædæ, rutilantque hinc inde favillis,
Atque in te Dominum, quem colis ipse, colunt.
Præmia nunc majora tibi sed reddit Olympus,
Ignea qui pedibus subjicit astra tuis.

The date of St. Polycarp's martyrdom is not easily determined. According to Pearson, who supposes him to have suffered under Antoninus Pius, it took place in the year 148. But Eusebius and Jerome place it in the reign of M. Antoninus, and, therefore, Tillemont and others assign it to the year 167; Usher, Basnage, and Lardner, more probably perhaps, to the year 169. The only chronological datum, which occurs in the Martyrology, is Polycarp's reply to the Proconsul—"Eighty and six years have I now served Christ;" but it is so uncertain whether he refers to the duration of his life, his conversion, or his ministry, that nothing can be built upon it in relation to either. At all events, however, it is certain that he lived during a considerable period of time in the first century.

According to Irenæus, Polycarp wrote several letters to the Churches bordering upon Smyrna. Some fragments also, entitled *Responsiones*, have been ascribed to him, but it is not probable that any of his writings were known in the time of Eusebius and Jerome,

with the exception of his Epistle to the Philippians, which is still extant, almost entire, in the original Greek. The tenth, eleventh, and twelfth sections, remain only in an ancient Latin version. This Epistle was evidently written shortly after the death of Ignatius, and may therefore be assigned, without hesitation, to the year 108. Of its intrinsic genuineness there is not the slightest question with the learned, though some few interpolations may possibly have been introduced into it. It contains passages expressly quoted from it by Eusebius; it agrees with that historian's observation, that St. Peter's First Epistle is quoted in it, but not the Second; and it answers in every respect to the apostolical character of the writer. It consists almost entirely of a series of apostolical admonitions and exhortations, delivered in a simple and comprehensive style, closely analogous to that of the sacred writings. In the subjoined compendium of practical duties the follower of St. Paul is immediately recognised.

Ἀρχὴ δὲ πάντων χριλεπῶν φιλαργυρία· εἰδότες οὖν ὅτι οὐδὲν εἰσηνέγκामεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν, ὅπλισώμεθα τοῖς ὅπλοις τῆς δικαιοσύνης, καὶ διδάξωμεν ἑαυτοὺς πρῶτον πορεύεσθαι ἐν τῇ ἐντολῇ τοῦ κυρίου· ἔπειτα καὶ τὰς γυναῖκας ὑμῶν, ἐν τῇ δοθείσῃ αὐταῖς πίστει, καὶ ἀγάπῃ, καὶ ἀγνείᾳ, στεργούσας τοὺς ἑαυτῶν ἄνδρας ἐν πάσῃ ἀληθείᾳ, καὶ ἀγαπώσας πάντας ἐξ Ἰσου ἐν πάσῃ ἐγκρατείᾳ, καὶ τὰ τέκνα παιδεύειν τὴν παιδείαν τοῦ φόβου τοῦ Θεοῦ· τὰς χήρας σωφρονούσας περὶ τὴν τοῦ κυρίου πίστιν, ἐντυγχανούσας ἀδιαλείπτως περὶ πάντων, μακρὰν οὖσας πάσης διαβολῆς, καταλαλιᾶς, ψευδομαρτυρίας, φιλαργυρίας, καὶ παντὸς κακοῦ, γινωσκούσας ὅτι εἰσὶ θυσιαστήρια Θεοῦ, καὶ ὅτι πάντα ἡμῶν σκοπεῖται, καὶ λέληθεν αὐτὸν οὐδὲν, οὔτε λογισμῶν, οὔτε ἐννοιῶν, οὔτε τι τῶν κρυπτῶν τῆς καρδίας.

Εἰδότες οὖν ὅτι Θεὸς οὐ μύκτηρίζεται, ὀφείλομεν ἁξίως τῆς ἐντολῆς αὐτοῦ καὶ δόξης περιπατεῖν. Ὅμοίως διάκονοι ἄμεμπτοι κατενώπιον αὐτοῦ τῆς δικαιοσύνης, ὡς Θεοῦ ἐν Χριστῷ διάκονοι, καὶ οὐκ ἀνθρώπων· μὴ ἐλάβολοι, μὴ εἰγλωσσοι, ἀφιλάργυροι ἐγκρατεῖς περὶ πάντα, εὐσπλαγχοι, ἐπιμελεῖς, πορευόμενοι κατὰ τὴν ἀλήθειαν τοῦ κυρίου, ὃς ἐγένετο διάκονος πάντων· ὃ ἂν εὐαρεστήσωμεν ἐν τῷ νῦν αἰῶνι, ἀποληψόμεθα καὶ τὸν μέλλοντα, καθὼς ὑπέσχετο ἡμῖν ἐγείραι ἡμᾶς ἐκ νεκρῶν, καὶ ὅτι εἰν πολυτευσώμεθι ἁξίως αὐτοῦ, καὶ συμβασιλεύσωμεν αὐτῷ, εἶγε πιστεύομεν. Ὅμοίως καὶ νεώτεροι ἄμεμπτοι ἐν πᾶσι, πρὸ παντὸς προνοῦντες ἀγνείας, καὶ χαλινάγωγοῦντες ἑαυτοὺς ἀπὸ παντὸς κακοῦ. Καλὸν γὰρ τὸ ἀνακύπτεσθαι ἀπὸ τῶν ἐπιθυμιῶν ἐν τῷ κόσμῳ. Ὅτι πᾶσι ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται· καὶ οὔτε πόρνοι, οὔτε μαλακοὶ, οὔτε ἀρσενοκοῖται βασιλείαν Θεοῦ κληρονομήσουσιν, οὔτε οἱ ποιῶντες τὰ ἄτοπα. Διὸ δεόν ἀπέχεσθαι ἀπὸ πάντων τούτων, ὑποτασσόμενους τοῖς πρεσβυτέροις καὶ διακόνους, ὡς Θεῷ καὶ Χριστῷ· τὰς παρθένους, ἐν ἀμώμῳ καὶ ἀγνῇ συνειδήσει περιπατεῖν.

Καὶ οἱ πρεσβύτεροι δὲ εὐσπλαγχοι, εἰς πάντας ἐλεήμονες, ἐπιστρέφοντες τὰ ἀποπεπλανημένα, ἐπισκεπτόμενοι πάντας ἀσθενεῖς, μὴ ἀμελοῦντες χήρας, ἢ ὀρφανοῦ, ἢ πένητος· ἀλλὰ προνοῦντες αἰεὶ τοῦ καλοῦ ἐνώπιον Θεοῦ

καὶ ἀνθρώπων, ἀπεχόμενοι πίσεως ὀργῆς, προσωποληψίας, κρίσεως, ἀδικου, μακρὰν ὄντες πάσης φιλαργυρίας, μὴ ταχέως πιστεύοντες κατὰ τοὺς, μὴ ἀπότομῃ ἐν κρίσει, εἰδότες ὅτι πάντες ὀφείλεται ἔσμεν ἁμαρτίας. Ἐλ οὖν δεόμεθα τοῦ κυρίου, ἵνα ἡμῖν ἀφῇ, ὀφειλομέν καὶ ἡμεῖς ἀφιέναι. Ἀπέναντι γὰρ τῶν τοῦ κυρίου καὶ Θεοῦ ἔσμεν ὀφθαλμῶν, καὶ πάντας δεῖ παραστῆναι τῷ βήματι τοῦ Χριστοῦ, καὶ ἕκαστον ὑπὲρ ἑαυτοῦ λόγον δοῦναι. Οὕτως οὖν δουλεύσωμεν αὐτῷ μετὰ φόβου, καὶ πάσης εὐλαβείας, καθὼς αὐτὸς ἐντείλατο, καὶ οἱ εὐαγγελιστάμενοι ἡμῶς ἀπόστολοι, καὶ οἱ προφήται οἱ προκηρύξαντες τὴν ἔλευσιν τοῦ κυρίου ἡμῶν. Ζηλωταὶ περὶ τὸ καλόν, ἀπεχόμενοι σκανδάλων, καὶ τῶν ψευδαέλφων, καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ κυρίου, οἳ τινες ἀποπλανῶσι κενοὺς ἀνθρώπους. (Sect. 4, 5, 6.)

From the purely preceptive character of the Epistle, little, if any thing, of a doctrinal tendency can be expected to be found in it. It may be observed, however, in connexion with this memoir, that the remarks with which the writers of the Epistle from the Church of Smyrna follow up the suggestion of Nicetas, are an express declaration of their belief in the divinity of the Son of God, and an impeachment of the idolatrous practice of the Church of Rome in their invocation of saints and martyrs.

The *Editio Princeps* of Polycarp was published in folio, by James Lefevre, at Paris, in 1498, together with the works of Dionysius the Areopagite, and eleven Epistles of Ignatius. Usher's editions of 1644 and 1647, were followed by that of Maderus, in quarto, in 1653, who incorporated with his own notes those of Usher and Young on the Epistle to the Philadelphians. The Epistle, as well as the Martyrology, was also published at Oxford in 1708, independently of their forming a portion of the *Patres Apostolici* of Cotclerius.

THE TRUE CHRISTIAN.

CHRISTIANS, who are such in the genuine sense of the word (says Stilling, in the third edition of his "Theobald, or the Enthusiast,") never thrust themselves by design before the public, but lie scattered through all ranks and classes of society; they make no noise, and are sparing of words; their light shines with unceasing effulgence, by the goodness of their works; they do not seek distinction among their fellow-creatures by their attire or an external bearing, different from their neighbour's; they stand fast by their church, and do not estrange themselves from the delights of social intercourse; they appear in all places, and occasion neither ill-will nor depravity, where they mix with mankind; they avoid the outward display of holiness with the same anxiety with which they avoid the display and indulgence of vanity; and they evince themselves, in all the relations of life, the best of subjects, the best of husbands and wives, the best of parents and children, and the best of neighbours and friends.—Reader, wherever thou encounterest such as these, let thy heart rejoice within thee, for thou hast found a genuine Christian. Stop not to inquire what may be his faith.

ROMANS III. 7, 8.

MR. EDITOR,—I am desirous of submitting to the decision of your readers a version of Romans iii. 7, 8, which always seemed to me the plain and simple meaning of the words, though I cannot find that any commentator, as far as my very limited reading goes, has adopted it. I do so with humility, as conscious how often our own hasty first-sight interpretations fall to pieces when compared with the masterly explanations of older and wiser men. The Apostle is contending that the wickedness of the Jews, though it brought about the design of the gospel-justification, would not be the more excusable, because it was thus productive of eventual benefits long before planned in the divine mind: for we know that God maketh even the wrath of man to praise and serve Him. "And how," says he, "could God ever condemn mankind for their sins, if nothing were ever to be punished which in any wise contributed to future good?" Then follow the verses in question. I should be inclined to render verse 7 as a mere repetition of the former objection, and so make καὶ μὴ correspond with ἐν γὰρ. "For if the position be maintainable, that because the truth of God is illustrated by your infidelity, therefore you are not to be answerable for that infidelity, may we not, by an extension of the argument, assert, as indeed some say we do, that we may always purposely do evil, if good will thereby result, which doctrine leads its advocates to destruction?" Literally, verses 6—8; "God forbid, since how then could God judge the world in general? For if you may say, 'the truth of God has abounded yet more to His glory through my lie, and why then am I to be treated as a sinner?' may we not also declare (as we are scandalously reported, and as some affirm that we do say), that we may do evil in order that good may come, while truly the condemnation of such persons is just?"—Is this allowable? Is it correct? Or will not the Greek bear the construction?

I would also ask those who are so great advocates for faith *per se*, whether πίστις does not only, as Mr. Terrot remarks, in his Preface to the Romans, include its action, but furthermore, whether its more correct translation should not occasionally be "fidelity." Above, verse 3, "God's faithfulness to his promises" (Titus ii. 2, 10.) as our received version gives it. 1 Tim. v. 12; "Because they have cast away their former fidelity of discipleship, and devotion to Christ's service." 2 Tim. iv. 7; "I have kept, not my faith and confidence in Christ, but, my fidelity to Him as my commander." The very phrase being thus frequently used in Polybius for faithfully discharging our obligations. See Parkhurst's Lexicon in τηρέω, and πιστός, and Matthew xxv. 21; Luke xii. 42; xvi. 10, &c.

As these remarks are somewhat desultory, I shall take the liberty of adding yet another, perfectly unconnected with the preceding. Will they who are so fond of the unconditional and arbitrary interpretation of Romans ix. 21, be so good as to compare it, not only with the usual and most satisfactory place of reference (Jeremiah xviii. 1—11), but also with 2 Tim. ii. 20, 21? I am, Sir,

Your very obedient humble Servant, and constant Subscriber,
E. B.

THEOLOGICAL STUDIES.

No. XIII. BISHOP BLOMFIELD'S LIST. A. D. 1826.

ON THE EVIDENCES.

Horne's Introduction, Vol. I.
 Paley's Evidences.
 Bishop Porteus's Evidences.
 Beattie's Evidences.
 Chalmers's Evidences.
 Leslie's Method with Deists.
 ——— with Jews.
 Leland's Deistical Writers.

Butler's Analogy.
 Van Mildert's Bampton Lectures.
 ——— Boyle Lectures.
 Sherlock's Sermons.
 Jenkins's Reasonableness of Christianity.
 Douglas's Criterion of Miracles.
 Bishop Marsh's Lectures.

COMMENTATORS.

Patrick, Lowth, Whitby, &c.
 Graves on the Pentateuch.
 Newton on the Prophecies.
 Sumner's Records of the Creation.
 Prideaux's Connexion.
 Josephus's Jewish Antiquities, Book XI. to end.
 Schleusner's Lexicon of the N. T.

Elsley on the Gospels.
 Slade on the Epistles.
 D'Oyley and Mant's Bible.
 Doddridge's Expositor.
 Clarke's Paraphrase of the Gospels.
 Beausobre's Introduction to the N. T.
 Wolfii Curæ Philologica.
 Paley's Horæ Paulinæ.

ON DOCTRINE.

Archbishop Wake's Catechism.
 Hammond's Catechism for Reference.
 Bishop Tomline's Second Volume.
 Enecheiridion Theologicum.
 Bennet on the Study of the Articles.
 Waterland's Works, by Van Mildert.

Scholar Armed.
 Pearson on the Creed.
 Magee on the Atonement.
 Nares and Remel on the Improved Version.
 Pye Smith's Scripture Testimony.

ON DISCIPLINE.

Hooker's Ecclesiastical Polity.
 Beveridge's Sermons on the Common Prayer and the Christian Priesthood.
 Mant's Common Prayer.
 Wheatly on the Common Prayer.

Shepherd on the Common Prayer.
 Potter on Church Government.
 Falkner's Libertas Ecclesiæ Anglicanæ.
 Bishop Sanderson's Sermons.

ON POPERY.

Bishop Marsh's Comparative View of the Churches of England and Rome.
 Secker's Five Sermons.

Blanco White's Evidences against Catholicism.
 Southey's Book of the Church.

• ECCLESIASTICAL HISTORY.

Crevier's Histoire des Emp. Rom.
 Mosheim's Ecclesiastical History.

Burnet's History of the Reformation.

ON CLERICAL DUTIES.

Burnet's Pastoral Care.
 Taylor's Institutions.
 Secker's Charges.

Brewster on the Ordination Services.
 Chrysostom de Sacerdotis.
 Hieronymi Epist. ad Nepot.

Addenda, A. D. 1827.

Blomfield on the Traditional Knowledge of the Redeemer.
 Blomfield's Lectures on St. John.

Jennings's Jewish Antiquities.
 Stackhouse's History of the Bible.

MEMOIR OF THE "EVER-MEMORABLE" MR. JOHN HALES.

MR. EDITOR,—Among the dispersed and scarce productions of that learned divine, Bishop Pearson, is one prefixed to the "Golden Remains" of the ever-memorable John Hales. It is the "Preface to the Reader,"—an interesting piece of composition; and, coming from such a man, will, I am sure, gratify those of your readers who may not have already seen it. The insertion will also oblige yours, H.

"I intreat thee, reader, being deprived of the *proper Plutarch*, not to expect any such thing as a life from me: but to accept so much only as is here intended. If Mr. Hales were unknown unto thee, be pleased to believe what I know and affirm to be true of him: if he were known, then only be satisfied that what is published in his name did really proceed from him: and more than this needs not to be spoken in reference to the advancement of this work; because he which knew or believeth what an excellent person Mr. Hales was, and shall be also persuaded that he was the author of this book, cannot choose but infinitely desire to see and read him in it.

"In order to the first of these, I shall speak no more than my own long experience, intimate acquaintance, and high veneration, grounded upon both, shall freely and sincerely prompt me to. Mr. John Hales, sometime Greek Professor of the University of Oxford, long Fellow of Eton College, and at last also Prebendary of Windsor, was a man, I think, of as great a sharpness, quickness, and subtilty of wit, as ever this, or perhaps any nation bred. His industry did strive, if it were possible, to equal the largeness of his capacity, whereby he became as great master of polite, various, and universal learning, as ever yet conversed with books. Proportioned to his reading was his meditation, which furnished him with a judgment beyond the vulgar reach of man, built upon unordinary notions, raised out of strange observations and comprehensive thoughts within himself. So that he really was a most prodigious example of an acute and piercing wit, of a vast and illimited knowledge, of a severe and profound judgment.

"Although this may seem, as in itself it truly is, a grand eulogium; yet I cannot esteem him less in any thing which belongs to a good man, than in those intellectual perfections; and had he never understood a letter, he had other ornaments sufficient to endear him. For he was of a nature (as we ordinarily speak) so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I conceive it near as easy a task for any one to become so knowing, as so obliging.

"As a Christian, none more ever acquainted with the nature of the gospel, because none more studious of the knowledge of it, or more curious in the search, which, being strengthened by those great advantages before mentioned, could not prove otherwise than highly effectual. He took indeed to himself a liberty of judging, not of others, but for himself: and if ever any man might be allowed in these matters to judge, it was he who had so long, so much, so advantageously considered; and which is more, never could be said to have had the least worldly design in his determinations. He was not

only most truly and strictly just in his secular transactions, most exemplary meek and humble notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his books, to continue his learning and himself; which, when he had before digested, he was forced at last to feed upon, at the same time the happiest and most unfortunate *helluo* of books, the grand example of learning, and of the envy and contempt which followeth it.

"This testimony may be truly given of his person, and nothing in it liable to the least exception, but this alone, that it comes far short of him. Which intimation I conceive more necessary for such as knew him not, than all which hath been said.

"In reference to the second part of my design, I confess, while he lived none was ever more solicited and urged to write, and thereby truly to teach the world than he; none ever so resolved (pardon the expression, so obstinate) against it. His facile and courteous nature learnt only not to yield to that solicitation. And therefore the world must be content to suffer the loss of all his learning with the deprivation of himself; and yet he cannot be accused for hiding of his talent, being so communicative, that his chamber was a church, and his chair a pulpit.

"Only that there might some taste continue of him, here are some of his remains re-collected; such as he could not but write, and such as when written, were out of his power to destroy. These consist of sermons, miscellanies, and letters, and each of them proceeded from him upon respective obligations: this impression is further augmented with the addition of some authentic letters, relating to the same transaction. His letters, though written by himself, yet were wholly in the power of that honourable person to whom they were sent, and by that means they were preserved. The sermons preached on several eminent occasions were snatched from him by his friends, and in their hands the copies were continued, or by transcription dispersed. Of all which published for *his*, there is need to say no more than this, that you may be confident they are *his*.

"This, reader, is all the trouble thought fit to be given thee by

"JOHN PEARSON."

SERMONS FOR THE CHURCH SOCIETIES. -

MR. EDITOR,—Admitting, as every friend to the cause of truth must, the overpowering claims of the Christian Knowledge Society, I have been often at a loss to account for the apathy, or to say the least, the want of zeal, on the part of its avowed supporters and friends. It is true, most of them subscribe their annual guinea, and having done this, they seem to imagine that they have done all required at their hands—an assumption most injurious to the interests of the Society. It is not for me to point out all the various means, which, if employed by individual Christians, would lead greatly, under the Divine blessing, to promote the cause of christian truth; but one means I must notice, which is this: that every clergyman should make it a matter of conscience to have a *sermon* preached annually in behalf of the S. P. C. K. In many large towns, the sum thus collected would

prove of immense benefit to the funds of the society. Nor should such collections be confined to large towns. Every village should have an opportunity of contributing a something, if only a *widow's mite*. That a disposition exists among even the poorer classes, to assist this cause, I am well persuaded from experience, and requires only to be appealed to, to call it forth into active exercise; in proof of this, I would mention the following fact: The writer of this has the charge of a small parish in Lincolnshire; for the last half century, and perhaps longer, not a penny had been collected within the walls of the parish church, for any cause, divine or human, when this month he purposed having a sermon in behalf of the S. P. C. K. Many were the discouraging prognostications of thin attendance, and empty plates; still he persevered; and the result was, that although the day was most unfavourable, and the congregation consequently small, the *sum of two pounds* was collected. Does this simple fact require a comment?—Yours, Mr. Editor, respectfully,

c.

A LINCOLNSHIRE CURATE.

COWPER NO CALVINIST.

MR. EDITOR,—To attempt a proof of the proposition, “COWPER WAS NO CALVINIST,”—nay, even to state it, may appear somewhat like presumption. This charge I am willing to incur, if any person is disposed to allege it, after reading the quotations which I have selected in proof of my assertion. They are, I think, quite decisive of the question, and add one instance to the accumulated certainties which we possess, that an opinion, once current, is often allowed without examination, and thus error perpetuated to an infinite extent.

It is right, however, to state under what limitations I make the assertion, that COWPER WAS NO CALVINIST. No man can be a genuine Calvinist who does not hold the “horrible doctrine,” which is the very palladium of Calvinism, IRRESPECTIVE PREDESTINATION. That Cowper did not admit this doctrine is what I purpose to show: I mean, in his lucid intervals; for, during his insanity, Calvinism was his belief certainly, if it was not indeed the disease itself. But, assuredly, the opinions of a man are not to be judged from extravagant notions which he may take up when his mind is in a state of incapacity to form any opinion whatever. When Cowper enjoyed the blessing of a healthful mind, and wrote those beautiful metrical essays, where fervent piety sanctifies brilliant wit and just views of human nature, he was, as I shall presently demonstrate, no believer in irrelative predestination. It is not to be denied, however, that Cowper appears to have embraced one tenet, which, logically pursued, undoubtedly leads to the worst horrors of Calvinism; but it is certain, that he did not so pursue it; and there are many others who coincide with him in this illogical disjunction of consequences; I mean, the doctrine of non-baptismal regeneration. Yet, after all, it is not impossible that he used the word *regeneration* in a loose sense for *renewal*, which has been done even by divines, when they have not had an eye to this particular controversy: nay, (which is most to the purpose) by

Arminius himself.* Cowper also seems to have had a very strange opinion of the corruption of human nature; and, indeed, every religious man must have a strange opinion on that subject. But even if he considered this corruption universal, irrespective predestination would by no means follow. For "the grace of God which bringeth salvation hath appeared unto ALL men;" and if grace be as universal as corruption, there is an end at once of all arbitrary preferences, and God is, as the Scripture declares him to be, "no respecter of persons."

I shall now produce my quotations, which, I think, will be quite sufficient to vindicate Cowper from the charge of Calvinism, and to withdraw his authority, such as it may be, from the tenets which it is usually adduced to support; repeating, that, whatever opinions he may have held *logically* inconsistent with those which he here advances, this can be no objection to his explicit testimonies on the cardinal article of Calvinism, which no man can repudiate and retain the Calvinistic name.

From "THE PROGRESS OF ERROR,"

Plac'd for his trial on this bustling stage,
From thoughtless youth to ruminating age,
FREE IN HIS WILL to choose or to refuse,
Man may improve the crisis, or abuse;
Else, on THE FATALIST'S UNRIGHTEOUS PLAN,
Say, to what bar amenable were man?
With nought in charge, he could betray no trust,
And, if he fell, would fall BECAUSE HE MUST;
If love reward him, or if vengeance strike,
His recompense in both UNJUST alike.

Again :

Man, THUS ENDUED WITH AN ELECTIVE VOICE,
Must be supplied with objects of his choice.

From "TRUTH."

Grace leads the right way; if you CHOOSE the wrong,
Take it and perish, but restrain your tongue;
Charge not, with light sufficient, and LEFT FREE,
Your WILFUL suicide on GOD'S DECREE.

Again :

Not that the Former of us all in this,
Or AUGHT he does, is GOVERNED by CAPRICE;
The supposition is REplete WITH SIN,
AND BEARS THE BRAND OF BLASPHEMY BURN'T IN.
Not so—the silver trumpet's heavenly call
Sounds for the poor, but sounds alike for ALL;
Kings are invited, and would kings obey,
No slaves on earth more welcome were than they:
But royalty, nobility and state
Are such a dead preponderating weight,

* Arminius was too good a logician to separate regeneration from baptism; had he done so, his theory of predestination would not have been tenable for a moment. But in his discourses on the Sacraments, and on Baptism, the "inward and spiritual grace" is directly recognised; so that there is no room to doubt his opinions. Yet he elsewhere constantly speaks of regeneration, meaning thereby change of heart, renewal, &c.

'That endless bliss (how strange soe'er it seem)
 In counterpoise, flies up and kicks the beam.
 'Tis open, and ye cannot enter—why?
Because ye will not, Conyers would reply;
And he says much that many may dispute
And cavil at, with ease, BUT NONE CONUTE.

Is virtue then, unless of Christian growth,
 Mere fallacy, or foolishness, or both,
 Ten thousand sages lost in endless woe,
 For ignorance of what they COULD NOT KNOW?
That speech betrays at once A BIGOT'S TONGUE;
Charge not a God with SUCH OUTRAGEOUS WRONG.
 TRULY NOT I—the partial light men have,
My creed persuades me, well employed, may save,
 While he that scorns the noonday beams perverse.
 Shall find the blessing unimprov'd a curse.
 Let her men worthies, whose exalted mind
 Left sensuality and dross behind,
 Possess for me their undisputed lot,
 And take unenvied the reward they sought.
 But still in virtue of a Saviour's plea,
 Not blind by choice, but destin'd not to see.

* From "HOPE."

Ethelred's house, the centre of six ways,
 Diverging each from each, like equal rays,
 Himself as bountiful as April rains,
 Lord paramount of the surrounding plains,
 Would give relief of bed and board to none
 But guests that sought it in the appointed one:
 And they might enter at his open door,
 E'en till his spacious hall would hold no more.
 He sent a servant forth by EVERY road,
 To sound his horn and publish it abroad,
 That ALL might mark, knight, menial, high and low,
 An ordinance *it concern'd THEM much to know.*
 If, after all, some headstrong, hardy lout
 WOULD disobey, tho' sure to be shut out,
 Could he with reason murmur at his case,
Himself sole author of his own disgrace?
 No! the decree was just and without flaw,
 And he that made had right to make the law;
 His sovereign power and pleasure unrestrain'd,
The wrong was his, who wrongfully complain'd.

I am aware that the same sophistry which endeavours to pervert the clearest testimonies of Scripture, may be exercised here—AND WITH EQUAL SUCCESS. Cowper, as a logician or a theologian, would be no very powerful accession to the ranks of Calvinism; but let truth be heard and justice done; and if he was no Calvinist, let him not be called so. The fact appears to be that Arminianism (as regards its distinguishing tenet) was Cowper's DOCTRINE, and Calvinism his INSANITY.

Your obedient Servant,

H. T.

ROMANTISM.

No. I.

REMARKS ON THE LATE FRENCH ECCLESIASTICAL CODE.

IN a former number of the *Christian Remembrancer* was announced our intention of bringing before our readers some interesting details respecting the laws and privileges of the Gallican Church; an undertaking which we have been obliged to defer, from the pressure of more immediate claims. Having made arrangements for this purpose, we now offer the first of a series of papers on the subject, drawn up with immediate reference to the digest of those laws recently published in France, intending to follow it up with a more particular examination of the minutiae of the Code, than we can now afford. It may be as well to state, that the ecclesiastical laws of France, many years ago, were collected and published by *d'Éricourt*; but that collection is so voluminous, and withal so ill-arranged, that it is an almost hopeless task to gain from it, a clear idea of the subject it treats. To say nothing of the confusion in the decree of Gratian, the decretals of Gregory, and the compilation of Saint-Raimond de Pénafort; of the works of Sextus, who abridged the Acts of Alexander, Innocent, and Boniface; of the references made in later ecclesiastical writers to the council of Trent, or of the bulls of Popes, there are so many novel obstacles continually arising from the changes of years, that a work more concise and better adapted to the indolence of the time appeared somewhat necessary; and M. Mathieu Richard Auguste Henrion, advocate of the "Cour Royale" at Paris, has supplied the deficiency. From his work, entitled "*Code Ecclesiastique Français*," &c. &c., and some other equally authoritative sources, we have derived our materials for the following observations; and we confidently commit them to the civilities of such as may be interested in inquiries of the kind.

At a time when Romanism has been actively employed in endeavouring to re-usurp authority over the thrones of kings, and the consciences of their subjects, when, as a bribe to the wardens of our Church, she holds forth the specious pretext of having relaxed in her intolerance, and of having conformed, in some manner, to the spirit of the age, it may be useful to consider the real nature of the case, under circumstances as favourable as possible to the assertion of the Papists. We know not how better this can be done, than in referring to the laws and constitutions of that branch of the Romish communion which has, in some measure, separated herself from the parent stem, and which boasts not only a greater liberty of belief and self-management, but also a greater purity of evangelical doctrine. We have, therefore, been desirous of putting into the possession of our readers some curious particulars extracted from the ecclesiastical code of the least bigoted of Romish churches—the late established church of France. Previous, however, to completing our purpose, we will just show, from other authorities, how the Gallican Church acquired that freedom and semi-independence which it possesses.

It is well known to those acquainted with the ecclesiastical history

of the fourteenth century, that the contest between Urban VI. and Clement VII. for the papacy, involved the party-spirits of all Europe. France adhered to the fortunes of the latter. It was not a question of faith, but of legitimacy; and like most questions of the kind, was of too obstinate a nature to be quietly arranged. France, by the mouth of her university, and backed by the other nations of Europe, urged a fresh election. The conclave refused, and after much trouble and disturbance, three pontiffs took the seat of Urban at Rome; whilst the cardinals at Avignon elected, as successor to Clement, Peter de Luna, under the title of Benedict XIII., a self-willed, obstinate, cunning, and deceitful priest, who continued that schism which he ought to have closed. In consequence of this, France, for a time, withdrew her allegiance. The council of Pisa, in 1409, placed Alexander V. in the chair, against the consent of many; and his successor, John, to settle the dissension, called the council of Constance five years after, by which he was himself deposed. France encouraged the freedom of principle by which this was brought about; and, finally, by her influence, established the *decrees* on which the liberty of the Gallican Church was founded. By these the Pope himself was made amenable to councils. Had France persevered, there is little doubt she would eventually have destroyed papacy altogether. But the war with England weakened her; and the council of Basle, in 1433, was not at the time turned to the account which it might have been; although afterwards it encouraged her to more strenuous efforts. For Charles VII. in an assembly of the States at Bourges, published a decree, acknowledging the authority, under certain modifications, of that council, enacting what is technically called the PRAGMATIC SANCTION. By this, the *autocracy* of the Pope was denied; the right of electing Bishops vested in the crown; reservations were removed; and papal dues abrogated. Louis XI. in his madness, repealed the *Sanction*; but the parliament refused obedience, and thus matters remained in an unsettled state, till Francis I. entered into the first French *concordat* with Leo X., by which the *King* was allowed to *elect*, and the *Pope* to *collate*. This, however, did not settle affairs agreeably to the wishes of the Gallican Church; still it united the different parties, who, though not exactly agreeing amongst themselves, were, nevertheless, united in their opposition to the Roman Pontiff. The liberty thus established may be comprehended under two heads; first, that the Pope has no temporal authority whatever, neither directly nor indirectly: (*sur le temporel des rois*. . . . Vid. *Libertés de l'Eglise Gallicane*, Art. 4, 18, 15.) Secondly, that, although his authority extends to all spiritual matters, France does not consider his power either absolute or infinite; on the contrary, that his power is limited by the canons, by the decrees of the councils, and by those of his predecessors which are approved in the kingdom. (Vid. *Libertés*, &c. Art. 5, and Art. 3, *Declarat. Cleri. Gallicani convent.* 1682.) The *concordat* between Leo X. and Francis I. is regarded as a perpetual treaty for terminating the contests to which the Pragmatic Sanction gave rise; so that against it, neither party can do any thing. The principle upon which this is established is as follows. To the Pope the determining of all questions of faith is granted; his decrees on

this point concern *all* churches; but as it is not to the *Pope*, but to the body of Pastors, that Jesus Christ granted infallibility, they only become rules of faith when confirmed by the consent of the Church (Code 211); and as a general council, legitimately assembled, possesses authority immediately from God, it represents the universal Church, and, consequently, submits the Pope, *volentem aut volentem*, to its authority. (P. S. 12.) By this Pragmatic Sanction and concordat (the Gallican *Magna Charta* and *Bill of Rights*) the Church of France was governed for more than three centuries. But it is in the decrees of the council of *Trent* that she finds her articles of *faith*.

By a concordat entered into at Paris, in 1801, between *Buonaparte* and *Pius VII.* it was decreed that “no bull, brief, rescript, decree, mandate, grant, patent (*signature servant de provision*), nor other despatch from the court of Rome, not even concerning individuals, shall be received, published, printed, nor otherwise put into execution without the authority of the KING.” (Concord. 1801. Art. Organ I.) By a decree of Feb. 28, 1801, briefs from the penitentiary court at Rome are excepted from this resolution. Other regulations have been since made; but the concordat of 1817, between *Pius VII.* and *Louis XVIII.*, although not yet converted into a law by a sanction of the three estates, is the nearest and most authoritative assertion of Gallican independence. It declares the concordat of 1801 null and void, and refers to that of *Francis I.* It is not in our province here to explain, or comment on, these provisions of the Gallican Church; we have merely stated them historically. And we may add, that in accordance with the Charter (the palladium of modern French liberty), the Chambers at times exhibited a fearless contempt of papal supremacy, more than commensurate with the spirit of the old decrees, and carried their animosity not only to a great length against the incursions and stratagems of the modern Jesuitical party, but, it is to be feared, against the interests of Christianity, as involved in the growing corruptions of the Gallican hierarchy. A remark may be ventured here, that the present state of things in France, the pride of the Clergy, and the indifference to religion, as emanating from the members of the revolutionary faction, not yet quite extinct, which is every where apparent, appear to warrant the hope, that a change will, ere long, take place in the principles of that Church; and that Protestantism, which already has entrenched itself amongst the fastnesses of the frontiers, and even in the heart of the capital, will take the place of *purifier* and *restorer*, and, completing what *Louis XI.* left undone, and what all good men desire to see accomplished, shake off the hold which Rome yet has on the *Bourbons*, and bring in one other flock of wanderers into the fold of the good Shepherd.* At

* The above was written more than a year ago: events of recent date have rendered it an *ex post facto* undertaking. Nevertheless, we let it stand as it was originally composed; for our readers, in comparing our remarks with those events, may form a fair opinion of our judgment with respect to those occurrences which were then *future*, but are now no more so. The recent political change in France does not put out of consideration the errors of Romanism; it only proves their extent and fatal consequences. It proves to a demonstration that the *would-be* Catholic religion of Rome is not only opposed to the religion of heaven, but to the fruits of that religion upon earth; and that,

a future time we may, perhaps, state what has already been done in this way, and show how generally diffused are Protestant principles

in consequence of its enormities, infidelity and disobedience, and anarchy and bloodshed, are taxed upon those who should have been the preachers and the teachers of faith and obedience, and peace and love. We lay at the door of Romanism the crimes which the last month has seen committed with such reckless bravery. Men we know talk of these crimes as matters of congratulation; and evil spirits are abroad, who, incapable of guiding the storm, yet love to ride upon the whirlwind of popular fury, rejoicing in the devastation which it produces, and revelling in the spoil which marks its track of rapine and dismay. They are the children of darkness, and they love its deeds. But reflection, looking below the surface, sees deeper into the complexion of events; and in the overpraised and boasted bravery of the citizens of Paris, sees a more serious evil than the universal levy of a people rising to dethrone their king. If we could, as many seem to do, be contented to believe that the mischief is over, and that the wound is healed, we should rejoice like them. But if history speaks prophetically, as all true history does; if experience gives authority to doubt or to decide; if there be any faith in the connexion of the past and the present; then, what our imaginative seers have hailed as the dawning splendours of the day of freedom for their afflicted neighbour-land, must be regarded as the stormy twilight of a dark and awful night. But whether the pestilence have or have not completed its allotted destiny, the complication of miseries which produced it, and which emanate therefrom, must all and each be charged upon the wilful and disgusting wickedness of *Romanism*. It was *Romanism*, working in the bigoted and priest-ridden heart of Charles, which set him up as the tyrant, instead of the father, of his people; it was *Romanism* which blinded his eyes against the light of truth, and made him a *perjured* betrayer of the trust reposed in him, and which he had sealed with his own solemn oath before the altar of God; it was the spirit of *Romanism*, Jesuitical domination and ambition, and lust of power, which urged his haughty and corrupt advisers to push the victim to the edge of the precipice whence he has fallen; and it is to the influence of *Romanism*—its wretched excluding of the light of the gospel from the people, producing doubt, and the wild fanaticism of infidelity—that the vengeance of the populace must be attributed. Had they been taught to “*fear God*,” they would have learned to “*honour the king*,” had they been shown, by a just exercise of the rights committed to them, that “*the powers that be are ordained of God*,” France might yet have possessed a king without having done violence to *regal* authority, and have sheltered herself under the banners of a Church, which would have invoked the blessing of heaven on her righteous acts. But what are we to say—what are our hopes for the future to be—when we see a king ruling not as a *king*, but as a *subject* (a “*citizen-king*!”) over fellow-subjects, that have placed him on the throne, against which he once fought, and which they have recently overturned, after stripping it of its dignity, its respect, and its consequence in the eyes of men? What are we *not* to *fear*, when we see the established church of the land (let us say so far *rightly*) blotted out of her charter, without a substitute, without a successor, to guide the ignorant, to comfort the afflicted, to hallow the laws, or to sanctify their dispensation? What are we *not* to *tremble* for, when we see the education of youth, and the public services of moral government, committed to a man who, in the person of the *Duc de Broglie*,—does not even *profess* to be a *Christian*, who ridicules religion as a fable, and laughs at revelation as a wild delusion? What are we to say, when the language of the democrats of the eighteenth century yet speaks the sentiments of their disciples of the day; when there is fearful evidence that the fire then kindled in the bosom of society is yet burning in secret, and is likely to plunge all Europe into the horrors of a “*war of principle*?” These things may be laughed at, but are they less evils for *that*? And to what are they to be attributed but to *Romanism*? To *Romanism* must Charles attribute his downfall; to *Romanism*, the uprising of his people; to *Romanism* belongs the production of almost catholic infidelity; to *Romanism*, the overthrow of a Church which was founded on itself! We shall show in our future papers on this subject what *that Romanism* was; we shall see how it worked even in its mildest form, and what delusions it sanctioned and professed even whilst it boasted liberty. The sin of Charles X. is awful in the extreme. To him was committed the blessed work of bringing in a reformation in the government and the religion of his people; to him, ruling under a charter which established his rights, and authorised his fair pretensions, was given “the sword of the spirit” of emancipation—and had he known his duties, or consulted his reason, France might have

amidst the general corruption, and how the spirit of emancipation has extended its ramifications throughout the land. It is scarcely known on this side of the Channel how numerous are the congregations of Protestants in France. For the present we must return to our original undertaking, to which we shall superadd the means of forming a tolerably correct idea on all collateral subjects.

The first thing which would strike an observer, who was unacquainted with the canons of a foreign church, is the anomaly of rank amongst certain of the priests. Thus in this Code we read that formerly *Archdeacons could not be ordained without losing their dignity*. When, however, Archdeacons entered into orders, they were obliged to be *priests, lest the curés should be subjected to a person of inferior rank*. *Primates* also of France are of lower rank than *Archbishops*. The Pope is considered simply as chief Bishop, the successor of St. Peter; he is not allowed to judge causes of *faith*; he is not permitted to exercise authority over other Bishops, except in cases where custom has permitted him to interfere.

The Inquisition, although established in Languedoc, does not exercise any authority in France—it is altogether abolished; and even the "*Index Expurgatorius*" is *prohibited from being printed*, by the laws. The Bishops are sole judges in such matters. The Pope, however, occasionally issues *bulls* and *briefs* on particular occasions, as chief Bishop.*

The situation of the King is somewhat strange. The Gallican Church, which he swears to maintain, by an oath at his coronation, in all its liberties, considers him as most appropriately "a very Christian Majesty," on account of his favours done to the Church; nevertheless, history informs us that several of the Kings of France have been excommunicated for marriages contracted against the rules of

been spared her three days of blood, and Charles X. have remained the monarch of a free, a glorious, and a Protestant land. The evils of unchristian France must now lie heavy on his conscience; and if the future, pregnant as it is with mischief and misrule, rise in the eyes of our children as a monster of iniquity, it is to the weak-minded slave of a soul-destroying hierarchy that they may point as the author of such diabolical wickedness. But we hope for the best. *Protestantism* has an existence in now *non-catholic* France. May she prosper! May the Spirit of God go with her, exalting her standard, and increasing her glory, honouring her in the eyes of the people, and leading her on as the forerunner of that King, whose dominion is "to cover the earth, as the waters cover the sea!" For England, however, let us also pray, that, guided by that gospel which she does possess, her way may be safe, and her rulers righteous. Woe to her, if she repent not! The fest of Romanism has trod within her courts; her senate has wrung with the war-whoop of her enemy; and, like France, unless she be wiser in the knowledge of events, she may be left to an hour of affliction, and see her glory trampled on, her palaces dishonoured, her battlements dismantled, and her name employed as the password of an infidel and licentious world.

* Perhaps some of our readers do not know the exact meaning of these formidable words. The *brief* is granted for unimportant favours; the *bull* is of a more authoritative description, sometimes of justice, sometimes of voluntary dispensations. The one concerns matters of faith; the other ecclesiastical discipline and morality. There is a dandyism about these affairs which is rather remarkable. The *brief* is a short letter, written on paper, sealed with red wax; and if it be an *indulgence*, the seal is placed under the name of the sinner, and signed by the secretary of briefs. The *bull* is sealed with lead, attached by threads of silk, if it be "*une bulle de grace*;" but by threads of hemp, if it be "*une bulle de justice*!" The briefs also are written in a neater and more beautiful hand than the bulls.

the Church, in spite of writers who maintain that kings cannot be excommunicated.

The authority of the Priests, and the apostolical institutions of the three orders, is maintained inviolate by the Gallican canons, and defended by arguments which cannot be gainsaid. The Priests are liable to a severity of discipline little known on this side the Channel, for the particulars of which see the Code, 291—371. For the present we must quit our argument, intending to resume it in the following number.

COMMEMORATION OF THE THIRD CENTENARY OF THE CONFESSION OF AUGSBURG, IN THE NORTH OF EUROPE.

THROUGHOUT the Protestant states of the north of Europe, the third centenary of the Confession of Augsburg has been celebrated this year, and indeed principally in the month of June last, with much solemnity. In Hanover, and the Prussian dominions, the 27th of that month was set apart as a day for the offering up of public thanksgivings, and the observance of special rites, in commemoration of an event so propitious to the cause of sound religion. The enthusiasm spread even into the heart of Russia, and the Protestant congregations of the university of Dorpat, and the town of Kasan were not behindhand in the display of their ardent and grateful feeling. A letter of the 25th of June, from the last-mentioned spot, speaks of the manner in which the event was celebrated, in the following terms:

“It was a day which every member of the congregation will account amongst the most memorable of his life; its remembrance, indeed, can never be effaced from his heart. The rites with which it was hallowed, were distinguished by their dignity and simplicity; but no part of them was so delightfully prominent as the vocal performances of the archiepiscopal choir, who raised our hearts to heaven by the sublime and impressive manner in which they gave the ‘Te Deum laudamus,’ and other appropriate pieces. The erection of a school, towards which the members of the German Lutheran congregation contributed one hundred pounds, will perpetuate the inciting recollections of this scene to our latest posterity.”

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

RANK, THE EFFECT OF SLAVERY.

THE name of Mamaluke (signifying purchase or property) is given to children, who, carried off by merchants or robbers from Georgia, Circassia, or Anatolia, are afterwards sold in Constantinople, or at Grand Cairo. The great personages of Egypt, who are of similar origin, bring them up in their houses, intending them for their successors. This custom is perhaps of far higher antiquity than the time of the patriarch Joseph, (Gen. xxxvii. 28.), who, having been sold in this manner to Potiphar, became prime minister of Egypt.—*Letters from the Caucasus*, p. 152.

CHIEF BUTLER,—CUPBEARER, &c.

In Gen. xli. we read of these persons evidently holding high stations, as in the following account of the Abyssinian royal establishment.

Mr. Salt says, to give an idea of the dependance of the chiefs of the Ras, in Abyssinia, it is necessary to observe that some of those who were clothed most richly, and were followed by the most numerous suites, held the offices of chief butler, chief cupbearer, &c. The splendid suite and attire of the king's cook,—the master of the band,—the golden horn-blower, and others are in a similar manner alluded to by Mr. Bowdich, as most striking on their entrée into Coomassie, the capital of the recently visited kingdom of Ashantee.—*Bowdich's Essay*, p. 19.

DIVINATION.

It would far exceed our limits to enter fully upon so extensive a subject as that included under the term Divination. Suffice it to say, that the Jews at all periods of their history resorted to every mode adopted by their idolatrous neighbours of penetrating into futurity. With respect to the first of these alluded to in Genesis xlv. 5, we know that one of the most celebrated monarchs of the Persians—the great Giamschid, together with Alexander and others, referred to prophetic cups, and Pliny alludes to a similar practice in his time. That wands and staffs were used for similar purposes is also known to us on the authority of Strabo, who speaks of the rods held by the Magi during their religious ceremonies.

Gen. xlv. 5.—“Is this the cup whereby he divineth?”

Ezekiel xxi. 21.—“For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.”

I Hosea iv. 12.—“My people ask counsel at their stocks, and their staff declareth unto them.”

Tacitus (*de moribus Germanorum*, ch. x.) thus explains their mode of divination by twigs or wands.—The branch of a fruit tree is cut into small pieces, which being all distinctly marked, are thrown at random on a white garment. With frequent prayers the priest raising his eyes to heaven three times, holds up each segment of the twig, and as the marks rise in succession, interprets the decrees of fate.

The method taken by the Noauids, or Lapland priests, to recover stolen goods is this.—He comes into the tent where he has reason to suspect the thief is to be found, and pouring a quantity of brandy into a dish, which then reflects the features of any person looking into it, he makes a number of grimaces over it, and appears to consider it with very great attention. After some length of time employed in this way, he takes the suspected Laplander aside, charges him with the fact, declares that he saw his face plainly figured to him in the dish, and threatens to let loose a swarm of gannet-flies upon him, who shall torment him until he makes restitution.—*Acerbis's Travels*, Vol. II. p. 312.

The king, who was one of our company, this day, at dinner I observed, took particular notice of the plates; this occasioned me to make him an offer of one, either of pewter or of earthenware. He chose the first, and then began to tell us the several uses to which he intended to apply it. Two of them were so extraordinary, that I cannot omit mentioning them. He said, that whenever he should have occasion to visit any of the other islands, he would leave this plate behind him, at Tongataboo, as a sort of representative in his absence, that the people might pay it the same obeisance they do to himself in person. He was asked, what had been usually employed for this purpose, before he got this plate? and we had the satisfaction of learning from him that this singular honour had been hitherto conferred on a wooden bowl, in which he washed his hands. The other extraordinary use to which he intended to apply it, in the room of his wooden bowl, was, to discover a thief; he said, that when anything was stolen and the thief could not be found out, the people were all assembled

together before him, when he washed his hands in water in this vessel, after which it was cleaned, and then the whole multitude advanced, one after another, and touched it in the same manner as they touch his foot, when they pay him obeisance. If the guilty person touched it, he died immediately upon the spot, not by violence but by the hand of Providence; and if any one refused to touch it, his refusal was a clear proof that he was the man.—*Cook's Third Voyage*, Book II. c. 8.

In the temple Kurumado, in a corner to the left, within a large wooden grate, we took notice of a sexangular lanthorn covered with black gauze, which could be turned round like a wheel, and is said to be of great service in discovering unknown and future things. We were told likewise that a large book of their gods and religion lay in the same lanthorn, of the contents whereof they would, or could, give us no particulars, and only would make us believe that it was a very strange and miraculous thing.—*Kampher's Japan*, Vol. II. p. 600.

The conjuror fills a powder basin or a brass pan, full of water, then sets up a stick on each side; from the tops of the sticks he stretches a small cord, and from the centre of that cord suspends a grain of pepper by a thread, just to touch, but not in the water; he then dips his fingers in the water and flirts them in the culprit's face; if he is guilty, a white film immediately covers his eyes, which deprives him of sight, and causes most excruciating pain, but if he is innocent, it has no effect. After the guilty person has made his confession, the conjuror dips his.—*History of Sierra Leone*.

Before the Sumatrans go to war, they kill a buffalo, or a fowl that is perfectly white, and by observing the motion of the intestines, they judge of the good or ill-fortune that will attend them. The priest who performs this ceremony, had need to be infallible, for if he predicts contrary to the event, he is sometimes put to death for his want of skill.—*Marsden's Sumatra*, p. 310.

In the Rudhiradhyaya, or sanguinary chapter, translated from the Calica Puran, there are a variety of curious omens explained according to the direction in which the head of a human victim, buffalo, &c. falls when severed from the body.—*Asiatic Researches*, Vol. V.

The Scythians have amongst them a great number who practise the art of divination; for this purpose they use a number of willow twigs in this manner: They bring large bundles of these together, and having united them, dispose them one by one on the ground, each bundle at a distance from the rest. This done, they pretend to foretell the future, during which they take up the bundles separately, and tie them again together. They take also the leaves of the lime-tree, which dividing into three parts, they twine round their fingers; they then unbind it, and exercise the art to which they pretend.—*Herodotus* Book IV.

The inhabitants of the Pelew Islands entertained so strong an idea of divination, that whenever any matter of moment was going to be undertaken, they conceived they could, by splitting the leaves of a particular plant, that was not unlike our bulrush, and measuring the strips of this long narrow leaf on the back of their middle finger, form a judgment whether it would or would not turn out prosperous. It was noticed by several of our people that the king resorted to this supposed oracle on different occasions, particularly at the time they went on the second expedition against Artingall, when he appeared to be very unwilling to go aboard his canoe, and kept all his attendants waiting till he had tumbled and twisted his leaves into a form that satisfied his mind, and predicted success. Our people never observed any person but the king apply to this divination.—*Wilson's Pelew Islands*.

The Afghans (see p. 66, this book) pry into futurity by astrological and geomantic calculations, and by all sorts of divination and sortilege. Amongst other modes, they form presages from drawing lots, from the position assumed by arrows poured carelessly out of a quiver. I remember a conversation which I had (immediately before Shauh Shooja's great struggle with his competitor in

1809) with one of that prince's Persian ministers, who told me that he had now good reason to rely with certainty on his master's success. I listened with attention, expecting to hear of a correspondence with some of the great lords of the other party, and I was a good deal surprised to find the minister's confidence arose entirely from the result of some augury from the position of arrows.—*Elphinstone's Account of Caubul*, p. 223.

Mr. John Rawlins, when a prisoner on board a Turkish vessel, thus describes a singular mode of divination by arrows. Upon the sight of two great ships, feared to be two Spanish men-of-war, a deep silence is commanded in the ship; after that all the company gives a great shriek; sometimes the sails are all taken in, and perhaps presently after hoisted out again, as the conjuror presages. There are also a cutlass and two arrows laid on a cushion, one for the Turks the other for the Christians, and a curtaxe; then this wise man reads, and some one or other takes the two arrows in his hand by their heads; if the arrow for the Christian comes over the head of the arrow for the Turks, it foretels they will be taken; if the arrow for the Turks comes over the head of that for the Christians, they think themselves sure of success. The curtaxe is taken up by a child or some person that is a stranger to the matter, and it is much minded if it lie on the same side or no. They observe lunatics too; for the conjuror writes down their sayings in a book, groveling upon the ground as if he whispered to the devil.—*Harris's Voyages*, p. 371.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the Cranbrook District Committee.

THE first Anniversary Meeting of the District Committee of the Society for promoting Christian Knowledge, established at Cranbrook, was held in the Vestry-room of Cranbrook Church, on Friday, 30th July, immediately after Divine Service. T. L. Hodges, Esq. M. P. president, in the chair. The following Report was read by the Rev. A. Hussey, the Secretary.

"At this early period of its existence, it will not be expected of the Cranbrook District Committee, that its Report should exhibit operations on a very extended scale; it will, however, appear, that it has not been altogether inactive.

"When the Committee was established, it was resolved, that a depository of books should be formed at Cranbrook, for the convenience of the District; in pursuance of which resolution, at the first quarterly meeting in October last, a selection was made from the Society's catalogue, and a supply requested, consisting of Bibles and Common-Prayers of different sizes, with a few other books; it not being considered advisable to make a large

collection till the Committee had ascertained, by experience, what works were most generally used in the District. It was likewise proposed at the same meeting, to procure a number of the Society's Bibles, and all the Common-Prayers, lettered and priced, to be retained in the dépôt as specimens; which plan was adopted, for the purpose of enabling members, when wishing to obtain books, to decide by personal inspection on the most convenient size. The state of their funds requiring economy, some only of the Bibles were chosen, but others may at any time be added, should it be deemed expedient.

"The Committee has likewise received applications from members in the District for books not in the depository, which it immediately procured; and in the course of the year has been the medium of dispersing—

Bibles	16
Testaments	24
Common Prayers and Psalters. .	50
Other Books and Tracts	720

Total 810

"The Cash Account of the Committee does not, at first sight, wear a very encouraging aspect, as there appears a balance due to the Treasurer of 5*l.* 8*s.* 8½*d.*; which balance, however, arises solely from the circumstance, that the supplies obtained from the Parent Society have been paid for, while some of the accounts with the members in the district still remained outstanding. The sum of 10*l.* 10*s.* 6*d.* is now due for books sent out from the depository, and the value of the books therein yet unsold (exclusive of specimens) is 4*l.* 4*s.* 9*d.*—total 14*l.* 13*s.* 3*d.*, leaving, in fact, a balance in favour of the Committee, of 9*l.* 6*s.* 6½*d.*

"The resources of the Committee are as yet but small, the annual subscribers hitherto declared being few; and although the donations bestowed at the establishment of the Committee have well enabled it to meet the expenses thus far incurred, its present means are totally inadequate to a continuance of even the exertions already made, much less to an augmentation of them. The Committee, however, feel persuaded, that its supporters will increase as its existence becomes more generally known, and its usefulness felt; and that the liberality of its friends will qualify it to extend its operations as far as the wants of the district shall require.

"In conclusion, the Committee hope, that the warmth of its zeal will not be measured by the amount of its proceedings thus far; but that those proceedings will be regarded as an earnest of the efforts it will make in whatever field shall be opened for its future exertions. The objects of the Society for promoting Christian Knowledge, and all its affiliated branches being, not to extend a vague and indefinite acquaintance with the scheme of redemption through Christ, leaving men to apply that knowledge to themselves in whatsoever manner they think proper; but to strengthen and enlarge the boundaries of that fold, which, on the joint testimony of Scripture and antiquity, it believes to be the one true fold, established by the holy Apostles, under the express authority of their Divine Master; the approbation and blessing of the Almighty on its labours may, with full confidence be looked for;—

that blessing which has raised it (with all humility be the comparison used) from its first springing up as a mustard seed to its present goodly proportions, when its boughs reach to the East, and its branches to the West. The Committee, therefore, are convinced, that the very interest of the subject, without farther endeavours on its part, will suffice to recommend it to the consideration of members of the Church of England. And in inviting the attention and support of the public to itself, it does so with the view, not only of the good it may accomplish in the district, but also of promoting the welfare of the Society at large, and thus assisting its munificent, well-directed, and widely-extended plans of benevolence."

The confidence expressed in the Report on the increase of the support the Committee had already experienced, was fully justified; as, in addition to a handsome contribution at the Church doors, after a Sermon by the Rev. Dr. Narcs, Rector of Biddenden, the number of Annual Subscribers was more than doubled before the termination of the Anniversary Meeting.

The Rev. Julius Deeds, Rev. D. W. Davies, Francis Law, Esq. and Thomas Monypenny, Esq. were elected Vice-presidents.

The Treasurer and Secretary were re-elected, and the Rev. W. Temple and R. J. Monypenny, Esq., were chosen Auditors for the ensuing year.

Report of the Canterbury Diocesan Committee.

THE Report of a Diocesan Committee, ministering to a Society whose operations are in foreign countries, is necessarily barren of local topics. In this respect, the immediate details are simply those of collection and remittance. The receipts, it is observed with regret, have lately somewhat decreased. One splendid act of munificence from an individual, to whose bounties many other pious and charitable institutions are deeply indebted, has, indeed, in a pecuniary point of view, placed the county of Kent high in the scale of contributions to the Society. The name of Tillard stands conspicuous in the grateful records of other societies,

and must not be forgotten on the present occasion. His liberal bequest of 30,000*l.*, or 27,000*l.* exclusive of the legacy duty, afforded a most important and seasonable relief to the reduced funds and heavily pressed resources of the Institution. But this casual and pecuniary aid from an individual, does not necessarily indicate, what is much more important, the lively and zealous interest of the Christian community at large, in the great and gracious work of diffusing far and wide the inestimable knowledge and holy influence of the gospel of Christ Jesus. The Committee are anxious for general cooperation. They perceive that, in various parts of the kingdom, attention has been roused; and that this ancient, venerable, and most useful Society has, of late years, received very cheering marks of awakened interest in its designs, and very considerable addition to its subscriptions. They trust, there-

fore, that what has been effected elsewhere, is practicable here; that the more the Society is known, the more its usefulness will be felt, the more its designs will be supported.

The total amount of subscriptions received by the Committee in the year ending December 31, 1829, was 127*l.* 4*s.* 6*d.*; of this sum, 112*l.* was remitted to the Parent Society after the annual meeting in June last. The balance, 15*l.* 4*s.* 6*d.*, consisting of subscriptions received after the above remittance was made, remains in the banker's hands, and will now be remitted with the subscriptions received for the current year, and the collection that may be made upon the present occasion.

The total amount of remittances made to the Parent Society by the Committee since its formation in the latter part of the year 1824, up to December 31, 1829, is 869*l.* 1*s.* 7*d.*

POLITICAL RETROSPECT.

DOMESTIC.—The election of Members to serve in the new Parliament is the only political occurrence, of a domestic nature, which calls for our present notice. The contests have been numerous and severe; yet conducted with less interruption of the public tranquillity than we recollect upon any former occasion. The number of new Members returned is also unusually great; and a very large proportion of these, from their connexions, may be presumed to be opposed to the present Administration. We have only heard of the return of six Roman Catholics; four in Ireland, and two in Great Britain.

FRANCE.—Events of the most momentous importance have passed in this country. We noticed, in our last report, the probability that the result of the elections to the new Chamber of Deputies would be hostile to the measures of the court. The Administration of France was sure of this, but so attached to their plans of government that they determined to hazard the

most arbitrary and desperate attempts, rather than relinquish them. By royal order, the liberty of the press was abolished, the public journals suppressed, and the printing materials seized, with the exception of the *Moniteur*, the official Government paper, and two others, the *Quotidienne* and *Drapeau Blanc*, both organs of the ultra-royalist party; the Chamber of Deputies was dissolved before it had met, and a new one called, in which the number of Deputies was reduced to two hundred and fifty-eight, and the Colleges of the Arrondissemens were deprived of their right of suffrage.

This open and violent invasion of the rights of the people, secured to them by the Charter which restored the Bourbons to the throne of their ancestors, immediately excited the most active opposition of all orders of men, those only excepted which were under the influence of the Jesuits,—a power behind the throne, and superior to it, that led to the ruin of it on the present occasion. The military were

immediately employed to suppress every symptom of disorder; but the assertors of their national rights were so numerous, so united in spirit, and so encouraged by the resumption of the uniform of the National Guard, that after three days' severe conflict, and the loss of sixteen thousand lives, Paris was left entirely in the hands of the people. The king had withdrawn to Rambouillet; thither he was followed by General Geraud and an army of the National Guard. A negotiation commenced, which soon terminated in the abdication of Charles X. and the renunciation of all claims to the succession on the part of the Dauphin. General Geraud guaranteed to the late king a safe conduct out of France, both to himself and all the members of his family, and that the future government of the kingdom should provide liberally for their support.

The Chamber of Peers, and that of Deputies which Charles X. had attempted to dissolve, met at Paris, on the 3d of August, according to their original convocation; on the 4th and following days, they entered upon the transaction of such business as arose from the awful crisis in which they found themselves placed; they declared the throne vacant,—that the Constitution had been endangered,—and that the Charter must be revised, to render it more safe from future attacks. In this revision the chief alterations are, the suppression of the sixth Article, which declared the Roman Catholic religion that of the State. It is now only declared to be that of the majority of Frenchmen; whilst the ministers of all Christian sects are henceforward to receive the stipends allowed by the public treasury. Initiative laws could formerly only begin with the king; they may now emanate from either of the three constitutional estates of the kingdom, with the exception of money-bills;—these, as in England, must originate in the Commons, or Chamber of Deputies. The duration of the Chambers is declared to be quinquennial; and Members are eligible at thirty, instead of forty years of age, as formerly. The people now exercise the elective franchise when twenty-five, instead of thirty years old.

The censorship of the press is abolished for ever. All the nominations and new creations of peers made during the reign of Charles X. are declared null and void, and the unlimited power hitherto possessed by the king to create peers, is to undergo a fresh examination in the Session of 1831. The king is declared to be "the supreme head of the State, and commands the forces by sea and land; makes treaties of peace, alliance, and commerce; nominates to all public employments; forms regulations and ordinances necessary for the execution of the laws, *without the power either to suspend the laws themselves, or to dispense with their execution.*" (This clause dries up the fountain of mercy.) After this revision they offered the crown to Louis Philippe, Duc d'Orleans, whom they had previously nominated Lieutenant-general of the kingdom. He has accepted it; and on the 9th of August took the oath, in the presence of the Chambers, Court, and public functionaries, assembled in the palace, in the following form of words:

"In the presence of God, I swear faithfully to observe the Constitutional Charter, with the changes and modifications expressed in the Declaration of the Chamber of Deputies; to govern only by the laws, and according to the laws; to cause good and strict justice to be done to every body according to his right, and to act in all things solely with a view to promote the happiness and glory of the French people."

His Majesty then signed the Declaration, the Act of Adherence of the Peers, and the Oath; and having seated himself upon the throne, addressed the Chambers thus:—

"Messrs. Peers and Deputies,

"I have maturely reflected upon the extent of the duties imposed upon me. I have the consciousness of being able to fulfil them by causing the compact of alliance, which has been proposed to me, to be observed.

"I should have ardently desired never to have filled the throne to which the national will calls me, but I yield to this will, expressed in the Chambers in the name of the French people,

for the maintenance of the Charter and the Laws.

"The modifications we have just made in the Charter, guarantee the security of the future, and the prosperity of France; happy at home, respected abroad, at peace with Europe, it will be more consolidated."

The king then left the hall amidst loud acclamations.

The feelings of the nation, except in La Vendee, appear to be in perfect unison with those of the Chambers and the inhabitants of Paris; and the government proceeds to execute its duties with ease and regularity.

It deserves to be recorded, that amidst all these tumults, private property and individual safety have been sacredly preserved. Public sentiment has been as powerfully and effectually directed to preserve private obedience to the laws as to prevent the public violation of them.

After the resignation of Charles X. the ministers who had involved him in these misfortunes fled to seek their own safety. Of these, two are certainly taken: M. Peyronnet and M. Chateleuze. Various reports have been spread relative to Prince de

Polignac; the one that gains most credit at this moment is, that he has been taken at Granville as he was about to embark in a fishing-boat, in disguise, to come to England.

Charles X. and family, including the Duc de Bourdeaux, in whose favour it was attempted to reserve the succession, and whom the ex-king affects to call the King of France, having passed from Rambouillet to Cherbourg, embarked there on board two American ships, and arrived at Portsmouth on the 17th August; but being refused permission to land, they stood over to Cowes, where several of them went on shore. The ex-monarch and his son have since been permitted to debark. It is understood that their stay here will only be temporary.

ALGIERS.—The French have announced their intention of permanently occupying the city, and are making arrangements for the reduction of the territory of Algiers. The French troops there declared for the new government as soon as the news of the late transactions at Paris was reported to them. M. Bourmont is superseded in the command there, and M. Clauzel is appointed his successor.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bartholomew, John	Examining Chapl. to the Bishop of Exeter.
Crawford, C.	Chapl. to the Marquis of Londonderry.
Fox, John	Head Mast. of St. Bees Free Grammar School, Cumberland.
Holmes, Joseph	Head Mast. of Free Grammar School at Leeds.
Kuper, William, D. D. . . .	Chapl. to Her Majesty.
Merewether, John	Chapl. to Her Majesty.
Selkirk, Thomas	Domestic Chapl. to the Earl of Dunmore.

PREFERMENTS.*

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bartholomew, C. C. .	Starcross, C.	Devon	Exeter	D. & C. of Exeter
Beadon, Frederick F.	Compton Bishop, V.	Somerset	B. & Wells	{ Preb. of Compton Bishop in Cath. Ch. of Wells.
Borton, John Drew	{ Blofield, R. to Fleggingham, V.	Norfolk	Norwich	{ Caius Coll. Camb. Bp. of Norwich
Burrows, W. Francis	Christchurch, V.	Hants	Winchest.	D. & C. of Winchest.
Carr, Christopher . .	Newborough	Northam.	Peterboro'	The King

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Chatfield, R. Money	{ Woodford, V. with Wilsford, V. }	Wilts	Sarum	{ Preb. of Woodford and Wilsford in Cath. Ch. of Sarum }
Clissold, Stephen ..	Wrentham, R.	Suffolk	Norwich	Sir T. Gooch, Bart.
Cooper, Lovick ..	{ Ingoldiathorpe, R. to Hawkshead, imp. R. }	Norfolk	Norwich	Rev. Lovick Cooper
Dowell, Stephen ..	{ Mottiston, R. and Shorwell, R. }	Lancaster	Chester	The King
Frere, E. B.	Ilketshall, St. Laurence, P.	I. of Wht. Winchest.	Winchest.	{ Lady St. John Mildmay }
Furbank, Thomas ..	Bramley, C.	C. Suffolk	Norwich	J. H. Williams, Esq.
Gee, Robert	{ Cockington, C. and Tormoham, C. }	W. York	York	V. of Leeds
Glover, John, Jun...	Rand, R.	Devon	Exeter	Rev. R. Mallock
Gray, William	St. Giles-on-Heath, C.	Lincoln	Lincoln	H. Hudson, Esq.
Hamilton, H. Parr ..	Wath, R.	Cornwall	Exeter	Viscount Valletort
Hughes, Morgar ..	Corwen, V.	N. York	Chester	Marq. of Ailesbury
Keppel, W. A.	St. Devereux, R.	Merion.	St. Asaph	Bp. of St. Asaph
Mildmay, W. St. John	{ Abbotstone, R. with Itchin Stoke, R. to Dogmersfield, R. }	Hereford	Hereford	E. B. Clive, Esq.
Millar, Arthur	Netherton, C.	Hants	Winch.	{ A. Baring, Esq. Lady St. John Mild- may }
Pigott, George	St. Mary Mellor, C.	Worcester	Worcester	V. of Dudley
Porter, George	Monk Sherborne, V.	Lancaster	Chester	V. of Blackburne
Pym, Robert	{ Elmley, R. with West Bretton, C. }	Hants	Winchest.	Queen's Coll. Oxf.
Rokeby, H. Ralph..	Arthingworth, R.	W. York	York	{ Hon. & Rev. John Lumley Savile }
Smyth, Edmund ..	{ North Elkington, V. to East Haddon, V. }	Northam.	Peterboro'	L. Rokeby, Esq.
Todd, Fortescue....	Meshaw, R.	Lincoln	Lincoln	Rev. W. Smyth, Jun.
Ward, Philip	Tenterden, V.	Northam. Peterboro'	Rev. W. Smyth	
Webber, C. Jun...	{ Can. Rcs. of Cath. Church and Boxgrove, V. to Felpham, sin. R. }	Devon	Exeter	Rev. W. Karslake
Williams, J.	{ Kemberton, R. with Sutton Maddock, V. }	"	Cant.	D. & C. of Cant.
		Kent	Cant.	Bp. of Chichester
		Sussex	Chich.	{ Duke of Richmond D. & C. of Chichester }
		Salop	Lichfield	R. Slaney, Esq.

CLERGYMEN DECEASED.

Black, Robert	National Society's Ch.	London	London	{ Abp. of Canterbury and Bp. of London }
Donne, Henry	{ Bocombe, R. and Cranborne, V. }	Wilts	Salisbury	Bp. of Salisbury
Heath, William	Inkberrow, V.	Dorset	Bristol	Marq. of Salisbury
Hughes, Hugh	Hardwicke, R.	Worcester	Worcester	Earl of Abergavenny
Humphries, Robert .	Bramley, C.	Northam. Peterboro'	Rev. H. Hughes	
Jolliffe, Tovy	Skelton, R.	W. York	York	V. of Leeds
Morres, John	Nether Broughton, R.	Cumb.	Carlisle	Corp. Chr. Coll. Oxf.
Newton, Benjamin ..	Wath, R.	Leicester	Lincoln	Joseph Bullock, Esq.
Rocke, Richard	Lyndon, R.	N. York	Chester	Marq. of Ailesbury
Sheppard, Revett..	{ Thwaite, R. and Willisham, C. }	Rutland	Peterboro'	S. Barker, Esq.
Towne, Leonard E.	{ Knipton, R. and Utterbey, V. Cursal Can. in Cath. Church and Hope, V. and Pleasley, R. }	Suffolk	Norw.	{ J. W. Sheppard, Esq. A. Upcher, Esq. Duke of Rutland Rev. L. E. Towne Bishop of St. Asaph }
Warrington, George		Leicest.	Lincoln	
		Lincoln	Lincoln	
		Derby	{ P. of D. & C. of Lichf. }	D. & C. of Lichf.
		Lichfield		B. Thornhill, Esq.

<i>Name.</i>	<i>Appointment or Residence.</i>
Best, Thomas.....	Senior Fell. of Exeter Coll. Oxford.
Houghton, P.....	Second Mast. of Free Grammar School at Preston, Lancashire.
Hughes, Hugh	Head Mast. of Grammar School at Nuneaton, Warwickshire.
Lodge, John	Bosbury, Herefordshire.
Nicholl, John.....	Formerly Fell. of Jesus Coll. Oxf. and R. of Remenham, Berks.
Watkins, John	Llanfair, near Caernarvon.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

Mr. Bloxam, of Worcester College; Mr. Tawney, of Wadham College; Mr. Whorwood, of University College; Mr. Bright, of Charter House School; have been elected Demies of Magdalen College.

Mr. Daniel Race Godfrey has been elected Exhibitioner, on Mr. Michel's Foundation, at Queen's College.

MARRIED.

At Wytham Church, by the Hon. and Rev. Frederick Bertie, the Hon. and Rev.

Charles Bathurst, Fellow of All Souls' College, and Rector of Southam, Warwickshire, to Emily Caroline, youngest daughter of the Earl of Abingdon.

At St. Mary-le-bone Church, the Rev. Primatt Knapp, M. A. Fellow of Magdalen College, to Emily, eldest daughter of W. Willan, Esq.

At Brinklow, Warwickshire, the Rev. Roger Bird, M. A. Fellow of Magdalen College (Diocese of Winchester), to Lucy, second daughter of the Rev. Dr. Bloxham, of Rugby, Warwickshire.

CAMBRIDGE.

COMBINATION PAPER, 1830.

PRIOR COMB.

- Aug. 1. Mr. Sutton, Clar.
 8. Mr. Cory, Emman.
 15. Coll. Regal.
 22. Coll. Trin.
 29. Coll. Joh.
 Sept. 5. Mr. Gould, Chr.
 12. Mr. Beatson, Pemb.
 19. Mr. Bowstead, Corp. Chr.
 26. Mr. Thorold, Emman.
 Oct. 3. Coll. Regal.
 10. Coll. Trin.
 17. Coll. Joh.
 24. Mr. Bellas, Chr.
 31. COMMEN. BENEFAC.
 Nov. 7. Mr. Perring, Pemb.
 14. Mr. Buckle, Sid.
 21. Mr. Fearon, Emman.
 28. Coll. Regal.
 Dec. 5. Coll. Trin.
 12. Coll. Joh.
 19. Mr. Alder, Pet.
 26. Mr. Mathews, Pemb.

POSTER COMB.

- Aug. 1. Mr. Walker, Regin.
 8. Mr. C. Way, Trin.
 15. Mr. Hadwen, Chr.
 22. Mr. T. D. Hodgson, Trin.
 24. FEST. S. BARTHOL. Mr. Totton,
 Trin.
 29. Mr. Egremont, Cath.
 Sept. 5. Mr. Hastings, Trin.
 12. Mr. Gul. Drage, Emman.
 19. Mr. H. W. Gery, Emman.
 21. FEST. S. MATT. Mr. S. P. Man-
 sell, Trin.
 26. Mr. Boteler, Sid.
 29. FEST. S. MICH. { Mr. Owen, Tr.
 Mr. Jefferson,
 Pet.
 Oct. 3. Mr. Macdonald, Jes.
 10. Mr. C. Hatch, Regal.
 17. Mr. Wilkins, Regal.
 18. FEST. S. LUC. Mr. Rennell,
 Regal.
 24. Mr. Roberts, Regal.
 31. Mr. Dupuis, Regal.

- Nov. 1. FEST. OM. { Mr. Harding, Regal.
 SANCT. { Mr. Burdakin, Clar.
 7. Mr. Le Grice, Clar.
 14. Mr. Burroughes, Clar.
 21. Mr. Lempriere, Trin.
 28. Mr. Coddington, Trin.
 30. FEST. S. AND. Mr. Goode, Trin.
 Dec. 5. Mr. R. Lyon, Trin.
 12. Mr. J. Wigram, Trin.
 19. Mr. Brymer, Trin.
 21. FEST. S. THOM. Mr. Burmester,
 Trin.
 25. FEST. NATIV. Mr. J. Overton,
 Trin.
 26. FEST. S. STEPH. Mr. Scolfield,
 Trin.
 27. FEST. S. JOH. Mr. Crakelt, Tr.
 28. FEST. INNOC. Mr. Sampson, Tr.

Resp. in Theol.

- Oppon.*
 Mr. Mathew, Trin. .. { Mr. Lewin, Pet.
 { Mr. Darby, Cath.
 { Mr. Williamson,
 Sid.
 Mr. Feachem, Joh. .. { Mr. Gul. Drage,
 Emm.
 { Coll. Regal.
 Coll. Trin.
 Mr. Otter, Jes. { Coll. Joh.
 { Mr. Nicholls, Pet.
 { Mr. Welch, Regin.

Resp. in Jur. Civ.

- Oppon.*
 Mr. Drage, Sen. Emm. { Mr. Caldwell, Jes.
 { Mr. Bennett, Em.

Resp. in Medic.

- Oppon.*
 Mr. Atcheson, Jes. .. { Mr. Borrett, Cai.
 { Mr. Briggs, Cai.

Singuli suo ordine conclonabuntur, respondēbunt, disputabunt, cæterasque exercitationes ipsi per se suā in personā præstabunt, nisi iusta causa incidere secundum Statuta approbanda.

Ad Conciones in Templo Beatæ MARIÆ nullā de causā quisquam alterum sibi surroget, qui ad Concionem aliquam habendam omnino non sit (a principio ad finem circuli Combinationum) assignatus, sine expressā licentiā a Procancellario prius obtentā, quo de ipsius gradu, sacris ordinibus, canonicā obedientiā, cæterisque requisitis constet Procancellario, antequam admittatur ad Concionem publicam.

GUL. CHAFFY, *Pro-Cancellarius.*

A Grace having passed the Senate to the following effect:—That those to whom the Sunday afternoon turns; and the turns for Christmas Day and Good Friday are assigned, shall, from the beginning of November, 1830, to the end of May, 1831, provide no other substitute than such as are appointed in conformity with that Grace:—The following persons have been elected, each for the month to which his name is affixed:—

1830. *November*—Dr. Ackland, St. John's.
December—Mr. Lodington, Clare.
 1831. *January*—Dr. Adams, Sidney.
February—Mr. Rose, Trinity.
March—Mr. Howarth, St. John's.
April—Mr. Porter, Caius.
May—Mr. Blunt, St. John's.

MARRIED.

The Rev. Frederick Smith, M.A. Fellow of St. Peter's College, and Mathematical Professor in the East India College at Hailbury, to Louisa, only child of Henry Tredgold, Esq., Manor House, Chilbolton, Hants.

NOTICES TO CORRESPONDENTS.

We are happy in being able to correct a misstatement, which we copied in our July Number, and to say, that the Rev. J. Dudley, of Sibley, is living, and in good health.

The communication of "R. B. H." we were unable to insert; it shall be sent as directed. If, at a future period, he will favour us with another, we shall be happy in receiving it.

"We beg "S." to accept our thanks." He is quite to our taste, and we hope to hear from him often.

"J. T." will find his Prayer in the "Whole Duty of Man."

To the first question of "R. N." we reply, that he had power to do as he thought best; to the second (though pardonable) we hesitate.

"Clericus Alter" has been received.

ERRATA.—At page 469, line 8, for "Christians" read *Christian*; at page 516, line 4, for "comes," read *cower*; and line 5, for "mountains," read *mountain*.

THE CHRISTIAN REMEMBRANCE.

OCTOBER, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of Richard Bentley, D.D. Master of Trinity College, and Regius Professor of Divinity in the University of Cambridge: with an Account of his Writings, and Anecdotes of many distinguished Characters during the period in which he flourished. By JAMES HENRY MONK, D.D. Dean of Peterborough.* London: Rivingtons. 1830. 4to. pp. lxxxiv. 668. Price £3. 3s.

It is worthy of observation, that the exaggerated panegyric which we are perpetually hearing on the superiority of the present age to all which have preceded it, is almost constantly accompanied with a depreciation of those studies in which former generations excelled, and on which they laid the foundation of their learning. In this respect there exists a striking contrast between the character of the present times and that of almost every other. Even to the very age which produced the eminent person whose biography we are about to consider, respect for the learning of former times has been a prominent characteristic of an intellectual age. We are not defending that bigoted addiction to antiquity which measures excellence by years, and which Horace and Pope have so happily ridiculed as the fault of their respective times; yet it is impossible not to be affected by the fact, that even the prejudices of those eminently literary periods were entirely in favour of their predecessors. It is otherwise with us; our prejudices (if we may, without offence to this enlightened age, suppose such things to exist except in Churchmen and “ultra Tories”) are altogether the other way; and the charge of antiquity is as fatal to a course of literature, or a system of instruction, as it would be to a ball dress, a novel, or an opera. We are not content with the consciousness of our preeminence in knowledge, without a dignified display of our contempt for those whom we have surpassed; and our benighted ancestors are dragged at the wheels of our triumph, in order that the world may estimate the victory at its fullest value. The literature of

the Greeks and Romans, ancient in itself, and on that account objectionable, and not less so, because admired and cultivated by generations whose errors we have renounced, and whose impertinent assistance we disclaim, has been especially assailed in these liberal days: and it is indignantly inquired how, in the present advanced state of refinement, we can persist in subjecting the ingenuous youth of Britain to a probation worthy the barbarous days of Lycurgus — the painful palæstra of conjugations and declensions. If the classic authors are no longer regarded as a necessary appendage of liberal education, but rather, on the contrary, indications of an illiberal system, it is nothing surprising that classical criticism, being concerned with the words and phrases of the languages, should incur the sovereign contempt of our intellectual generation.

But may not “the spirit of inquiry,” of which we hear much as the peculiar distinction of our enlightened times, assist us in explaining this phenomenon? May it not be true, after all, that there are some things unadmired because not understood? May it not be true that those periods of history, which were equally distinguished by cultivation and humility, may have some lessons even for the nineteenth century? Is it not possible that the studies of the man who was the steady and confidential friend of NEWTON may be entitled to some respect? May not an aversion to classical literature be readily traced to the unquestionable difficulty of attaining classical excellence, while every ignorant scribbler, with a French dictionary, and *without* English grammar, may, by the aid of Mr. Colburn and the Morning Post, procure a host of readers?

“ ————— quis jam
Magna coronari contemnit Olympia, cui spes,
Cui sit conditio dulcis sine pulvere palmæ?”

Whence this irritable propensity to comparison which is perpetually manifesting itself as often as the merits of the age are discussed? Why, unless our predicament be similar, do we imitate the belle of some rustic village, who, entering on some more enlarged sphere of society, thinks every commendation of a fair face and form derogatory to the supremacy of her charms, and will tolerate no praise without a due proportion of censure on her “friends”?

“ Who praises Lesbia's form and feature
Must call her sister ‘awkward creature.’”

In short, are the modern prejudices against classical education indicative, so far as they extend, of intellectual advancement or retrocession? Allowing that the present generation has, in some departments of knowledge, achieved evident and important improvements; allowing that the territories of science are enlarged; that education, though

less profound, is more widely disseminated; still, so far as classical literature has been less critically studied, less encouraged by the authority of those who assume the tone in affairs of learning, less influential in forming the taste and character of popular writers, has the present age advanced?

To these queries we should return a decided negative. And it is with regret that we are reminded by our limits to refrain from discussing the grounds of our decision; and shewing, as perhaps we some day may, from palpable cases, the evils arising from the neglect of classical pursuits. Our present observations must be confined to the task of introducing our thanks to the learned author, now (we are happy to state) Bishop of Gloucester, for this very choice, minute and valuable piece of biography; to the impartial and attentive consideration of which we strongly invite every candid mind before pronouncing a decision on the futility of classical studies. Not that the "*singularis humanitas*" of Bentley had any connexion with those "*literæ humaniores*" with which he was so deeply imbued; but his critical knowledge of these enabled him to confute in his masterly lectures the atheistical spirits of his day; to expose the insidious plausibilities of Collins, and the rhapsodical dogmatism of Boyle; to supply a logical mode of examining those very important questions, the genuineness of a work and the authority of a copy. His classical criticism is not to be regarded as a mere tissue of conjecture, or even of critical facts; it is a lucid display of the principles of critical examination, illustrated by practical instances. In this character of Bentley's writings we have chiefly in our eye the renowned dissertation of Phalaris, the emendations of Philemon and Menander, and Phileleutherus's letter; not that his Horace, or even his Milton, is wholly destitute of this redeeming excellence, though that self reliance, which was so peculiarly the distinguishing attribute of Bentley, has, in these works, unquestionably betrayed him into an audacious and dictatorial effrontery far worthier his earlier opponents than himself. The Terence, with all its extravagances, contains a masterly "*σχέδιον*" on the metres. Nor do we know any of his editions, except the Lucan, from which great advantage cannot be derived. To this we may add, that Bentley applied to the examination of every question which he considered so abundant an apparatus of learning, that it is almost impossible to peruse any of his works without deriving positive information on many topics, beside the advantage of a close intellectual discipline, and the fullest comprehension of the subject examined.

The Bishop of Gloucester has therefore conferred on the literary world a benefit, worthy, both in magnitude and character, of his Lordship's station and literary fame. He has shown that those studies, in the promotion of which he has been so long and so honourably

engaged, have gained the approbation and pursuit of the highest intellectual powers, and been productive of the most beneficial consequences. But the biography of Bentley is contradistinguished from that of scholars generally, by a circumstance which, though less honourable to its subject, is more calculated to arrest the attention of a reader. His was not the life of the retired student, unconnected with all histories and interests save those of learning. His days, on the contrary, were past in ceaseless activity and restless turbulence; his life is interwoven not merely with the literary but the political history of his time; it is, moreover, almost identical with the contemporary history of the University of Cambridge, and considerably connected with that of the sister university; so that a correct and well detailed account of this eminent character is in the highest degree interesting to almost every description of readers.

No writer could have been better qualified for this task, than Bishop Monk. Congeniality of pursuits and tastes enable him alike to appreciate and display the literary character of Bentley; and his *subsidiæ* have been such as few biographers can boast. In continual intercourse with those who have succeeded to Bentley's appointments, and in ready and perpetual access to stores at once copious and authentic, nothing was requisite to our author but diligence and discrimination in the inspection, use, and arrangement of materials; and these he appears to have abundantly possessed. Accordingly, there has resulted a work of great minuteness and perspicuity, and, it is impossible to doubt, of very considerable accuracy. This, which is the most essential constituent of all good biography, is the more deserving notice, as the particulars furnished by Cumberland, who, from his relationship to the great subject of the present work, is sometimes quoted as the very highest authority, are often very materially incorrect.

We proceed to collect some account of the subject of this biography, from the work itself. Bentley was born on the 27th of January, 1661-62, at Oulton, in the parish of Rothwell, near Wakefield, in Yorkshire. He was the eldest son of Thomas Bentley, a person of small independent property, by Sarah, daughter of Richard Willie, a stone-mason at Oulton. His education commenced, according to Cumberland, under the auspices of his mother, from whom he learned the Latin Accidence; it is certain that he was sent to a day-school at the neighbouring hamlet of Methley, and afterwards to the grammar-school of Wakefield. His father having died when he was thirteen years of age, his maternal grandfather sent him, in the following year, as a subsizar to St. John's College, Cambridge, at that time the largest in the University. In 1679-80, he graduated B. A. and was sixth on the first Tripas. But at that time it was the custom for

the Vice Chancellor and the Proctors to nominate an honorary senior optime each; and the names of these students were registered next to that of the first man of the year. Bentley's place on the Tripos corresponded therefore with that of third Wrangler. It is not necessary, however, at least for Cambridge readers, to observe that there is no comparison between the standards of proficiency in the seventeenth and nineteenth centuries. Bentley was excluded from a fellowship at St. John's, in consequence of the untoward regulation, abolished by royal authority ten years since, which only permitted two fellowships to be held at a time by men of the same county; but his merits having attracted the attention of his college, he was appointed to the mastership of Spalding Grammar School. This situation he relinquished shortly after, for the office of domestic tutor to the son of the eminent Stillingfleet, the Dean of St. Paul's. In 1683, he proceeded M. A.

It was in the leisure, the choice society, and the ample library of Dean Stillingfleet's residence, that Bentley was principally enabled to amass those stores of classical and theological learning, with which he afterwards astonished and instructed the world. Here he wrote what he called his Hexapla, a thick quarto volume, in the first column of which he set down every word of the Hebrew Bible alphabetically; and in five other columns, all the interpretations of those words which occur in the Chaldee, Syriac, Vulgate Latin and Septuagint, and in Aquila, Symmachus, and Theodotion. Though Bentley's language is frequently pedantic, and he has been universally charged by his adversaries with pedantry, and but languidly vindicated by his friends; yet was he so far from impertinently displaying his accomplishments, that it is to the effect of accidental circumstances, that we are indebted for our knowledge of his acquaintance with many departments of learning. While preeminent in reputation as a classical scholar, there can be little doubt, that had his great scheme for a revision of the New Testament been completed, it would have been the noblest work ever presented to Christendom; while his theological productions evince him to have been no less skilled in sacred than in profane criticism.

In 1689, Bentley accompanied his pupil to Wadham College, Oxford, of which he became a member, and was admitted *ad eundem*. It was here that he laid the foundation of his fame. The curators of the Sheldon press were then printing the Chronicle of Joannes Malela, a writer of the middle ages, valuable only on account of the illustration which he furnishes to chronology, and as one of the sources whence the Greek lexicographers extracted their historical notices. Bentley was solicited by Dr. Mill to print some remarks by way of Appendix. This he did in his celebrated "Epistola ad Millium." It

seems to have been the fate of Bentley to owe his highest celebrity to his masterly treatment of unworthy subjects, while his pen was no sooner employed on those which appeared to challenge it, than he inflicted a wound on his reputation. Milton, Horace, and Lucan would have ruined his fame, had he not been able to fall back on Malela, Phalaris, and Collins.

In 1692, the Honourable Robert Boyle died, founding by his will the lectureship against infidelity, which bears his name. Bentley, though only in deacon's orders, was selected to be the first champion in a cause conspicuous not only for its intrinsic merits, but associated, in this instance, with the name of one of the greatest scientific philosophers who had ever existed. All our readers are aware that this occasion produced the lectures against Atheism, which, in apposite learning, close argument, and profound views of the subject, have never been surpassed. Before the year had expired, and while he was yet in deacon's orders, the merits of these lectures had procured him a Prebend in Worcester Cathedral. The author, naturally enough, observes upon this circumstance, that "this preferment must have been highly gratifying to our young divine," "as securing a liberal independence, the first wish of a scholar." We are tempted here, and may be in some other place, to notice the blunders of the Edinburgh critic, who has reviewed this work; blunders which, if not wilful, are curious specimens of human density, and render this author's scull a desirable study for the Edinburgh Phrenological Society. The northern luminary thus enlightens his readers:—"The securing of a liberal independence, he (Bishop Monk) characterises as the first wish of a scholar." From which the bungler goes on to infer, that the Bishop meant to say the very opposite of what the merest common sense would extract from his words, making him affirm that a scholar regards an independence as the object of learning, and not learning as the object of independence!

Bentley had now acquired a high degree of celebrity; he was in intimate correspondence with many of the most eminent continental scholars; and many a veteran in classical studies deferred, with the most profound respect, to his critical opinions. It is nothing wonderful, therefore, however indefensible, that he acquired a habit of expecting deference from all parties and all ages, and of exacting it, wherever he could, as an obligation which the world had acknowledged. His reputation and interest readily procured him in 1692-93 to be appointed life keeper of all the King's libraries in England. This appointment conducted, by a most unexpected train of circumstances, to the production of the work which has, perhaps, more than any other, fixed the basis of Bentley's critical fame. The controversy on the comparative merits of the ancients and moderns was then

agitated with considerable spirit; among others who had taken a conspicuous part in it was Sir William Temple, better known for the elegance of his style than the profundity of his learning. Sir William had appeared in behalf of the ancients; and his judgment on Phalaris is so remarkable an instance of the fallaciousness of all reasoning grounded on *style*, that we give it as quoted by the Bishop, propounding it as a warning to all visionary theorists. We may observe, besides, that had Sir William been aware of the forgery, it is probable that his sentiments regarding the epistles would have been different.

As the first (*Æsop*) has been agreed by all ages since, for the greatest master in his kind, and all others of that sort have been but imitations of his original; so I think the Epistles of Phalaris to have more race, more spirit, more force of wit and genius, than any others I have ever seen, either ancient or modern. I know several learned men (or that usually pass for such, under the name of critics) have not esteemed them genuine, and Politian with some others have attributed them to Lucian: but I think he must have little skill in painting that cannot find out this to be an original; such diversity of passions, upon such variety of actions and passages of life and government, such freedom of thought, such boldness of expression, such bounty to his friends, such scorn of his enemies, such honour of learned men, such esteem of good, such knowledge of life, such contempt of death, with such fierceness of nature and cruelty of revenge, could never be represented but by him that possessed them; and I esteem Lucian to have been no more capable of writing, than of acting what Phalaris did. In all one writ, you find the scholar or the sophist; and in all the other, the tyrant and the commander.—Pp. 47, 48.

This eulogium was sure to attract the public attention upon Phalaris, who, even to scholars, was little familiar. Dr. Aldrich, then Dean of Christ Church, was in the habit of employing the young men of his college in editing classical works; and Phalaris, at this juncture, was the author selected to immortalize the name of the Honourable Charles Boyle. For this edition it was endeavoured to produce the collation of as many MSS. as possible; among the rest, a copy, of no great value either for accuracy or antiquity, was in the library at St. James's. The solicitation of this copy on the part of Boyle was the first step in that extraordinary literary fraud, with the general features of which all our readers are acquainted, and especially with the immortal work by which its progress was dignified from the pen of Bentley. But as the particulars of the transaction are variously stated, it may be interesting to the reader to peruse the account which Bishop Monk has compiled from the most authentic materials.

Mr. Boyle wrote to his bookseller, Thomas Bennett, whose sign was the Half Moon in St. Paul's Church Yard, simply directing him "to get this manuscript collated." From his inexperience he was not aware that in all libraries a nice and necessary caution is observed regarding their manuscript treasures; and that commissions of such a nature are not usually intrusted to a bookseller. The conduct of this Bennett produced such singular consequences, and involved in literary and personal discussions so many eminent characters, that we are under the necessity of examining it with minute accuracy. To Mr. Boyle's request he

paid no attention for some time : and when renewed applications roused him to exertion, such was his ignorance, that he sent a collater with a printed Phalaris to Sion College, imagining, as it seems, that and the King's library to be the same. His next step was to ask the assistance of Mr. Bentley, who occasionally visited his shop, judging him likely to have interest to procure a loan of the manuscript ; but so little zeal did he shew to oblige his Christ Church customer, that he did not go to solicit the favour, but mentioned it when he casually saw him. To the first request, which seems to have been in the beginning of 1694, Bentley answered at once that he should be happy in an opportunity of obliging Mr. Boyle, a young man related to the illustrious founder of his lecture, and "that he would help him to the book." This was some time before he had the custody of the library ; but it was afterwards noticed, that he might have made interest with the persons employed upon the catalogue, whom he sometimes accompanied and assisted in their work. However it was not reasonable to expect any uncommon exertions to serve a gentleman who seemed himself to consider the matter too trifling for any application to him either by letter or through a friend. But the real cause of the offence was a conversation between him and the bookseller, upon the latter asking confidentially his opinion of the work on which Mr. Boyle was employed : Bentley told him that "he need not be afraid of undertaking it, since the great names of those that recommended it would ensure its sale ; but that the book was a spurious one, and unworthy of a new edition." Bennett receiving from Oxford fresh applications for the collation, in order to excuse himself, laid the blame upon the new librarian, whom he asserted that he had long solicited in vain, and who had besides spoken with disparagement and contempt both of the book and its editors. This representation being implicitly believed by Boyle and his friends, convinced them that Bentley was behaving uncourtously from hostility to a work, which he was known to consider as not being the genuine production of the tyrant whose name it bore. What ensued, confirmed them in this opinion. After another and more urgent letter, the bookseller, though he still gave himself no trouble respecting the object, happening to meet Bentley in the street, renewed his request for the manuscript ; and was answered that "he should have it as soon as he sent for it to his lodgings : " it was, in fact, delivered to his messenger on the same day, along with an injunction that no time should be lost in making the collation, as he was shortly going out of town, and must replace the book in the library before his departure. As he granted this favour the very first time that it was asked after he had the custody of the library, nothing but a misrepresentation of facts could have led people to charge him with uncourtous or disobliging conduct. The time of his leaving London to keep his residence at Worcester was approaching, and as he was to set off early on a Monday morning, he applied to Bennett the preceding Saturday, for the restoration of the book ; which had been put into his hands from five to nine days before. The shortest of these periods was more than sufficient for the completion of the task ; but it was not until almost the last moment that this trust-worthy agent sent the book to Gibson, a person who obtained his livelihood as a corrector of the press, with orders to collate it with despatch. He had not advanced further than twenty pages, when a message arrived from the bookseller that it must be immediately returned, "as the library-keeper waited for it in the shop : " his solicitation for longer time obtained only a permission to keep it till the evening ; to a further delay Bentley refused to consent, not choosing to risk its safety during his absence from town. There still, however, remained sufficient time for a competent person to have finished the collation ; but at nine o'clock that evening when the manuscript was returned, only forty of the 148 epistles were dispatched. It was the care of Bennett to give his employer such a representation of this matter as should confirm his suspicion of some discourtesy personally directed against himself. Mr. Boyle had already expressed his belief of this being the fact ; and to create such a quarrel as should preclude explanation between the parties, appeared the best mode of concealing his own neglect of the

commission. Besides, the numerous inquiries made upon the subject soon discovered to this sagacious tradesman his interest in siding with a powerful literary party.

Such is the state of the facts, as it appears from a careful examination of the many tedious discussions respecting this much talked of but trivial affair, which has, by a strange accident, found a place in our literary history. To Bentley, had the transaction been fairly stated, not a shadow of blame could be attached; and Boyle was censurable only for giving implicit credit to the representations of his agent. To have gratuitously affronted a promising young scholar, of a name and family which he held in veneration, was inconsistent with Bentley's character: he would rather have rejoiced in an opportunity of obliging him, and, if properly applied to, would undoubtedly have made the collation himself. But a notion prevailed at Christ Church, that an affront was intended both for Phalaris and his patrons, and this it was determined to resent. Possibly the tory politics prevalent in that society, might have had their share in hurrying on a quarrel with a scholar in the opposite interest.—Pp. 50—53. •

When the edition of Phalaris appeared, the Preface contained the following sentence:—"Collatas etiam curavi usque ad Epist. XL. cum MSto. in Bibliothecâ regiâ, *cujus mihi copiam ulteriorem Bibliothecarius, PRO SINGULARI SUA HUMANITATE, negavit.*" It was in vain that Bentley remonstrated and explained; the offensive imputation was published and circulated; and it may be supposed that the critic, whose forbearance was rarely so conspicuous on subsequent occasions, yielded unreluctantly to the solicitations of his friend Wotton, that he would, in pursuance of a previous pledge, demonstrate the spuriousness of Phalaris. Accordingly, about two years afterwards, he put forth his just dissertation on the subject, in the form of letters to Mr. Wotton.

To enter here on the particulars of this curious and celebrated controversy would be as superfluous as impossible. They are already well known to our readers from the books published at the time, and from the amusing account given by Mr. D'Israeli in his "Quarrels of Authors." Bishop Monk has detailed them with great spirit and perspicuity; and to him we must be content to refer. In the following year the rejoinder of the Christ Church wits appeared, in the shape of an examination, *by Boyle*, of Bentley's remarks. In the beginning of the year 1699, it was met by the immortal "Dissertation."

Meanwhile Bentley had been accumulating honours and distinctions. Through the interest of Stillingfleet, now Bishop of Worcester, he became Chaplain in ordinary to the King; the Rectory of Hartlebury, in Worcestershire, was given him till his pupil, James Stillingfleet, should be in full orders; he was elected Fellow of the Royal Society; and took at Cambridge the degree of D.D. In the year 1700, the ecclesiastical commission appointed by King William III. to recommend fit persons to ecclesiastical appointments, unanimously determined to assign to Bentley the Mastership of Trinity College, Cambridge. This appointment appears so congenial to all that former

years had disclosed of Bentley's character, that it might have been hoped that the opportunities which it afforded for study would have determined the fate and the fame of the illustrious possessor. But Trinity College happened, at that time, to be manifestly declining; and the Master's irregular zeal to render worthy of his high reputation the society over whom he was called to preside, alloyed, apparently, by some motives of baser material, unfortunately converted this promising scene of peace and studious wisdom into a theatre of exterminative war.

From this period to the latest years of Bentley's protracted life, his time was wholly divided between his critical pursuits, and a struggle to subvert the liberties of his college. The latter object he pursued and achieved with a perseverance, sagacity, and ability, not unworthy a Cromwell or a Napoleon. We shall not attempt even a sketch of his policy in this respect; the subject is far from grateful, and we shall readily resign it for the consideration of those literary and theological undertakings which immortalize his name, and the commemoration of which is best suited to the designation of these pages. Bentley's public "principles" were, in point of "*liberality*," a century in advance; commencing whig, he afterward dedicated to the Earl of Oxford, and again in the reign of George I. got up a whig address to that monarch on the suppression of the rebellion. This conduct maintained, of course, his interest at court; it was otherwise, however, with the university, where the first scholar of his day was deprived of all his degrees; but the patronage he had secured was ample for effecting his restoration. To his ejection from his Mastership he paid no manner of attention. It is curious that he was enabled to retain the emoluments and privileges of this office solely by a *lapsus calami* in the college statutes, which, had it occurred in a classical author, would have been subjected to his critical castigation. The letter of the Fortieth Statute of Trinity College is as follows: "Porro si dictus Magister coram dicto VISITATORE examinatus, et vel de Hæreseos, vel læsæ Majestatis crimine, &c. vel denique de alio quovis consimili crimine notabili coram prædicto VISITATORE legitime convictus fuerit, sine morâ per eundem VICEMAGISTRUM officio Magistri priveter." It is obvious that for *Vicemagistrum* we should here read *visitatorem*; yet this clerical error afforded Bentley the means of escaping the Visitor's sentence, by tampering with the Vice-master for the time being, and electing, on the earliest opportunity, a creature of his own to sustain that office.

Before, however, we proceed to the more honourable part of Bentley's life, we will afford our readers a summary of the articles on which he was arraigned and convicted by the Bishop of Ely:—Notorious neglect of public worship in college; neglect to appoint lec-

turers on the catechism; affixing the college-seal to documents in presence of fewer than sixteen fellows, and sometimes against the remonstrances of the whole seniority; alienation of college estates; expenditure of college property on private objects, and particularly in bribing one of the fellows to withdraw charges against him. In Bishop Monk's remarks all our readers will concur:

In the perusal of the foregoing narrative, some, perhaps, may have remarked that Dr. Bentley might have been an excellent lawyer; others may have thought his talents adapted for military command: but all must agree that such a display suited any character rather than that of a learned and dignified clergyman.—P. 637.

We have already traced the leading points in Bentley's literary career up to the production of his immortal Dissertation on Phalaris. But the great critic had not been wholly employed in making new acquisitions. He had projected new editions of Philostratus, Hesychius, and Manilius; and he produced a collection of fragments, notes, and emendations to Grævius's Callimachus, which our learned author has thus characterized:

Dr. Bentley's notes and emendations upon Callimachus, and his collection of the fragments of that poet, were drawn up, after repeated interruptions, and transmitted to Grævius for publication during the year 1696: the last batch of fragments he sent to Utrecht on his return to town from Worcester, where he had been passing two months with the Bishop. Grævius's Callimachus appeared in the August following, and presented two extraordinary specimens of Greek erudition; differing from one another, but each constituting a monument to the fame of its author: the collection of fragments by our critic, and the diffuse commentary by Ezechiel Spanheim. The inexhaustible stores of knowledge in mythology, antiquities, and philology, which the latter exhibits, are an object of admiration; and though he overlays the poet with his learning, yet his commentary will always be valued as a mine of information upon every subject of which it treats. The merits of Bentley's performance were different: above four hundred fragments, raked together from the whole range of ancient literature, digested in order, amended and illustrated with a critical skill, which had no example, presented a still greater novelty. There existed no collection of Greek fragments which he could have taken for his model; and Valckenæer, one of the greatest scholars who have trodden in his footsteps, speaking of this collection, says, '*qua nihil in hoc genere præstantius produit aut magis elaboratum.*'—Pp. 58, 59.

In 1701, Bentley married Mrs. Johanna Bernard, daughter of Sir John Bernard, of Brampton, in Huntingdonshire. In the same year he became Archdeacon of Ely, and, by consequence, a member of Convocation. He now projected editions of classical books for the use of his college, and began with Horace. This edition was ten years in preparation, and certainly was not calculated to sustain his richly merited celebrity. Every scholar will agree with Bishop Monk that Bentley's acquaintance with Latin was greatly inferior to his knowledge of Greek; while a stroke of the pen, or the omission of a letter, are much more influential in the latter language than in the former. Accordingly Bentley's Latin emendations are almost every where forced

and considerable ; while his Greek corrections are brief, neat, and demonstrative. One idea on which he constantly acted was, that an author must necessarily always have expressed himself with the strictest propriety ; and wherever his text appeared to deviate from this, an alteration was accordingly obtruded. This assumption is so manifestly contrary to truth, that it is astonishing how it could have been, for one moment, admitted by the discriminating intellect of Bentley. But it frequently happens that the emendation is as devoid of propriety as the original. Thus in the line cited by the Bishop, "*Et malè tornatos incudè reddere versus*," where Bentley corrects "*ter natos*," there is a manifest incongruity between the ideas of "*incus*" and "*natus*." Whether Horace inadvertently incurred the impropriety which all MSS. exhibit, or whether he considered the metaphors as of too little importance to require reconciliation, so long as their meaning was evident, or whether some unknown particulars of ancient art would harmonize ideas which appear to us as distinct as those of an anvil and a lathe, are different questions ; but Bentley's correction contradicts MSS. and does not effect the consistency for which he contends. Another unfortunate propensity of our great critic was that of seeking a parallel authority for every expression of a classical author, with as much assiduity as if the subject of his criticism had been a modern writer of a dead language. Passages are frequently "slashed" with no better reason than the absence of a similar cast of expression in other writers. Beside these blemishes, which equally affect all Bentley's criticisms on Latin authors, he was, in his Horace, peculiarly unfortunate : having printed his "emended" text before the notes were written, his pride compelled him to the vindication of many "corrections," which consideration must have shown to be indefensible. Upwards of twenty of these emendations he felt it necessary to his reputation to retract. That he has "made Horace dull," is a verdict which, though pronounced by wit, has been fully ratified by judgment.

While employed on his Horace, Bentley had embarked a portion of his fame on an undercurrent of criticism. Mr. John Davies, Fellow of Queen's College, was publishing an edition of the Tusculan Questions. To these Bentley contributed a body of emendations, exhibiting that skill in the old versification of Latium, which enabled him at a subsequent period to clear, to a great extent, the intricate subject of the Terentian metres. Mr. Peter Needham, Fellow of St. John's College, about the same time, published an edition of the Commentary of Hierocles on the Golden Verses of Pythagoras. To this Bentley supplied a body of emendations and conjectures by no means equally felicitous with those on Cicero. Christopher Wolfius, of Leipsic, immediately published a review of them, and demonstrated, from an

authoritative MS., the collation of which Needham had been vainly endeavouring to procure, the incorrectness of many of Bentley's conjectures. But the critic retrieved this ground abundantly. Le Clerc was at that time exercising a despotic sway over continental literature. Flushed with the solitary eminence which literary Europe seemed disposed to allow him, in electing him a kind of *arbiter scientiarum*, he unfortunately so far forgot the heaven-descended maxim, *γνώθι σεαυτὸν*, as to undertake an edition of the Fragments of Menander and Philemon. Bentley's notes on the Tusculans had not been spared by Le Clerc in a review which he then conducted, called the *Bibliothèque Choisie*; whether this circumstance, or the solicitation of friends, induced the publication of Bentley's emendations, is now of little moment. The work is one of those which immortalize the name of its author. The metrical learning which it exhibits, can only be appreciated by those who are acquainted with the degree of ignorance which then prevailed on that subject, even amongst eminent scholars.

In 1713, the talents of Bentley were summoned to a field into which we may justly be expected to follow him. Antony Collins, a gentleman of education and fortune, had for some time appeared in the character of an apostle of infidelity; and he now presented the world with a synopsis of his opinions, under the title of "A Discourse on Freethinking." The work ill deserved the importance attached to it, by the sensation which it occasioned; but it was plausible; it was one of those insidious sophisms, which, by means of artful substitutions, endeavours to dazzle the reader into assent. "Freethinking" was here substituted, though covertly and cautiously, for scepticism; and it was by implication assumed, that Christianity was in all cases the result, not of reflection, but of prejudice. The manifest right which every man possesses, of freely reflecting on what is offered for his assent, the manifest duty which the right imposes, were, by this insinuating writer, converted into a right and duty of dissenting from Christianity. The Clergy, naturally enough, were assailed; attacks on Christianity having been, by experience, found to be facilitated by warfare on the Clergy. Nor were the Clergy alone, as a body, the subject of this author's malevolence. "At the present day it is interesting to observe, that the 'Society for the Propagation of the Gospel in Foreign Parts' was in its early years distinguished by the especial hatred of the enemies of Christianity."* Collins's work, as might have been expected, produced a great number of replies, which, though written

* Monk, p. 271. This is a pithy text, which we should like to see developed in the form of a discourse. There are professed *friends* of Christianity, who at the present day "distinguish" this noble Society in like manner. We recommend to such persons a consideration of the company with which they are associated in the above historical FACT. To them the observations should be particularly "interesting."

by men of eminent talents, have been dragged into obscurity by the weight of the name to which they were attached. The genius of Bentley, however, triumphed over this disadvantage; his "Remarks on Freethinking," of "Phileleutherus Lipsiensis," are known to all our readers, and admired as extensively as they are known. He exposed their fallacy; and while he vindicated with rude but effective energy a genuine freedom of thought, he showed that this freedom only led to the establishment of Christianity on the surest evidence; while the shallowness, the bad faith, the defective learning, and the false positions of his antagonist were displayed in a strain of the keenest and most mortifying ridicule. For this work Bentley received the thanks of the bench of Bishops. It is perhaps scarcely necessary to say that this valuable treatise is incomplete, and that what we possess was published at different periods, although in the same year. A grace passed in the Senate of Cambridge, desiring Bentley to finish the work; and he was specially requested by the Princess of Wales to execute this desire. He had actually begun to print another part of the "Remarks," when the discouragement given by government and the University to his claim of fees for creating Doctors in Divinity, caused him to relinquish his task in disgust in the middle of a page. Enough, however, had been done for Collins.

The specimens of sacred criticism which Bentley had introduced in his "Remarks," induced Dr. Hare, in his "Clergyman's Thanks to Phileleutherus," to suggest this field to his friend's occupation. About three years afterwards, Wetstein, when in England, offered the Doctor the use of all his collations. Bentley immediately decided on undertaking the work, and propounded immediately his intentions on the subject to Archbishop Wake. His scheme, from which he promised himself a degree of accuracy that should not differ "twenty words or even particles" from "the best exemplars at the time of the Council of Nice," was undoubtedly calculated to produce a text eminently correct. He intended to collate the oldest MSS. of the New Testament, and "of the Latin too of St. Jerome, of which there are several in England, a full thousand years old." St. Jerome declares that his version was made "ad Græcam veritatem, ad exemplaria Græca, sed vetera." Bentley had partially examined very ancient copies of this version, and collated them with the Alexandrian MS.; and he had found in the two a wonderful coincidence, not only in the words, but even in the order of them. The rest we give in his own words:—

To conclude,—in a word, I find that by taking 2000 errors out of the Pope's Vulgate, and as many out of the Protestant Pope Stephens', I can set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree, word for word, and, what at first amazed me, order for

order, that no two tallies, nor two indentures can agree better. I affirm that these so placed will prove each other to a demonstration: for I alter not a letter of my own head without the authority of these old witnesses.—P. 313.

The latter assertion was intended to obviate an apprehension very generally entertained, and too sufficiently grounded, that the New Testament would be sacrificed to the gratification of the great editor's "slashing" propensities. Indeed, in the very section of Phileleutherus's letter which had suggested to Dr. Hare the peculiar fitness of Bentley for theological criticism, there are some conjectures which, however happy, are certainly bold, considering the field on which they are exercised. Had Bentley indulged his genius on this occasion, perfect as was his adaptation for the work, and brilliant as was the character of his conjectures, every sober Christian would have deprecated intrusting the title-deeds of his heavenly inheritance to one who was thus disqualified. But when we consider the pledge which is here exhibited, it is impossible not to regret that a scheme of such transcendent utility should have been abandoned for objects every way inferior, and some derogatory both to the literary and moral reputation of the projector. That the work would have been conducted with a stoical indifference to conjecture, we may conclude from Bentley's reply to a well intended writer, who solicited him not to omit the disputed verse, 1 John v. 7. He says,

Now in this work I indulge nothing to any conjecture, not even in a letter, but proceed solely upon authority of copies and Fathers of that age. And what will be the event about the said verse of John, I myself know not yet; having not used all the old copies that I have information of.

But by this you see, that in my proposed work, the fate of that verse will be a mere question of fact. You endeavour to prove (and that's all you aspire to) that it may have been writ by the Apostle, being consonant to his other doctrine. This I concede to you: and if the fourth century knew that text, let it come in, in God's name: but if that age did not know it, then Arianism in its height was beat down, without the help of that verse: and let the fact prove as it will, the doctrine is unshaken.—P. 319.

Finding the public mind interested in the question, Bentley chose the litigated verse for the subject of his prælection, or probationary lecture, previous to his admission to the Regius Professorship of Divinity in 1717. Of this Bishop Monk says,

The composition excited great sensation at the time and long afterwards: it was preserved in manuscript, and perused by some scholars little more than forty years ago. I hope and believe that it is still in existence, and may ere long be brought to light: but all my endeavours to trace it have hitherto been ineffectual. It has, however, been in my power to collect such testimony respecting its contents, as must put an end to all the doubts which have been started relative to Bentley's judgment upon the controverted text.—P. 348.

The substance of this testimony is that Bentley rejected the text. The controversy has been enlarged since, but generally with the same result. We may suggest, however, that we ought to await the collation of many more MSS. before pronouncing a *decided* opinion.

In 1720, Bentley published a specimen of his New Testament, consisting of the twenty-second chapter of the Apocalypse, the text restored according to the reasons and authorities in his notes, and the common readings in the margin. This was accompanied by a prospectus of the work. Here he again takes occasion to profess his intended abstinence from conjectural emendation.

The author is very sensible, that in the Sacred Writings there is no place for conjectures or emendations. Diligence and fidelity, with some judgment and experience, are the characters here requisite. He declares, therefore, that he does not alter one letter in the text without the authorities subjoined in the notes.—P. 135.

Various causes have been assigned for the abandonment of this great work; but the truth is very readily discoverable. The incessant legal disquietudes which pursued the Divinity Professor to the very verge of his tempestuous life;—the petty jealousies, which never allowed him to pass over an assault on his learning, which (had it needed vindication) his great design would have so amply vindicated; and which frequently impelled him to edit a classic author without any better view than the anticipation or confusion of an adversary;—these alone will abundantly account for a failure which is the common loss of the Christian world.

Our great critic,* from the year 1713, had been occupied upon Terence. This author, in the year 1724, was edited by Dr. Hare. Several circumstances had interposed a coolness between these literary heroes; and the critical eye of Bentley soon selected from the accompaniments of Terence what were supposed invidious inuendos. The edition was indeed indebted to conversations with Bentley for all that it possessed of value; while much of the information which he had afforded, especially with respect to the metres, was mistated or misunderstood. This gave an opening for his rival's resentment, who, accordingly, with an almost unexampled rapidity, printed off his celebrated edition of Terence, in which, by a critical dissertation on the Terentian measures, and the accentuation of the *dipodia*, he furnishes the most complete idea of the comic metrical system of the Latins which can be hoped for. The work is defaced by needless and unsupported conjectural emendations; and it is obvious, without any independent acquaintance with its history, that its principal design was to crush his supposed adversary, Hare.

* We again write this phrase advisedly, notwithstanding the Edinburgh Reviewer. "Dr. Monk (says he) has evinced an equal partiality for another class of phrases, which we had likewise supposed to be obsolete; *our* young scholar—*our* new doctor—*our* critic—*our* devoted critic—*our* Aristarchus—*our* literary veteran—and *EVEN* *our* hero" !!! Yes, reader! the Bishop has said all this—and *EVEN* *our* hero !!! It is too true—there is no defence to be set up. The evil example has infected us, and we see no means of escaping the contagion. But let us ask the Reviewer one question;—since he supposes these phrases obsolete, Where have been his studies in modern biography?

But Bentley did not rest here. Finding that Hare was about to edit Phædrus, he resolved to anticipate him. But in aiming a stroke which he designed to be irresistible, he struck beyond the mark, and the blow recoiled upon the assailant.

He had made no preparations for this work, except such emendations and conjectures as he was in the habit of writing in the margin of all classical authors in the course of their perusal. Many of these were of the most daring class of his emendations; and many more, though ingenious and plausible, were unnecessary. All, however, were introduced into the text; and the notes did little more than point out the supposed faults of the former readings, and then ordered the substitution of the new ones by a sort of critical decree; the reasons of which he frequently left for others to explain. Great as had been the haste with which the Doctor's Terence was completed, the Fabulist was despatched with ten-fold expedition. In none of his publications did he display so much presumption, as in putting forth this crude collection of new readings, supported by notes, the jejuneness of which formed a remarkable contrast to his copious annotations upon Horace, and which were unworthy even to appear in the same volume with his edition of the Comedian: and never did he more expose himself to the attacks of enemies, than when, at the suggestion of pique and resentment, he launched this puny and meagre performance into the troubled waters of criticism.—Pp. 513, 514.

Dr. Bentley's next literary achievement was ill calculated to restore his lost reputation. He attempted a critical edition of *Paradise Lost*, which, as our readers well know, "humbled Milton's strains" most effectually. We transcribe the Bishop's account of the circumstances which originated this undertaking:—

It will be expected that I should give some account of an enterprize, which is without parallel in the history of literature, and which, at first sight, argues mental aberration, or the dotage of talent. The facts of the case I believe to have been these: The idea of correcting a poem, which, from the blindness of its author, might be supposed to have suffered some injury in the transcription and the press, originated with Elijah Fenton, Pope's coadjutor in the translation of the *Odyssey*: he published, in 1725, an edition of Milton, containing many changes in the punctuation, and some substitutions for words which, he imagined, might, from similarity of sound, have been misrepresented by the amanuensis. This performance seems to have led Bentley to exercise his critical ingenuity in some corrections of the poem, which he mentioned to his intimates; for I find that a report was spread just afterwards of his design to write notes upon the text of Milton. The idea was soon abandoned; but the mention of it might have suggested to Queen Caroline the wish that the great critic would exercise his talents upon an edition of the prince of English poets, and thus gratify those readers who could not enjoy his celebrated lucubrations on classical writers. Her Majesty having expressed her pleasure that Dr. Bentley should undertake such a work, he immediately complied; having the double motive of obedience to the Queen's commands, and a wish to bring his literary merits immediately before the noble judges, who were in a few months to become the arbiters of his fate.—Pp. 577, 578.

The unpoetical complexion of Bentley's mind; his incessant propensity to alter the text of every author he read; his ignorance of the Italian poets and the romances, all disqualified him for the task he had undertaken. That *Paradise Lost* was committed to an editor by the poet himself; that the author never heard the poem read, even in

the second edition ; and that he either suffered this blundering editor to insert twenty lines at a time, or that he was without suspicion of such a circumstance ; all these suppositions are so highly improbable as to justify the belief that Bentley himself discredited his own hypothesis.

Bentley's edition of Milton is so well known, that, limited as we are, we may be well excused from entering on its defects ; yet there is one circumstance brought forward in another part of our author's work, which bears so extraordinary a relation to this exploit of Bentley, that we cannot pass it unnoticed. A Mr. Johnson, Master of Nottingham School, whom the Bishop believes to be the same with Richard Johnson, Bentley's contemporary at St. John's, published, in 1717 (fifteen years before the Milton appeared) an attack on the Horace, called "*Aristarchus Antibentleianus*." In this volume, as a sort of interlude between the parts, Johnson inserted a burlesque criticism on the ballad of Tom Bostock, in ridicule of Bentley's *Latin* style. From this we shall make one short extract, with the view of showing with how extraordinary a tact this writer had anticipated the character of Bentley's English criticism. Had it been caricatured from the living model of the commentary on *Paradise Lost*, a greater spirit and freshness of imitation could not have been expected.

And now my hand's in, after the example of great authors, and the Doctor in particular, I shall not think much of my labour, for the reader's benefit, the honour of the English nation in general, and the family of the Bostocks in particular, to put down one stanza of a certain English Marine Ode, for so in good truth it is, and so it is intitled in all the parchments, and the first editions ; how in the latter it came to be called a Ballad, I for my part can't tell ; let them look to it that were the cause of it. But 'tis high time to put down the place. Why so it run then,

Then old Tom Bostock he fell to the work,
He prayed like a Christian, but fought like a Turk,
And cut 'em off all in a jerk,

Which nobody can deny, &c.

Now you must understand that this Tom Bostock was chaplain, in *Latin capellanus*, in a sea-fight, a long time ago, and after the enemy had boarded the ship, cut 'em all off to a man. O bravo Tom ! Thus much for the interpretation. Now to the reading.

Old. I have a shrewd suspicion that all is not sound at bottom here ; how sound a complexion soever the words may seem to have. For why *old* pray ye ? What, he hewed down so many lusty fellows at fourscore, I'll warrant ye ? A likely story. I know there is *old boy*, as well as any of ye : but what then ? And I could down with *old Tom* in another place, but not here.

For once again, I say, why *old Tom* ? What, when he was commending him for so bold an action, would he rather say *old Tom*, than *bold Tom* ? Was it not a bold action ? Is not the word *bold* necessary in this place ? And do you find it any where else ? Thou, therefore, ne'er be afraid of being too bold, no, rather boldly read *bold Tom*, I'll bear thee out ; in Latin, *me vide*. But you'll neither edition nor manuscript hath this reading ; I thought as much.

What of all that ! I suppose we have never a copy under the author's own hand : as for the librarians and editors, what can you expect from such cattle as

they, but such stuff as this? One grain of sense (and God be thanked I don't want that) weighs more with me than a tun of their papers.—Pp. 340, 341.

The last literary effort of Bentley's life was a reformed edition of Homer. This he purposed to effect by a collation of MSS., comparison of scholiasts, quotations in Greek authors, and, most especially, by the insertion of the Digamma. The existence of this letter was known from Dionysius of Halicarnassus, Priscian, Terentian, and others; it had been recently discovered in some ancient inscriptions; there could be no doubt that it was prevalent in the age of Homer, and the insertion of it explained many metrical paradoxes. Bentley lived to collate the Iliad and Odyssey throughout; but he was never able to complete his notes or publish his text.* He had advanced as far as the Sixth Book of the Iliad, when a paralytic seizure, and the death of his wife, seemed to set bounds to all his intellectual undertakings. He had, however, in 1739, contrived to publish his edition of Manilius. His Lucan was not published until after his death, which took place on the 14th day of July, 1742, in the eighty-first year of his age.

Having now attended our critic to the close of his conspicuous career, we will add a few words, (they must be very few,) on the "word-catcher, who lives by syllables" in the Edinburgh Review. If he could live on these only, we would not interfere with his livelihood; for, from his sensitive remarks on the Bishop's expression, "some scribbler writing for bread in a garret," it is easy to conjecture his predicament. But he has chosen to live by detraction also. We have already noticed his perversion of the Bishop's sentiment respecting "the first wish of a scholar;" we now examine some others equally flagrant. His Lordship is accused of "worldly wisdom;"—in plain language, of giving inconsistent and unmerited praise to living individuals, with a view to secular advancement. We will not insult Bishop Monk by vindicating him from such a charge against such an adversary; but we will examine the proofs which the libeller has advanced in favour of his position, that the Bishop of Gloucester (say, if you will, the Dean of Peterborough; but Dr. Monk was Bishop, or elect, at least, when this Number of the Review was published,) paid court, for preferment, to the Bishops of London and Durham. The biographer observes: •

Notwithstanding this frequent abuse of his erudition, such is the power of genius, and so great the preponderance of his solid and unshaken merits, that Bentley has established a school of criticism, of which the greatest scholars since his time have been proud to consider themselves members; and in spite of the envy and opposition of his contemporaries, has attained a more exalted reputation than has hitherto been the lot of any one in the department of ancient literature.—P. 663.

* For a *compendious* account of the Digamma, we refer our readers to the article under that head in the Lexicographical division of the *Encyclopædia Metropolitana*, and to the sixth preliminary Essay in Trollope's Homer.

On this passage we have the following sage remark : " Whether this latter clause does not contain a very material exaggeration, we may safely leave to the determination of the learned reader :* but it may not be superfluous to compare this lofty panegyric with another sentiment of the very reverend author, contained in his dedication to the Bishop of London :

" In the first place, there is no one to whom an account of the life and writings of a distinguished scholar can be inscribed with more propriety than to your Lordship, who have obtained the same rank in literature at the present day as was enjoyed during his life-time by Dr. Bentley.—P. v.

" With what sentiments this passage will be read by many scholars on the continent, and even in England, it is not for us to anticipate." We agree in the concluding sentence ; it is not,*indeed, for such a scribbler as this to have any " anticipations " on the subject. We will, however, take leave to " anticipate " the fate of his criticism in all literary society. It is almost an insult to common sense to shew that the contradiction here insinuated does not exist. The Bishop makes no comparison between Bentley and Dr. Blomfield ; he only states that they held the same station in *their respective generations*. May not this be true without any derogation from the Bishop's merited eulogium on the former ? It is needless to point out the incapacity of this writer for comprehending the merits either of Bentley or Blomfield, even if he has attempted to read them, which we greatly doubt ; but had he even mixed with scholars, he would have known that there was nothing incongruous in this passage of the Bishop's dedication. Our author offends in the same way by classing the Bishop of Durham's *Historical Account of Infidelity* " among the ablest theological pieces in our language." This " worldly wisdom " the northern scribbler may not possess ; but does this prove (to retort his own words) " the extent of his learning, or the elegance of his taste ? "

The next misrepresentation is yet more grossly offensive : " Dr. Monk is pleased to remark that Atterbury has associated his name with the political history of this country, in a degree which has seldom been the lot of a churchman. After the statement we have now made, the reader may be sufficiently prepared to estimate the value of the commendation which one high churchman sometimes bestows on another." It is here evidently intended to charge the Bishop, or church principles, or both, with an undue connexion with secular politics, if not with treason. For this infamous accusation it must be obvious that the passage here cited affords not the slightest pretext. It is in truth no commendation of Atterbury whatever. It is a simple remark ; a

* It is much to be regretted that the Boreal luminary did not condescend to illustrate this position.

remark which every reader, who knows any thing of the time, must allow to be true; and may be fully admitted by those who deprecate most decidedly both the principles and conduct of Atterbury.

After this exhibition, our readers would not thank us for disturbing the grammatical cavils of the blunderer. Some are founded in the grossest ignorance; but even had he succeeded in pointing out a flaw, we envy little the creature who could read this great, laborious, and most delightful work, with a view to pick out the faults without which no composition would be human. Such there may be:

Verum opere in longo fas est obsepere somnum.

With our youthful predilections for the style of architecture in which Trinity College is built, we cannot sympathize with the Bishop's commendations of Bentley's handsome and expensive, but *Corinthian* stalls and organ gallery of the *gothic* chapel of Trinity; there may be other points, too, which the Bishop himself might, in a future edition, think fit to revise; but the work is a valuable store-house of literary, political, and academical information; a monument which will remain eternal as the genius of him to whose commemoration it is worthily consecrated.



ART. II.—*The Insecurity of Salvation in the Church of Rome. A Sermon, preached in St. Martin's Church, Leicester, before the Venerable the Archdeacon and Clergy, on Tuesday, May 18, 1830. By the Rev. W. L. FANCOURT, D.D. Vicar of St. Mary's and All Saints, Leicester.* Leicester: T. Combe and Son. London: Rivingtons. 1830. Pp. 58. Price 2s. 6d.

THE situation in which we place Dr. Fancourt's Sermon, as an article for review, will manifest the place which it justly occupies in our estimation, for it is very rarely that we feel ourselves called upon to assign any thing more than a notice to the occasional discourses which are submitted to our perusal. But the excellent Vicar of St. Mary's challenges our especial regard, whether we weigh the admirable matter of his eloquent sermon, or consider its suitability to the times in which we live. No longer protected by the law from the machinations of her inveterate foes, who are admitted to the privilege of framing statutory regulations for our spiritual Zion and her disciples, whom they execrate as *damnable heretics*, and whom to pillage, to exterminate, and to murder, they would hold to be doing God service,—the Church of England needs such honest and intrepid supporters as Dr. Fancourt, to blow the trumpet of alarm, and to rouse men from their bed of sleep and indifference. The Papist has, indeed, made a fearful inroad upon our establishment; and, no longer satisfied

with toleration, "*Etiam in Senatum venit; fit publici consilii particeps; notat, et designat oculis ad eodem unumquemque nostrum.*"* We would not speak with unnecessary harshness of him, who has thrown down the walls, by which our Church has been so long protected; "*Sed ex plurimis malis, quæ ab illo reipublica sunt inusta, hoc tamen boni est, quod didicit jam populus,—quantum cuique traderet, quibus se committeret, a quibus caveret.*"† And, therefore, it is that we hail the appearance of such Protestant champions as Dr. Fancourt with peculiar satisfaction, at the present alarming crisis, and thank him cordially for the orthodox sermon, which we thus introduce to the favourable regard of our readers.

The preacher takes for his text, Psalm cxxxvii. 5, 6; and, from the example of the captive Israelites, inculcates upon his hearers the necessity of attachment to the service of God. After a suitable exordium, he adduces a variety of motives for our adherence to a Church, "that alone deserves the name of Apostolic."

These motives divide themselves into several branches. The rise and progress of our Church under its reformed state; the insidious machinations of its enemies; the bounden duty of its ministers under existing circumstances; the antiquity of its origin; the purity of its creed and ritual, and the consequent safety of salvation in its communion, compared with that of the Church of Rome. These are the several topics, intermixed with historical events, illustrative of the subject, which, with all deference, I offer to your serious consideration.—Pp. 3, 4.

Having sketched the rise and progress of our Church through various vicissitudes of fortune, and multifold opposition, in its separation from that of Rome, and detailed the miserable schisms which were inflicted upon her at her very birth, by the jealousy, the pride, and the fanaticism of those Protestants, who fled to Frankfort during the reign of Mary, of bloody memory, Dr. Fancourt adds the remark—

That in all the shifting scenes of politics, from the day that our Church separated from that of Rome; that in all the troubles which, from the reign of Elizabeth to the present period, have convulsed this Protestant country; one and the same evil spirit rode in the whirlwind and guided the storm. The crafty Jesuit,—*παντοῖς ἀνδρὶς μυνήσκων*,—well versed in human nature, its foibles, its vanities, and its interests, was ever active in political commotions; an agent, indeed, invisible, but always sensibly present. With the clue of history in our hand, we trace the wily serpent in all his windings of intrigue, under all his Protean forms, and well-chosen masks of character; at one time wrapt in the sombre cloak of a stern republican, at another gliding under the protection of despotic power, and now assuming, like an angel of light, all the amiable and insinuating qualities of gentleness and urbanity, liberality and conciliation. The objects of all the changes and movements of this grand agent of Rome has been, and is, invariably one and the same—THE DOWNFALL OF OUR PROTESTANT CHURCH. With whatever fair speech, with whatever plausible words, it may suit his purpose to soothe the ear of mawkish liberality, and beguile the unwary

* Cicero in Catilin. 1.

† Cicero, Philip. 2. § 46.

and unstable, war is in his heart against every sound Churchman and uncompromising Protestant, whom he designates as "obstinate heretics."

Deprecating the "*perilous amnesty*" into which Protestants have insensibly fallen, and reprobating the "*dangerous slumber*" which has stolen upon our Church, our preacher thus calls upon us to awake, in strains of eloquent and powerful oratory:—

The enemy is within the gates of the citadel; "the Philistines are upon thee, Samson." If thy strength be departed from thee, they will put out thine eyes, bind thee with fetters of brass, and make thee grind in the prison-house. God, in order to try and prove what was in the hearts of his ancient people, permitted the Canaanite to remain amongst them. Thus, as a test of our obedience, and "love of truth," has he left the Papists amongst us, as pricks in our eyes, and thorns in our sides, to vex us in the land wherein we dwell. Oft, in happier days, has our Church, by the word of God and the force of truth, driven from the field the Papal Antichrist. But, to use a figure, Antæus-like, he rises from the ground of his past defeats, refreshed and cherished by the powers of his mother earth, and the god of this world. Collecting all his might, he now dilated stands, with his stature aspiring to the sky, anticipating fresh conquests over a foe, weak, wavering, and divided. It is no longer safe for our own interests, nor faithful to the sacred trust committed to our charge, to rest upon our arms in supposed security. We must change the peaceful toga of our sacred office for the martial sagum of polemic theology. . . . The venerable Clergy of our Establishment, like their ancestors of old, must be found in the first lines of the hottest battle, contending for that pure and reformed religion, which has been for ages the glory of England, the pride of our Church, and a blessing to the whole Christian world.—Pp. 8—10.

Whether our impassioned orator consider the various devices of our inveterate foe to overturn the Protestant Church, her impudent "fictions," her childish "fables," her "lying wonders;" the motly crew of "mercenaries marching in the train of her political camp;" "the demagogues of turbulence, the demons of falsehood, the fiends of delusion," who distort the facts of history, and libel the Reformation, and calumniate our Establishment "by idle stories, raked up from the sink of old Romish calumnies;" or, whether he dwell upon the sanguinary edicts by which Mary endeavoured to extirpate "the Protestant faith, by the excision of the Protestant name;" or, whether he paint the character of the present era, in which "the votaries of Rome have greatly increased," "to the astonishment and deep concern of every true Protestant:" his language is energetic, his statements are impressive, and his arguments convincing.

Having said that he entertains a persuasion that "God is sending our people a strong delusion to believe a lie," and that "Satan is going forth to deceive the nations," the Vicar of St. Mary's points his finger at the "irreligious indifference, and infidel principles," which have so long been the bane of the Christian world, and deplores the credulity, the superstition, and the fanaticism, which the crafty Romanist too successfully bends to the interests of his proselyting communion. In their plan of operations against the Protestant Church, the wily members of the Church of Rome employ different kinds of

agents, and "introduce subtle and fallacious questions and arguments," adapted to the disposition and capacity of those, on whom they would practise their jesuitical deceptions.

No questions do they argue with more subtlety and fallacy than those disputable points in theology, the *unity*, *authority*, and *tradition* of the Church.—P. 21.

Accordingly, our eloquent preacher sets himself to answer the vaunting pleas of Romanism on these three points, and utterly annihilates the weak and defenceless pretences, by which it has vainly endeavoured to deceive us. The *unity*, of which it boasts, is proved to be a Babel of multifold and jarring opinions; and the primacy of St. Peter is shewn to be nothing but "a fond conceit," both by the authority of the Word of God, and by the testimony of the venerable Fathers of the Church.

As to the doctrine of *tradition*, "the rejection of which constituted the vital principle of the Reformation," and the fallacy of the *authority of the Church*, "by which the Popish disputant deceives the ignorant and the unstable," we can assure our readers, that Dr. Fancourt has not failed to demonstrate them to be completely untenable; and though, on these hackneyed topics, he could not be expected to dazzle us with novelty, he has merited the better praise of giving to old truths the freshness of youth, without impairing their strength. It is in this part of his subject that our author has the following eloquent passage, with which we beg leave to adorn our pages.

On the authority of what Church can we rest with greater safety than on that of England? for she embodies in her constitution all that is ancient, holy, and excellent; the learning of past ages, with the improvement of modern times. What a constellation of talent, what a clustre of virtues, have shone forth from age to age among all ranks and classes of her children! Here may the mind rest, without fear or doubt, on matters pertaining to salvation. If the stamp of antiquity be required, she bears on her forehead the date of the earliest ages of Christianity. If the soundness of her doctrine, if the purity of her ritual, be scrutinized, she fears not to be weighed in the balance of the sanctuary, nor measured by the standard of God's word.—Pp. 32, 33.

In descanting upon the *antiquity* of our Church, Dr. Fancourt displays an accurate knowledge of ecclesiastical history; and dwells, in animated language, upon the doctrinal purity, and primitive simplicity of the Church first planted in Britain, ere the leaven of Papal iniquity had begun to taint her, in the days of Augustin, with the stain of worldly policy. The progress of events, at length, brings him to the blessed era of the Reformation, at which memorable epoch—

The departure from Popery was a return to that purity of faith and doctrine, which marked the early foundation of the Christian Church, and accompanied its first establishment amongst us. Our Anglo-Saxon ancestors maintained nearly the same rule of faith and prayer that the Reformed Church of England now maintains. . . . It is, indeed, reverend brethren, one of the greatest advan-

tages we can boast of, that the Reformed Church of England, as to faith, worship, and discipline, and all that can make a rightly constituted church, is the same with the primitive Church of our forefathers; and that the primitive Church of England was, as to substance, the same as the primitive Church of Christ. This is the glory of the Reformation; this is the satisfaction that we may derive from the venerable monuments of antiquity; that from them we are enabled to deduce the agreement of the Reformed and our ancient Saxon Church; that it is no new Church, but the very same it was before the Roman Church, as *now* corrupted, notwithstanding her boasts of infallibility, antiquity, and universality, was known, or had an existence in the world.—Pp. 35, 37, 38.

Whether it be safer for a Christian to be a member of the Church of Rome than of the Church of England, looking to the erroneous doctrines and the corrupt practices of the former, it is no difficult question for any man to determine. And this is the important point to which, in the last place, the Vicar of St. Mary's calls our attention. Many and long as have been our extracts from the Sermon on our table, we must indulge ourselves with the satisfaction of quoting our author's just encomium upon our Protestant Church, for which, doubtless, our readers will acknowledge tacitly their obligations.

We are safer in our Church, and have several advantages for obtaining comfort and eternal life, of which they are destitute who belong to the Church of Rome. Safer, because what we believe as an article of faith has upon it the seal of truth and the stamp of antiquity; owned by all Christians, in all ages of the world, and plainly revealed by the word of God. Safer, because, in our worship there is no taint of superstition; in our service no stain of idolatry; in our ceremonies, nothing but what is simple and edifying, nothing that can draw away the mind from worshipping God in spirit and in truth. In its forms, our ritual has nothing unmeaning, and nothing superfluous. Man is a weak creature, and in his devotion needs many aids, which may arouse a slumbering mind, and sustain the soul on the wings of prayer. On this wise principle, our Church, by the decent vestments of its ministers; by the interchange of reading, prayer, and psalmody; by retaining just so much ceremony as may fan the flame of devotion, without extinguishing it under the cumbrous load of absurd or unnecessary form; has modelled her frame, without debasing it by external pomp and gaudy rites, the appendages of Pagan orgies. . . . And can there be found men, who, having once held intercourse with God in a Liturgy so pure, so spiritual, and so comprehensive, close this holy volume of devotion, and seek, in a corrupt communion, a strange form of worship? To such would we say, If your souls have any relish for what is sublime and pure; if you have any understanding of what is simple and impressive; if you have any delight in seeing, during the hours of prayer, all the attributes of God developed, and all the mysteries of redeeming love displayed; cast not too hastily from you *these pearls of prayer*, and beware of impoverishing your souls by withdrawing from a Church so purely apostolic.—Pp. 39—41.

In specifying the general grounds on which attachment to our Church is founded, the author before us touches upon some of the damnable heresies which the Church of Rome holds, and which render salvation in her communion "*very doubtful and hazardous.*" The monstrous tenet of transubstantiation, and the idolatrous adoration of the Virgin (for idolatrous practices *do* constitute idolatry, whatever *some* men of prelatical dignity have asserted to the contrary), the invocation of saints, and "*all the trumpery*" of that scarlet

whore, pass in review, and receive our author's severest chastisement. The peroration is well wrought, and, but for our want of space, should be quoted in these pages. We wish Dr. Fancourt's Sermon a wide circulation; and as to the eloquent Preacher himself, in parting with him, we beg leave to apply his own words, upon another topic (see Sermon, p. 50), to himself, and to assure him that he is, in our judgment, of the number of those defenders of the faith, "who are the salt of the earth, and subordinate instruments of perpetuating those blessings, which their Christian bravery would fain support."

LITERARY REPORT.

Harmonies Poétiques et Religieuses.
Par A. DE LAMARTINE, Membre de
l'Académie Française. Bruxelles:
chez Franck, Libraire; chez H.
Tarlier, Editeur, 1830. En deux
tomes, 12mo. Reprinted from the
Paris Edition.

THE name of Alphonse De Lamartine, the most accomplished poet of the day, in France, must be familiar to many of our readers; and doubtless his productions have obtained for him, on this side of the Channel, that esteem which genius always consecrates and claims, wherever and whenever it may be found. The "*Dernier Chant de Childe Harold*," the "*Chant du Sacre*," and a variety of other pieces, have made the author of the pretty volumes, before us, in some measure, the redeemer of the character of his associates in Apollo; for assuredly he ranks high enough in the scale of poets, to have disproved that sweeping censure, which has denied to the French the capability of exhibiting a true poetic mind. Our present purpose is not, however, to eulogize M. De Lamartine, but to introduce to our friends his last publication, the title and the style of which bring it within the sphere of our appropriate jurisdiction. And in so doing, we have peculiar satisfaction; for the sentiments expressed, after all due allowance for the character of the writer's

creed (a creed, by the way, essentially *poetical*), are such as to allow us to make mention of the work, otherwise than as a literary curiosity; for though in the days when the blasphemous and disgusting *Berenger* is idolized by his countrymen, it must be pleasing to see the most vigorous intellect amongst that people, whose religious feelings have never stood in the way of their worldly career, and of whom too many are, we fear, sunk in the depths of a most heathen infidelity, dedicating itself to the cause of Christianity, and offering up its noblest efforts as incense on the altar of the cross. As poetry, the contents of these volumes will not be without interest; as "*Harmonies poétiques et religieuses*," they cannot but delight. They are comprised in four books, the first and third consisting of *eleven* Harmonies; the second and fourth, of *thirteen* each. To enumerate them here may be out of place; we merely mention, that they in great measure unite the wildness and vigour of the author's prototype, Byron, with the softening and devotional calm of MONTGOMERY [not Robert, but JAMES], to whom we would commit them, for the advantage of those readers, who, enamoured of the English bard, know nothing of the French. We shall conclude this brief notice with two or three extracts, which we confidently trust will be satisfactory witnesses

of our truth, as well as a sufficient guarantee for the pleasure to be afforded by an attentive perusal of the volumes themselves.

The following passages are taken from the tenth *Harmonie* of the first book, entitled, *Poésie, ou Paysage dans le Golfe de Gènes*.

Mais où donc est ton Dieu ? me demandent les sages.

Mais où donc est mon Dieu ? dans toutes ces images,

Dans ces ondes, dans ces nuages, Dans ces sons, ces parfums, ces silences des cieux,

Dans ces ombres du soir, qui des hauts lieux descendent,

Dans ce vide sans astre, et dans ces champs de feux,

Et dans ces horizons sans bornes, qui s'étendent

Plus haut que la pensée et plus loin que les yeux !

De toi, Seigneur, être de l'être !

Vérité, vie, espoir, amour !

De toi que la nuit veut connaître,

De toi que demande le jour,

De toi que chaque son murmure,

De toi que l'immense nature

Dévoile et n'a pas défini !

De toi que ce néant proclame,

Source, abîme, océan de l'âme,

Et qui n'a qu'un nom : l'Infini !

* * * * *

O Dieu, tu m'as donné d'entendre,

Ce verbe, ou plutôt cet accord,

Tantôt majestueux et tendre,

Tantôt triste comme la mort !

Depuis ce jour, Seigneur, mon âme

Converse avec l'onde et la flamme,

Avec la tempête et la nuit !

Là chaque mot est une image,

Et je rougis de ce langage,

Dont la parole n'est qu'un bruit !

O terre, ô mer, ô nuit ! que vous avez de charmes !

Miroir éblouissant d'éternelle beauté, Pourquoi, pourquoi mes yeux se voilent-ils de larmes

Devant ce spectacle enchanté ?

Pourquoi devant ce ciel, devant ces flots qu'elle aime,

Mon âme sans chagrin gémit-elle en moi-même ?

Jéhova, beauté suprême !

C'est qu'à travers ton œuvre elle a cru te saisir,

C'est que de ces grandeurs l'ineffable harmonie

N'est qu'un premier degré de l'échelle infinie

Qu'elle s'élève à toi de désir en désir, Et que plus elle monte et plus elle mesure L'abîme qui sépare et l'homme et la nature De toi, mon Dieu, son seul espoir !

Noyez-vous donc, mes yeux, dans ces flots de tristesse ;

Soulève-toi, mon cœur, sous ce poids qui t'opprime ;

Elance-toi, mon âme, et d'essor en essor Remonte de ce monde aux beautés éternelles,

Et demande à la mort de te prêter ses ailes,

Et toujours aspirant à des splendeurs nouvelles,

Crie au Seigneur, encore, encore !

Tom. i. pp. 112—116.

We will not injure the effect of these extracts by an attempt at translation ; we leave them to the judgment of all true lovers of poetry.

Le Culte Domestique ; Sermon sur ces Paroles du Livre de Josué, chap. xxiv. ver. 15, " Pour moi et ma maison, nous servirons l'Eternel."
Par J. H. MERLE D'AUBIGNÉ, M. D. S. E. Pasteur, Président du Consistoire de l'Eglise Evangélique Protestante Française et Allemande de Bruxelles. Paris : H. Servier. 1827. pp. 31. Price 1s.

WE think we hear some one of our readers exclaiming, " Well, then, affairs on the continent are not so bad as we thought them ! " A Sermon on Family Worship, from a pulpit in the Catholic city of Brussels, has certainly some claims to attention. This is the last published discourse but one of its eloquent author, Mr. Merle D'Aubigné, than whom a more liberal, pious, or enlightened preacher does not exist. We have noticed it because of its merit ; and because we see how anxious are sincere Protestants abroad to inculcate the exhibition of sound and practical family religion. It was, perhaps, with a view to exciting emulation in this respect, that we placed the present notice in our work ; and if it succeed in awakening attention to this necessary duty, we shall be absolved. M. Merle divides his discourse into two heads, the

motives to follow the resolution of Joshua, in the text, and the *directions* necessary to carry it into effect. To the former of these divisions we give unqualified praise; the latter must have some drawback, on account of the impracticability, in our Church, of some of the author's views with respect to family devotion; but we must remember, that beyond our own island we can have no authority to dictate how Protestants should proceed in the service of God. It is true, that often religious exercises are "*formes mortes*;" but it is problematical, how far better than the use of "*prières écrites*," it is "*prier vous-même à haute voix*;" because experience has shown us in England what sad errors men have fallen into who, without discretion, have abandoned themselves to the influence of their zeal. The other directions are incomparable; praying in common, concluded with a hymn, and preceded by the reading of the Scriptures, with a comment attached, at the most convenient hour of the day for that purpose; but the greatest essential, says M. Merle, is "*une vie en accord avec la sainteté du culte que vous rendez à Dieu. Que vous ne soyez pas deux hommes différens; devant l'autel de Dieu et dans le monde, mais soyez vraiment un seul homme.*" The conclusion of the sermon is admirably adapted to direct the attention to the preceding directions.

Lord Byron's Cain, a Mystery: with Notes; wherein the Religion of the Bible is considered, in reference to acknowledged Philosophy and Reason. By HARDING GRANT, Author of "*Chancery Practice.*" London: William Crofts, 1830. 8vo. pp. 432. 10s. 6d.

BYRON'S "*Cain*" is a "*Mystery*" in more senses than that in which it was so designated by his Lordship. It is a mysterious medley of the sublime and the ridiculous; of elaborate scepticism and puerile cavils; of splendid poetry and dull disquisition; of mock devotion and real blasphemy. It does not appear to have been intended as a direct attack upon the

Scriptures, or upon any system of religion in particular, but an attempt at the subversion of all religion whatsoever. All the sceptical inventions of past and present infidelity are crammed into the mouths of his principal interlocutors; and if the subordinate characters are dressed in a garb of piety, it is but to exhibit some semblance of attention to historical fact. The Deity is represented throughout as a capricious tyrant, while Lucifer is exalted into an angel of benevolence, compassionating the miseries which an unjust providence has entailed upon the race of man. Whatever mischief, however, "*Cain*" was destined to do, was principally confined to the period at which it first appeared. It is not calculated to induce a lengthened attention; and it was the author, rather than the book itself, which rendered it comparatively dangerous at all. Perhaps, therefore, we should have recommended the author of the well-intentioned volume before us, to have kept his annotations upon the "*Mystery*" within the compass of his own portfolio; at the same time we are bound to acknowledge, that they contain a lucid and pious refutation of the various arguments, if arguments they can be called, which the noble writer has embodied in his drama. Many of them, indeed, would have been passed unheeded by the common reader, and even the most profound would only have caused, perchance, a weak and transitory impression. Still there is now an answer for any of the readers of "*Cain*" who may be staggered by any of its sophistries; and we heartily hope that they may be induced to have recourse to it. But we confess our doubts, whether a bulky commentary, five times as long as the poem itself, will be a very likely attraction to the ordinary readers of Lord Byron.

Six Lectures on the Parable of the Prodigal Son, delivered in the Parish Church of Bradford-Abbas, Dorset, during Lent 1830. By the Rev. ROBERT GRANT, B.C.L. Vicar of 'Bradford-Abbas, &c. &c. &c. Lon-

don: Hatchard. 1830. 12mo.
pp. xi. 118. 3s.

AT the last page of the work, which forms the subject of the last notice, we read as follows:

I feel I should be *voluntarily* defective, were I to omit earnestly inviting my readers (if it please God I have readers) to connect with these Notes, the perusal of a small work, which consists of Six *Short Lectures* on the Parable of the Prodigal Son, preached, during the last Lent, in the Parish Church of Bradford Abbas, near Yeovil, Somerset, by the Rev. R. Grant, the Vicar. To eulogize these elegant, though plain, spiritual, and faithful discourses of, clearly, a faithful minister of Christ, and of that Gospel and revelation which it has been the sincere, however imperfectly executed aim, even of *this* book, to advocate, is needless and would be improper. To select any extract from those lectures might not be easy. I only wish the opportunity to be given them of speaking for themselves; being confident, that should any approve of my own homely fare, they will be much pleased with the provision I now propose to their acceptance, not abundant indeed in quantity, but richly so, and most wholesome at the same time, in quality.—P. 432.

In the celebrated list in the "Critic," we do not recollect to have met with the puff *fraternal*, the puff *filial*, or the puff *paternal*; but we shrewdly suspect, that the above may be classed under one or other of these significant appellations. Be this as it may, the encomium is not unmerited, and we are happy to admit the justice of Mr. H. Grant's recommendation of Mr. R. Grant's book.

From the different incidents in the parable of the Prodigal Son, the preacher has pointed out the endearing connexion which exists between the Almighty and his creatures, represented under the image of a Father's affection for his children; the paternal love which he has manifested in the redemption of the world by Jesus Christ, and in the impartial distribution of the means of grace; the danger consequent upon the abuse of these gifts, and the wretched effects of sin; the need and advantages of affliction, in bringing the sinner to a sense of his unhappy condition; and the joy

with which the conversion of every true penitent is witnessed in heaven. The Lectures are a good practical exposition of a very interesting and important passage of Scripture; but they would have been rendered somewhat more complete by an additional Lecture on the character of the elder brother.

Six Lectures on Liberty and Expedience, delivered in Kentish Town Chapel. By the REV. JOHNSON GRANT, M. A. Rector of Binbrook, and Minister of Kentish Town. London: Hatchard. 1830. 12mo. pp. vi. 194. 5s.

GRANT again! Another of the same name, at least, if not of the same family; and not a whit behind his namesakes in his claim to our attention. In these days, of mock liberality, when we are called upon to concede the most sacred institutions of our country and religion, to the unhallowed demands of noisy demagogues, and when expedience is a cloak for the grossest violations of public faith, it is time that a line be drawn between the genuine and spurious character of those virtues, of which the names have been of late so much abroad. Our author has taken up the subject upon Scripture principles; and by a reference to the precepts inculcated in the Bible, he has submitted it to the only legitimate test. *Liberality*, in all its forms and characters, comes under review; its influence upon the moral sentiments is considered and improved; and the nature of true *Expedience* is then fully investigated and defined. The various distortions under which these qualities continually appear, are pointed out in the fifth Lecture, which is peculiarly deserving of an attentive consideration. Throughout the whole discussion, there is no immediate reference to particular persons; but the whole is conducted on the broad basis of religious duty. There may be some few points on which we should be disposed to differ from Mr. Grant; but they are not so important as to demand especial consideration.

A SERMON.

ISAIAH lxiv. 6.

We all do fade as a leaf.

To the most careless observer it must be apparent, that there is a great resemblance between those periodical changes which we observe in the natural world, and the earthly state and condition of man. The comparison has been often drawn, and doubtless (to those who sometimes extend their thoughts beyond the immediate occupations and engagements of the present moment,) it has been productive of useful reflection. But because the truth is a common one, shall we discontinue to regard it? Shall we discontinue to derive those lessons of solid wisdom which it is every way adapted to afford? The slightest acquaintance with the human heart will dictate an answer to both these questions. It teaches us that man is a creature, who requires constant admonition to keep him in the path of duty; that, surrounded as he is with temptations, fitted to his inclinations and wishes, and varied with all the alluring promises of earthly joy, he needs constant instruction in the way of righteousness, both "in season and out of season," to preserve him from becoming a victim to that corruption of his nature which he inherits as one of the posterity of fallen Adam. This being the view, then, which both reason and revelation will lead us to take, with regard to our present condition, as well as our future destination, surely we should avail no opportunity to escape, no incident (however trifling in its own nature, or common from its frequent recurrence) to pass unheeded by, which may present a check to those pursuits that would militate against our future peace. And any circumstance which reminds us that we are but mortal, if improved by meditation, may conduce to this important end. The different seasons of the year, each in its turn, convey to us striking images of the changing scenes which accompany human life. But we are at present more immediately concerned with that portion of it, to which the text bears relation—the falling of the leaf;—the autumn of the year—when no one can behold the trees of the forest deprived of that beautiful clothing which decked and graced them through the summer of their season, without reflecting upon his own mortality; for the voice of inspiration informs us, and experience confirms its truth, that we also must *all* fade as a leaf."

But here we must observe that the comparison only extends to, and is offered in illustration of, the *mortality* of human nature, and the perishable condition of all that relates to that mortality. The leaf fades, withers, drops, and moulders into dust; and so it is with the corporeal part of man—but the similitude extends no farther. The body indeed, like the leaf, shall crumble into dust; but the spirit, which was breathed

into it at its first formation, must return unto God who gave it. The falling of the leaf then will not only remind us of the mortality of the body, but it will also lead us to think upon the immortality of the soul. And if it do not effect this, what painful and unsatisfactory feelings would not the contemplation generate in our minds! The works of nature are, indeed, what God Almighty pronounced them to be at the creation—"very good." What a beautiful variety and order do they present to us, and how are they calculated in innumerable instances, when properly applied, to add to our comfort, and cheer us on the way in our journey through life! But "if in this life only we have hope," "we are," as St. Paul emphatically expresses it, "of all men the most miserable." What regret must dwell in the mind of that man, who never extends his thoughts beyond the present state of his existence, when he reflects that all those things which now constitute the chief delight and joy of his heart, must come to an end; that the perishableness of their nature, like his own, must one day effect this, and that the changes he observes to take place in the world around him, as well as the increasing infirmities of his own frame, forcibly convince him of the approaching termination of all his happiness. But shall such a regret as this occupy the heart of the Christian, when, in the "fall of the leaf" into the lap of earth, he is reminded of his own decay, which must so shortly take place? Certainly not! It will not be matter of painful consideration to him, what becomes of his casket, if the precious gem which it contains be preserved from injury. It will not afflict him, that his body, like the leaf, should wither and decay, while he feels assured, by faith in the Son of God, that his spiritual part, his immortal soul, will not suffer by the change, but rather enjoy that blessedness which will be connected with an emancipation from its present earthly tabernacle of flesh.

Another similitude may be remarked between this season of the year and real life. If we observe the trees of the forest, we shall perceive some of the leaves already fallen, and rotting under our feet, whilst others hang over our heads, trembling in the blast, ready to join their fellows lying prostrate beneath them. So is it with us; we walk through the depositories of the dead—we see daily the mourners going about the streets, for those who have already departed; and we see others, our fellow-creatures, tottering on the brink of the grave. Sometimes, too, we see the leaves withered and blown from the parent tree, before they have reached the autumn, or even completed the summer of their year. Thus also it is with us, my brethren. How often do we behold the heart-rending scene of youth and beauty stretched upon the bed of sickness, held in bondage to the slow and lingering consumption; and the eye which brightly beamed upon us, at last, deprived of its lustre by the sad chilling touch of death. But enough has been said to show that, from a due meditation upon the falling of the leaf,—an indication of the approach of winter,—we should be warned, that a termination of our earthly pilgrimage must also arrive, and that we should endeavour to be prepared to meet it, come when it may. And this, although it may at first sight appear to some a most gloomy subject, will, when justly considered, assume a far different character.

To the young and ardent, indeed, to those who are just entering into life, and have a world of delights before them, in prospect at least, it may appear irksome—appear like clouding those visions of happiness which they hope to see realized in the present life. But the experience of all mankind, from Adam to the present generation, affords ample proof that every station of life has its appointed trials, and that those persons have ever borne them best whose minds have been impressed with correct ideas respecting their real condition—I mean with correct ideas respecting the perishableness and mortality of the body, and the imperishableness and immortality of the soul. For it should ever be remembered, that when we speak of the trials of the Christian, it is not meant exclusively, distress of body or mind, loss of wealth, power, friends, or relations. The trials of the Christian extend farther than this. For instance, are you blessed with ample means of supplying the wishes and desires of your hearts, as far as wealth can procure them? This is your trial. Are you blessed with fond parents, affectionate relations, and dutiful children? This is your trial. Are you blessed with kind friends, who do all in their power to make you happy, who beguile your hearts of thoughts which would make them break, and thus, at times, make even this life a foretaste of the paradise which awaits you above? This is your trial. And I will tell you why it is your trial, my brethren; because, if in the enjoyment of all, or any of these blessings, you forget the *real source* from whence alone you derive them—from the mercy of a good and all-wise God, from whence cometh every good and perfect gift,—they will become to you an occasion of falling. The height of prosperity, and the lowest ebb of adversity, are more nearly allied in their character to each other, than may perhaps be generally supposed; both these situations have their peculiar difficulties connected with them; and no one, unless fortified in his mind and heart by the principles of vital religion, and the accompanying grace of God, can ever sustain either of them as becometh those who profess to believe so pure a revelation as the Gospel of Christ. And does not this put us in mind of the sound wisdom displayed in the prayer of Agur, “Give me neither poverty nor riches; feed me with food convenient for me, lest I be *full*, and *deny thee*, and say, *Who is the Lord?* Or, lest I be *poor*, and steal, and take the name of my God in vain?” They who have an abundance of worldly prosperity, have an appropriate account to render for it; and they who are tried in the school of adversity, are no less required to display the virtues of Christian resignation. So that you will perceive, my brethren, that as every situation of life has its joys and sorrows, its sweets and bitters, it is quite essential that all, both young as well as old, should be well stored with those religious sentiments, that may enable them to bear the one, without being lifted up with worldly pride; and the other, without any further depression than that of the humility becoming the Christian. And surely it will not be deemed injudicious to give our attention to any circumstance connected with the passing moments which may conduce to so happy a result. Our blessed Redeemer himself has authorized the custom to us, by an adaptation of it to many of his own sublime discourses.

When the disciples had forgotten to take bread, he told them to beware of the leaven of the Pharisees and Sadducees. It was at the well of Samaria that he made that beautiful allusion to his own divine doctrines, in comparing them to living waters—a well of water within us springing up into everlasting life. And let us hope that our present reflection, at this suitable period of the year,—that “our mortal part” must also fade, as we see the leaves *now* fading,—may not be entirely without its use. And we may fairly maintain, that this reflection will not be a melancholy one to him who entertains it in its proper light. If, indeed, as I have before observed, death should terminate the existence both of body and spirit, then the case would be widely different; and there might be some show of argument in the exclamation used by St. Paul; “Let us eat and drink, for to-morrow we die.” But death is not annihilation; it is the gate of that which may really be termed life; it is the ordeal which all the sons of Adam must undergo, preparatory to that spiritual state of our existence, which will then begin, but never end. And to the Christian, this may be a wonderful, and indeed it is an awful change, but it is not one which ought to make him sad. He knows that there is a rest appointed “for the people of God.” He knows that every hour brings him nearer to it, and believing in the promises of Him who in all things is steadfast and sure, his joy will increase in the prospect of so glorious a termination of his earthly career.

So far from any reflections upon our mortality producing sadness in the soul of the Christian, he will be filled with all holy joy and peace in believing; a joy with which the stranger intermeddleth not—a joy which the world cannot give nor take away—a peace of God which passeth all understanding. And, my brethren, from whence does this joy arise? It arises from that conviction which flashed on the soul of the Roman centurion, who conducted the crucifixion of our blessed Redeemer—that conviction which forced him to exclaim, “Truly this was the Son of God.” If we wish to derive solid and lasting comfort from the profession of religion—that profession must be sincere, it must rest on firm grounds, it must not be a sound, but a substance which may be felt; felt in the real satisfaction it will always be ready to administer to the soul of that man who entertains it in sincerity and truth. And how can this conviction be substantially fixed in our minds, unless we frequently peruse those sacred oracles which contain the last revelation of a holy God to sinful man—unless we give serious attention to those who expound it for the confirmation and strengthening of faith; and pray for the grace of God, the dew of his blessing, without which the seed sown cannot bring forth fruit to perfection? Prayer, indeed, is one of the means pointed out by our blessed Saviour, by which we may not only obtain the things necessary for the support of the body, but also a supply of spiritual nutriment for the sustenance of the soul; but here we must be on our guard—we must pray with the heart as well as with the lips, for with the heart it is that man believeth unto salvation. We should recollect, that *saying* our prayers, and *praying*, may be made two very distinct things;—*saying* our prayers is one thing, *praying* is another. If while the lips are uttering

addresses to the Majesty on high, the King of kings, and Lord of lords, the heart be far from him, what is this but mockery, deserving the punishment of heaven? Is it not the height of ingratitude to Him "from whom all blessings flow;" to Him "in whom we live, and move, and have our being?" For in the language of the Psalmist, "Thou, O God, openest thine hand, and fillest all things living with plenteousness; but when thou hidest thy face, we are troubled; when thou takest away our breath, we die and return to our dust." How truly does this language represent our continual and entire dependence upon God, not only for the comforts and conveniences of life, but for that life itself, which is held by so frail a tenure, that even in the midst of it we are said to be in death. If we stand in need of earthly aid, common prudence dictates to us that we should apply for it to those who are able and willing to afford it. We then, as professing Christians, cannot be at loss where to apply for that strength, which will enable us to contemplate, with calmness, and finally to sustain, nature's last conflict. Where shall we seek for it, and to whom shall we pray for it? Let us answer in the words of Simon Peter: "Lord, to whom shall we go? thou hast the words of eternal life, and we believe, and are sure, that thou art *that Christ*, the Son of the living God." It is this persuasion alone, the firm and steadfast belief that Jesus, who died and rose again, is the Son of God, that supports the Christian through all the changes and chances of this mortal life, and will conduct him to an immortality of bliss. It is the conviction, that he who "speaks ~~in~~ righteousness" (Isaiah lxiii. 1.) in his holy Gospel, is indeed "mighty to save," that will prevent that agonizing sensation of suspense and doubt, which wrings the hearts of the sceptical and incredulous, in the solemn hour of dissolution.

Let us then, my brethren, ever cherish these holy thoughts—let us nourish this pious faith in Christ our Saviour, as we wish for happiness hereafter; for how can we, as sinful creatures, expect to escape from the punishment due to our sins, if we neglect so great salvation, so freely offered to us through the atonement of the cross. Let us bind the Gospel to our hearts, as a treasure which neither the "rust or moth can corrupt, nor thieves" steal away from us. Let us, in this our day, have a constant regard to the things which belong unto our everlasting peace, before they be hid from our eyes, that when the kingdoms of this world shall have become the kingdoms of our God and of his Christ; we, *not having denied him* before men, may *not be denied of him* at that awful hour, but acknowledged as his people before the assembled nations of the universe, and enjoy for ever and ever that "kingdom" prepared by his Father "for the righteous, from the foundation of the world."

J. T. B.

MISCELLANEOUS.

LUTHER'S CONFESSION BEFORE THE DIET OF WORMS.*

It is scarcely necessary to remind the reader, that Dr. Martin Luther, an Augustine monk and professor of divinity at Wittenberg, having inveighed against the malpractices which were resorted to in the sale of indulgences, embroiled himself by this means in a violent controversy, during which his bold assertions were productive of results which were not only far from being contemplated at its commencement, but excited so much alarm on the part of the Roman conclave, that he was summoned to appear before it. His sovereign, Frederic the Wise, found means, however, to elude this proceeding, and convert the hazard of a personal investigation before the conclave, into discussions before a native tribunal, where Luther underwent interrogatories and examinations, conducted by papal representatives. These failed of their object; and the accused party seeking to have his errors laid open, his priestly adversaries, instead of breaking ground in such a field, insisted that he should retract his words, or, at least, abstain from all further controversy.

The struggle soon assumed a more ominous aspect; Luther urged his attacks upon the groundless dogmas and pretensions of the Church with still greater effect, particularly in his treatise "On the Liberty of a Christian;" and the apprehensions of his opponents at Rome now impelled them to obtain a bull of excommunication against him. This is the document which he had the courage publicly to commit to the flames, at Wittenberg, on the 10th of December, 1520: thus affording a precedent for that renunciation of undivided allegiance to the Roman See, which afterwards shook its authority to its foundations.

The dispute had lasted above three years: a host of publications had been exchanged between the combatants, and great interest was excited as to the issue throughout Christendom, as well as Germany itself. As far back as the year 1518, Miltitz, the pope's chamberlain, whilst travelling through Germany, had had the mortification to observe, that there existed, in almost every quarter, three advocates of the new order of things for one who was attached to the cause of his master. If it be asked, why the court of Rome did not adopt more efficacious measures to crush this inroad in its earliest stage, it may be answered, that its arm was arrested by the political state of Europe. The emperor Maximilian had just quitted the stage, and the election of his successor engaged the attention of every cabinet. So important an event as this, threw the squabble with an isolated monk into the back-ground; all parties courted the powerful influence of Frederic the Wise; and there was no other temporal sword which could be unsheathed with effect.

Such was the state of things when Maximilian's grandson, Charles, the youthful sovereign of Spain and the Netherlands, was raised to

* The original of the above translation is one of a host of publications and reprints which have issued from the German press, on occasion of the general celebration of the Third Centenary of the Confession of Augsburg, to which we alluded in our last Number.

the imperial dignity. Upon him, and upon the first proceedings of his court, rested the attention of Europe. It was a matter of doubt with many, whether he would be induced to oppose or to embrace the cause of the Reformation, and, on this account, deep importance was attached to the first diet, which the new Emperor had summoned to meet at Worms, on the 6th of January, 1521.

The assemblage on this occasion was extremely numerous. It was attended in person by sixty-six sovereign princes, both temporal and spiritual, for few of them chose to appear by proxy;—by nearly one hundred counts, and sixty deputies from the free towns. Deans of chapters, many of whom were of princely extraction, prelates, barons, knights, and foreign envoys swelled the meeting. To these must be added, a number of the most eminent doctors of divinity and canon law, who had arrived either in the suite of princes, or had come under an expectation that something beyond the common routine of business would be transacted. It was remarkable also for the appearance of the first native of America who had been seen on European soil; he was attired in the dress of his own country, and had been sent by Cortez from three empoalla in Mexico, to do homage to his sovereign.

The town and its environs were full of life; merchants and traders of all kinds flocked to the spot from the furthest corners of Spain and Italy, France and Germany; and if every diet resembled a fair, this presented a far more animated scene than any of its predecessors. The throng of nobles and their knightly retinues came forth in their most splendid array, and endeavoured to outvie one another in the magnificence of their habiliments and the beauty of their chargers. Among the most youthful and the gayest of the crowd was Philip, Landgrave of Hesse, who drew every eye after him: and the Emperor himself, who was but little his superior in years, though of a more sedate turn than is common to his age, lent himself to the general impulse, and repeatedly displayed his equestrian prowess on the tilting course, as he had done shortly before at the tournament held in Valladolid.

One festival followed upon the heels of another; for the investiture of such princes as had not done homage at Aix-la-Chapelle, was always succeeded by rejoicings; and the wild extent to which they were carried may be inferred from a picture of their results, as drawn by an eye-witness:—"Scarcely a night passes here, at Worms, without the assassination of three or four individuals. The Emperor has a provost (profos) who has already drowned, hung, or made away with more than one hundred persons. The thefts and murders here are as bad as at Rome."*

Amidst all these carousals and atrocities, more serious matters were not lost sight of; and independently of regulations affecting the empire, the matter of the Lutheran controversy, as was expected, came under discussion. So far as we are informed of the propositions brought forward by Glapion, the Emperor's confessor, Fabri, the prior of the Dominicans, and others, it would appear that several of the

* Dietrich Butzbach's Letters.

clergy recommended lenient measures, with a view to divert the storm; inasmuch as they expressed a desire that the decision should be intrusted to chosen arbitrators. Others insisted upon the necessity of a council, for the purpose of purifying Christianity of its glaring corruptions: whilst some, on the contrary, supported the papal legate, Alexander, who laid the bull of excommunication before the great assembly of the states of the empire, on the 13th of February, and accompanied its presentation with an appeal to this effect—That it appeared to him, it was the wish of many to institute an inquiry into the affair with Luther; but he begged it might be borne in mind, that there was nothing left to investigate; inasmuch as the Pope had already decided in the matter, of which the bull itself was the most undeniable evidence; that Luther had given currency to such errors, as rendered a hundred thousand heretics deserving of the stake; for he had injured the dignity of the saints in heaven, had even thrown doubts on purgatory, and explained the Scripture in a different sense to that which the Church enjoined. The matter was, therefore, no longer within the competency of the diet; and as far as the clergy were concerned, they were not warranted in taking up the dispute with that heretic, without a special commission from the Pope.

The princes, however, were not disposed to bow to this mandate, and a very large majority of the states required, that Luther should appear in person. They alleged, there were so many and such serious objections existing against the administration of the Pope, that it was at length become necessary to adopt measures for removing them. It was right, therefore, to hear what the monk of Wittenberg had brought against them, and then to determine on the course fitting to be pursued. In other respects, it was incumbent upon them to convince him of his errors, and insist upon his retracting them, in those points where he had really impugned the Christian faith.

The Emperor's council, in which papal influence and the spirit of the Spanish inquisitor assorted ill with the political cunning of the Netherlands, wavered in its decisions; until every other consideration gave way to a feeling, that it might enhance the influence of the new Emperor if it were made to appear, that the Roman chair could not trample even upon a monk, without the sanction of the German sovereign. On the 6th of March, therefore, a citation was issued, in the name of his imperial majesty, inviting Dr. Martin Luther, under a promise of safe escort, to come and put in his answer personally. But no mention was made of any recantation; Luther having already replied, in confidential communication with Spalatin, his sovereign's chaplain and private secretary, that recantation was wholly out of the question. The passage of his letter which contains this declaration, runs thus:—"Do not imagine that I shall retract; but I will come, even though my life may be the forfeit. I have no thoughts of flight, nor of suffering the word of God to be endangered; on the contrary, I will maintain it unto death, Christ being my helper."

Upon receiving the summons, which was brought to him by Caspar Sturm on the 24th of March, he made himself ready for the journey. The magistrate of Wittenberg presented him with a conveyance, and

appointed Hieronymus Schurf, a jurisconsult, to be his counsellor. He was also accompanied by several friends; namely, Nicholas of Amsdorf, dean of the chapter; Justus Jonas, a professor; and Von Schwaven, a Danish gentleman. Thus provided and attended, he passed through Erfurth and Frankfort, being kindly received by knights and citizens, and cheered with numerous testimonies of a lively sympathy in his fate, upon his road to the borders of the Rhine. At Oppenheim he found a letter, earnestly warning him of his peril; and on this occasion, he addressed the following impressive words to the bystanders:—"Aye, and if there be as many devils at Worms as tiles on its roofs, I will not be deterred." Upon leaving Oppenheim, numbers of persons of gentle blood met him with friendly greeting, and formed a handsome retinue about the reformer, who was modestly attired in his monkish garb. With this escort he entered Worms at ten o'clock in the morning of the 16th of April, and, surrounded by an immense crowd of people, dismounted at the house of the Teutonic order, where Frederic of Thunau and Philip of Feilitsch, as well as Von Pappenheim, the hereditary marshal of the empire, had taken up their quarters.

It was not long before he was admitted to a hearing. Notice of a general sitting of the diet was given for the same afternoon, and Pappenheim was directed not only to cite him to appear, but to conduct him into its presence at the hour appointed. This last was rendered necessary indeed by the enormous pressure of bystanders, through whom the marshal and attendant herald found much difficulty in bringing him to the episcopal palace, where they had also to force a passage through the antechamber, which was filled to overflow with princes and noblemen. Many an encouraging expression cheered Luther on his way; amongst these it will be in the reader's recollection, that George of Frundsberg, the imperial commander, tapped him upon the shoulder, and exclaimed, "Friend monk, thou hast taken a step far bolder than I and many of my brother leaders have adventured on the field of battle; but the fight is thine own; therefore, go thy way in God's name."

Still it was matter of uncertainty what sort of a reception he would meet with: he was abundantly armed for the task, and had fully made up his mind to enter upon a theological contest. He was, therefore, not a little astonished when John Von Eck, the official-general of Treves, simply asked him in the Emperor's name, and by direction of the diet, "Whether he acknowledged that the books that lay before him were his writing? and whether he retracted, or was resolved to abide by their contents?"

He was on the eve of replying, when his attorney interposed, and required that the titles of the books should be called over. This having been done, Luther resolutely answered to the effect, "that he acknowledged those books to be his own, and was prepared to justify the several assertions they contained." But as regarded the other question, whether he was ready to defend or retract *every* isolated opinion he had expressed, he observed, "that such an answer was far more difficult to give, and, indeed, was of so deep an importance, as to induce him, to solicit time for maturer consideration."

As the majority of his judges thought the request by no means unreasonable, although he was unworthy of such a favour (as Von Eck observed), time was granted him until the next morning, when he was admonished to appear, and deliver in his answer orally.

Such was the result of his first hearing; and it was by no means of a nature to infuse any great hopes into the breasts of his supporters. Many of the gentry, therefore, visited him at his lodging, for the purpose of encouraging him under his difficulties, and promising to stand by him, if matters were pushed to extremity.

Luther, however, was sorely beset with apprehensions during the brief space which had been allowed him for forming his resolution. It was not with proofs or explanations that he had to deal; he was called upon to state the substance of his convictions, and lay open the ground he had taken as regarded evangelical truths, and the existing character of the priesthood. His thoughts never rested for a single moment on the subject of a recantation; but he wavered as to the choice of the expressions in which he should decline it, and, at the same time, impart the full glow of his convictions to the assembled states. He subsequently confessed the tumult which raged within him upon this trying occasion, though he also acknowledged with gratitude, that nothing had armed his soul with so much resolution as the fervent aspirations he offered up to the Omnipotent.

An attempt at a recollection of those aspirations exists under his own hand; and it strongly illustrates the character of the man, and the vehemence of his feelings, which were wrought to such a pitch, as to make him cry aloud in his prayers. "O God! my God! my God!" he exclaimed, "help me in this hour of my necessities. Thou art my helper, and thou alone. Behold! it is not my cause, but thine; a just cause, and an eternal one, O Lord! Thou knowest, O Lord, I am ready to lay down my life for its sake. Let this body of mine be brought to destruction, yet shall not the power of the whole world undo my conscience! Thou must not, thou wilt not abandon me, O good Lord! Thou wilt be my stay, through the name of thy dear Son, Jesus Christ, who shall be my shield, and my protection, and my strong castle, through the power and strengthening of thy Holy Spirit. Amen."

The immediate effect of this outpouring of the heart, was to restore his mind to that lucid and healthy state which he was earnestly desirous of possessing in this crisis of his fortunes, and to enable him to view and examine, in all their bearings, the few, though momentous points, on which he had to explain himself. When he returned amongst his friends, he displayed a life and cheerfulness, which bore little trace of the severe ordeal which his spirit had undergone. In the meanwhile, the interval allotted to him had expired, and the marshal and herald appeared with their summons. The throng which filled the bishop's court was even greater than on the preceding day, and two hours were suffered to elapse, and the tapers had been lighted, before he was again admitted.

After silence had been obtained, the official opened the proceedings by explaining their object, and closed his address with calling upon

him to declare, whether he were resolved to defend or recal the writings in question?

Luther began his reply with entreating, that his noble auditory would forgive him if he should express himself in the language of the cloister rather than in that of courts. He then repeated the acknowledgment he had made the day before, with respect to the writings themselves: but, in reference to the second question, he begged them to recollect that those writings were of a varied character. Such portions of them as concerned Christian faith and practice, ~~would~~ not, he conceived, be deemed of an injurious tendency: others, he admitted, were calculated to affect the authority of Rome, inasmuch as they assailed those ordinances, which had been the occasion of sore vexations: these he could not, and dared not retract, without bringing great prejudice to the German empire, and Christendom in general. Otherwise, the world would naturally conclude, that the abuses which characterized the hierarchy, and the almost insupportable pressure with which they had so long afflicted both princes, scholars, and nations, had been formally recognized as sound and wholesome, under the very eye and by the special direction of his Imperial Majesty and the princes of the empire. Did not the papal decrees themselves affirm, that all things, which were contrary to the Gospel, were to be taken as so many errors? If, therefore, he had declared that "such and such things were erroneous, as being at variance with the Gospel," and had made such a declaration in the teeth of his own convictions, he would, according to the tenets of the Church itself, have committed a most culpable wrong. "And should I then have been any thing better," he exclaimed, "than a detestable pander to every thing that is wicked and tyrannical?"

He next observed, that a third description of his writings was polemical; those in which he had had to deal with his opponents. He considered that every theologian possessed an indefeasible right to deliver his opinions on the doctrines of the Saviour; and he declared that he would not retract them, though on many occasions he might have been intemperate, and have used sharper language than befitted his station. He bade them remember that he was not a saint, but a man, and confessed he found it difficult to restrain his feelings, when he was defending the truth and purity of Jesus' doctrines. It could scarcely be expected of him to recal chance expressions, seeing, moreover, that they had been extorted by the violence of his adversaries; it was rather a recantation of his opinions and dogmas, which was demanded of him. To this he would only reply, in the words of the Lord and Saviour, "If I have spoken evil, then shew me that it is evil."

For these reasons, he besought his Imperial Majesty, and his noble auditory, graciously to direct, that proof should be given to him, from the word of the Prophets and Apostles, of the matters and things in which he had gone astray. And if he were convinced of his errors, he was ready to retract them, and would be the first to commit his own writings to the flames. He admitted, that much disunion and controversy had grown out of his interference; but these had originated in the cause itself, not in any act of his. The warfare had the word of God for its object, and could least of all be stemmed and suppressed

by persecution. This was a course which, it was possible, might occasion detriment to the government of His Majesty, their young Emperor; yet he did not hazard this remark by way of counsel or warning to his noble auditory; they would be fully as sensible as himself, and even more so, of what the emergency required. He had made it out of regard for the German people, and his beloved country; and he intreated his Majesty, and their princely highnesses, most humbly, that it might not be permitted to his antagonists to proceed against him without shewing due cause.

These were the principal topics advanced in a long address, which Luther delivered with much modesty and warmth of feeling. Von Eck, however, observed in reply, that his speech had not addressed itself to the point in question, and that he had not been called upon to meddle with things which had long since been set at rest by the fathers of the church and the councils. All that was required of him was to state broadly whether he were willing or not to revoke and recant what he had written?

To this Luther answered:—"Be it so! since it is the desire of his Imperial Majesty, I will repeat my reply, and in few words. I dare not trust to the Pope, nor to the councils, inasmuch as it is notorious, that both have oftentimes erred and been at variance with each other. So long, therefore, as I am not convicted, by the evidence of Scripture, and upon clear grounds, that I have maintained erroneous doctrines, and falsely interpreted those passages in the Bible, which I have invoked, so long I neither can nor will recal one word of what I have advanced. For no upright man will trample upon his own conscience. Here I take my stand; nor can I deal otherwise. Be God my help. Amen."

For the Emperor's sake—he being a native of Flanders, and therefore little conversant with the German tongue—as well as for the information of the foreigners there present, Luther was requested to repeat his answer in Latin. This done, and a discussion among the leading persons at the sitting having ensued upon it, Von Eck again came forward, and endeavoured to prevail upon him to recede from the decisive declaration he had made; representing to him with special force, that it could lead to no good, to renew a controversy respecting matters which had been discussed and decided centuries back; and asking him what would be the fate of Christianity, if every individual were permitted to advance his own views of religion before the public, and require them to be impugned out of Holy Writ? His Imperial Majesty, therefore, afforded him once more the opportunity of saying yea or nay, or in other words, asked him whether he would or would not recant his errors?

At any other time, Luther would have been anxious to meet the charge, which the official's comment had insinuated; but he probably felt that such a controversy would have been ill-timed and out of season, and was evidently overcome by the oppressive heat of the assembly, and the exertions attendant upon an address, which it had taken him two hours to deliver. He confined himself, therefore, to requesting, that he might not be pressed further on the subject, as he adhered immutably to the reply he had given.

Here the inquiry terminated, and Luther was allowed to depart. But there was much commotion both in the council and out of doors, and the knights and burgesses evinced a deep interest in behalf of one, who had borne himself with such unflinching resolution. When it was reported that he was to be arrested and sent away, a universal uproar ensued, and a crowd of noblemen rushed to the spot, in order to ascertain that no personal dangers beset him.

The venerable and enlightened Elector of Saxony was not the only prince who was delighted with his conduct; some, to whom the lettered page was a mystery, and others, who were known only by their military achievements, and had shown no sort of concern in what they held to be a mere theological skirmish, openly expressed the feeling of admiration which the monk's manly deportment had extorted from them. Erich, the brave Duke of Brunswick-Calenberg, sent him a silver can of Einnbeck beer, to which Luther did ample justice, for he needed its refreshing draught; and as he raised it to his lips, he exclaimed, "For this remembrance of me, on Duke Erich's part, may God the Saviour remember him in his dying moments!"

He was visited the following day by several eminent personages, and amongst others, by the young Landgrave of Hesse, who pressed him fervently by the hand, saying, "If right be on your side, Doctor, God prosper you." The hostility of many of the leading clergy, also, seemed to have undergone a change in his favour; minds such as those which characterized Stadion, the venerable Bishop of Augsburg, Hermann, Elector of Cologne, Richard of Treves, and Albert of Mayence, were not of a mould to resist the influence of his eloquent reasonings at every point. Indeed, so far as we are informed, Joachim of Brandenburg was the only electoral prince who insisted upon the application of violent measures, and urged the withholding of a safe-conduct as the means of extorting a recantation. But in this he was vehemently opposed by George of Saxony, and other princes, who were hostile, however, to the Lutheran heresy. "The olden integrity of German hearts," said he, "demands, that we should keep our word with him." In spite, therefore, of the papal nuncio, it was resolved by the Emperor's council, that the promised safe-conduct should be granted, although it was signified to the states, that after its period had expired, proceedings would be taken against Dr. Luther, as an open heretic, as well as against his heretical doctrines; and for this reason—that he dared to believe all Christians had hitherto lived in error, and had obstinately persisted in this belief.

The eight succeeding days were spent in debating upon the imperial message, and in attempts, on the part of several minor princes and scholars, to effect a change in Luther's opinions. But their endeavours proved of no avail; and he met the repeated exhortations of the Elector of Treves, and Doctors Vebus, Peutingier, and others, by replying, "That he did not set himself against the Pope or the Church, where they acted in accordance with the Scriptures; but that he would, neither then nor thereafter, forsake the Divine word, or submit to a general council, unless it were expressly understood that he should be judged by the declarations of holy writ." The Elector then enquiring of him, with earnestness, in what way the

contest could be set at rest, Luther observed, "I am unable to say; may be, Gamaliel's saying shall come to pass; for if this work be of men, it will come to nought, but, if it be of God, no man shall overthrow it."

Thus ended the last discoursings with the reformer. Three hours afterwards, Von Eck and the Emperor's secretary brought him orders to leave Worms; and having promised that he should enjoy full personal security for the ensuing three weeks, they warned him against fermenting the minds of the people, either by his pen or by word of mouth, on his way back.

In the forenoon of the 26th of April, which was the tenth day after his arrival, Luther took his departure with those who had accompanied him from Wittenberg. When he reached Friedberg, in the Wetter-au, he dismissed the herald, under whose protection he had travelled; and, confiding his safety to the honour of the Hessian sovereign, had journeyed as far as the district of Salzungen, in the environs of the forest of Thuringia, when violent hands were suddenly laid upon him, by Hund of Altenstein, and John of Berlepsch, two knights in disguise, who hurried him away to the Wartburg, where he was concealed for ten months under the assumed name of Younker George. This was the undoubted act of the Elector Frederic, who was urged to it by finding that, after Luther's departure, the opinions of those possessed of most influence, gradually became more unfavourable to his cause. On the 5th of May, this prince wrote to John, his brother, who had quitted Worms, in the following terms. "This is the state of Martin's business: he is devoted to days of misery, and there is no help for it; albeit the end is in God's hands. When I am again at your side, I will tell you strange and wonderful things."

The disputation which had taken place was not a matter susceptible of being set at rest by any general decision of the diet; for which reason, the Elector Frederic and other princes, who were favourably disposed towards the Reformation, as well as the greater portion of the deputies, left Worms in the following week, and the consequence was, that, on the 23d of May, the earlier proposition, which outlawed and excommunicated Luther, in common with all his adherents, his protectors, and his publications, was on that day launched against him, in the form of an imperial edict. Such was the termination of this memorable diet, which had sat for four months; a termination no way calculated to allay the general ferment which existed.

The edict neither resolved, nor pretended to resolve, a single point of the momentous questions which agitated men's minds; even those yearnings for a clearer light in matters of conscience, which had been most vehemently urged, were left unsatisfied; nor was there, in all probability, one single member of the diet who returned home with a consciousness, that the general welfare had, in any one respect, been promoted by its proceedings. A single individual, the papal nuncio, may, however, have congratulated himself on having attained his ends to a certain extent, and succeeded in warding off the danger for an indefinite period: but there were numbers, by whom a far deeper and juster view of the future was taken, and, amongst others, Valdesius, the Spanish jurisconsult, an attendant in the Emperor's suite; who thus writes to his learned friend, Peter Martyr d'Anghiera:

—"I have now brought you acquainted with this tragedy, and many would say, with its close; but I feel convinced in my own mind, that we have but seen the first act; for the Germans are in a state of great exasperation against the Roman See.

He was a true prophet. The act of the diet of Worms paved the way for a long series of events, pregnant with the varied misery and excesses which are incidental to a state of religious warfare. The torch that had been kindled, did not begin to grow dim until after the treaty of Westphalia.

THE PALACE OF THE GREAT KING.

AN ALLEGORY.

A WISE and munificent sovereign possessed a palace of exceedingly capacious dimensions, and of most singular construction. The founder of the dynasty had ordered it to be erected on this extensive scale, that it might afford accommodation to every individual whom he should call to his councils and employ upon the administration of his affairs. The style of the building was in some respects uncommon, and by no means harmonized with the recognized laws of architecture; but its arrangement was replete with convenience, and its aspect was to the last degree imposing, because its general features combined grandeur with simplicity. Ages had wrought no injury to its foundations, nor had the corrosion of time ever required that it should undergo reparation.

Connoisseurs condemned its façade, because their eyes were offended by a want of harmony in the character of the windows, and they sneered at the multiplicity of entrances, which led from every quarter into the interior of the palace; yet they were astonished at the brilliancy of light which pervaded its several apartments, though many of them appeared to be destitute of windows. It had occurred to few of them to raise their eyes; otherwise they would have discovered, that the light descended from above into all the noblest chambers. Some would have preferred, that a single portal should have been given to each side of the building; they lost sight of the facilities of ingress, which its numerous entrances afforded, where it was an object that those, occupied in its master's service, should lose no time in finding their way to their posts. Other critics derided the bad taste which the architect had shown in the internal arrangements, though they had but cursorily surveyed them. But in no one instance were these wise men agreed upon the plan, according to which it ought originally to have been constructed.

A number of these would-be reformers conceived, that their differences would be readily reconciled by consulting certain ancient deeds, which contained the elevations laid down by the architect, who had directed the building of this mansion. But, when they had carefully pondered over these records, the discordancy of their opinions became more virulent than ever; for there were certain words and

signs underneath the several designs, which the architect had inserted with a view to illustrate them. Now these words appertained to a language, with which none of them were acquainted, and the signs were such as they were incapable of deciphering.

From this moment, every individual conceived himself justified in assigning to them whatever interpretation suited his fancy; and the whole throng employed their leisure in severally forming new plans, which they gave out as being exact copies of the original. Indeed, each brought forward his own hypothesis with so much enthusiasm, that he boldly affirmed it conveyed the real meaning of the original builder, and, where he had the means, he compelled others also to affirm, by oath, that it was so. There existed, however, certain lovers of concord, who were anxious to allay the dissensions, which had spread imperceptibly, even amongst those who least understood the matter in dispute. The language they held was to this, or a similar effect: "Of what concern are your fancies to us, and to what good end can they lead? Are we not, all of us, conscious, that this palace is the seat of a wisdom beyond compare? Order, and prosperity, and paternal institutions, are the emanations which issue from beneath the roof of our adored sovereign. Let bickering be the task of the indolent." And yet, because these friends to the peace of society considered, that neither party were right in their conjectures, they were denounced as harbouring a design to commit the palace to the flames. Their sovereign, on the other hand, finding them to be persons of talent and capacity, turned a deaf ear to the calumnies which the malevolent spread abroad, and intrusted them with public appointments.

One night, the sentry having raised a cry of "fire!" the inmates of the royal residence woke up in trepidation and hastily quitted their apartments. But, instead of proffering assistance, they rushed in quest of their plans and elevations, and forthwith made their escape; exclaiming, "It matters little that the palace should be brought to the ground, provided our plans are safe."

Nothing could surpass the tumult which prevailed in the public streets. Groups of men collected here and there: you might see one individual with his sketch, pointing out the exact spot where the fire had begun; and another showing the quarter, according to his own design, where the engines ought to be stationed; whilst a third was contradicting the opinion advanced by the first speaker; not a mouth but was crying and arguing, as if its owner had been ignorant, that, in the interval, the conflagration might be reducing the most important edifice in the kingdom to a pile of ashes. Of a truth, such a fate would have befallen it, had it really taken fire; but it fortunately proved, that the sentry, being a man of weak nerves, had mistaken the crimson effulgence of an aurora borealis for the blazing of a conflagration.

Such is the allegory, under guise of which the amiable Lessing has depicted the application of religious doctrine to the purposes of party polemics, and the miserable attempts of theorists to substitute dreams of mortal pride for the pure and primitive light of Gospel truth.

ON THE ASSUMPTION OF THE TITLE OF "REVEREND."

MR. EDITOR,—I am desirous of calling your attention to a subject not so often animadverted on as its double-dealing requires,—the assumption of the title of "Reverend" by schismatic teachers. Is it not enough, Sir, that they are ceaseless in their endeavours to delude away flocks from their own shepherds; but must they appropriate also the dress of those shepherds, and come in their semblance? Is the Church, then, even in their opinion, so exclusively the organ of scriptural authority, that to prevail at all against her they must shelter themselves behind the ramparts they are endeavouring to undermine? What a humiliating confession of weakness is this! what hypocritical deceit! what contemptible dishonesty! "Mutemus clypeos, Danaumque insignia nobis aptemus." The Church arbitrarily selects a prefix, not in itself the least honourable, but made so simply by its indicating her own episcopal ministers, and then, forsooth, the enemies of that church, the opponents of those ministers, coolly choose the same title, and cloak themselves under the same colours! This may, indeed, be a successful mode of warfare *ad captandum vulgus*; but it is not therefore the less fraudulent or mean. Let every one who is not ashamed of his own banner display it. But, alas! Mr. Editor, what shall we say—we, who weep to see the seamless garment of our Lord rent now into a thousand pieces,—when we find the citizens of our own Zion opening the gate to her adversaries, and joining hands with her besiegers?—when we behold, for instance, a publication, purporting to be conducted by members of the Establishment, (truly they may be, and so was Tarpeia a Roman), boldly recommending to the clergy resistance to, and defiance of their Bishop, and the self-assumption of powers never entrusted to them: and this simply because that Bishop presumed to exercise his own judgment, and dared to dislike what St. Paul disliked before him?* (2 Thess. iii. 6.) What shall we say when we find it ranging together "the evangelical clergy and the dissenting ministers and laymen who symbolize with them in their leading views of christian doctrine and piety?"† *Ergo* schismatic teachers are not laymen, and the constitution of the Church is a minor point—when we read of them declaring themselves desirous indeed of adhering to episcopacy as a scriptural institution, but nevertheless receiving those who rebel against it as sharers of equal spiritual privileges in the covenanted mercies of God?‡ (*vide*, I suppose, St. Jude and all the Fathers); and telling us that we may go hunting about on Sundays till we find a preacher suited to our itching ears, if in our estimation the gospel is not preached in our own parish; nay, and ought to do so?§ in other words, that we should be the judges and critics of him from whom scripture bids us "seek knowledge" in humility—when we hear, in the same work, of the "Methodist Church," and find the two venerable Church Associations, the Baptist; the Wesleyan, &c. ranked together, *en masse*, as "our missionary societies?"|| and in whose every page of every Number we

* *Christian Observer*, No. CCCXXXVII. Notice to Correspondents.

† *Ibid.* No. CCCXXVI. p. 130.

§ *Ibid.* No. CCCXL. p. 231, and No. CCCXLIII.

‡ *Ibid.* No. CCCXLI. p. 310.

|| *Ibid.* No. CCCXXVII.

may discover the same encouragements to schism, both in the Church and out of it? And it is not, if without profaneness we may apply the sacred words of scripture to such a case, "it is not an open enemy that does us this dishonour, for then peradventure we could bear it; but it is our own familiar friend in whom we *trusted, who eats of our bread* and joins our service in the house of God." Ps. xli. 55. Well observes Bishop Horne, "The treachery of pretended friends is generally to the Church, as it was to her Lord, the beginning of sorrows." Yes, these same writers never fail to sicken us with hypocritical affection for their "beloved Church," whose hallowed precincts they are exposing to every ravager—"And forthwith he came to Jesus and said, Hail, master! and kissed him." Matt. xxvi. 49. Alas! what can the true children of Zion expect, when they find their own false brethren thus quitting their high ground of Apostolical authority to embrace those they are commanded to rebuke in their own forbidden borders? "Mark them which cause divisions and offences contrary to the doctrine ye have learned, and *avoid* them," says St. Paul. Join with them, salute them, make common cause with them in all their societies, says this "evangelical" publication; yea, though a century ago your own church combined in other associations of her own for similar purposes, and still demands your allegiance, and needs your support in them. Who shall wonder now that the lower classes are led astray, when they witness the heaven-ordained ministers of Christ's holy church holding out the hand of equal fellowship, sanctioning, saying "God speed" to, and recognizing the titles and claims of, every self-appointed teacher, who mounts the rostrum at Bible or soi-disant "Church" Missionary Societies; where the dissenting preacher is esteemed above the layman of the Church (Bible Soc. Reg. Rule 13.); a preference is given in the very constitution of the Society to sectarians (Rule 11); and where one "who denied the God that bought him," and had published blasphemous attacks on the all-adorable and sacred Trinity, was by that constitution retained, at the loss of the respected rector of St. George's (Norris's Exp. p. 216, 2d edit.) Who, I say, shall be surprised that the temple at Jerusalem is deserted when its own priests thus bow to the golden calves of Dan and Bethel? What, then, remains for us? How shall we oppose the torrent of heresy and schism which others pray against and encourage? How, but by taking every opportunity of putting forward the dignity of our apostolically-descended authority, till, instead of its being considered the dream of an interested priesthood, the world returns to its former acknowledgment of that which, through neglect and fear of giving offence, it has been permitted almost wholly to forget; by abjuring the spurious churchmanship which, "ambitious of the fame of liberality of sentiment, in a mean compliance with the humour of the times,"* raises up every sect in depressing the Church to them; by treating schismatics in all mild-

* Bishop Horsley; and thus in the original, "Non studemus paci in detrimentum veræ doctrinæ, ut facilitatis et mansuetudinis famam colligamus." *Gregory Nazianzen.* And thus also Hilary, "Speciosum quidem nomen est pacis et pulchra est opinio unitatis, sed quis ambigat eam solam ecclesiæ et evangeliorum pacem, unitatemque esse quæ Christi est;" and see some inimitable remarks, *British Critic*, New Series, Vol. X. p. 115.

ness, not as equal brethren, but as erring and misguided wanderers, and by clearly marking, in all our intercourse with them, that we agree with the words of life, in deeming it offensive for an Uzziah to burn incense; in believing that to obey is better than unhallowed sacrifices, and to hearken, than the fat of rams; and in declaring that rebellion from God's ordinances is as the sin of witchcraft, and stubbornness therein as idolatry and iniquity. I am, Sir, your very obedient humble servant,

E. B.

THE BIBLE SOCIETY.

ON Thursday, August 19, the Bishop of Lichfield and Coventry presided at the eighth anniversary of the Coventry Bible Society. His Lordship said, that although it had occasioned him some inconvenience, he could not suffer the present anniversary to pass without coming forward to express his constant and unceasing attachment to the British and Foreign Bible Society, supported as it was by the most respectable inhabitants of Coventry and its neighbourhood. He highly approved of the Society, and of the object which for five-and-twenty years it had uniformly pursued; and it was gratifying to him that it had a tendency to promote a union of Christians of all denominations, without compelling them to compromise their principles. He would repeat, that the Society should have his unceasing support, and he wished to see it extend itself through the whole of his large and populous diocese,—a diocese containing not less than 1,000,000 souls. A few days before the meeting, the Rev. W. F. Hook, of Christ Church Oxford, Vicar of Trinity Parish, Coventry, and his curate, addressed the following Remonstrance to the Bishop:—

“My Lord,—We feel it to be our duty respectfully to represent to your Lordship the mischief that is likely to result to the cause of religion in this city, from your determination to preside at the meeting of the Bible Society, on Thursday next. Surrounded by dissenting teachers, your Lordship will not be supported by the clergy of this town, with perhaps one solitary exception. And we do earnestly request your Lordship to reflect on the impression which will be made on the minds of our people, when they see their Bishops co-operating with sectarians in promoting measures uncalled for by the exigencies of the place, and inconsistent with the principles inculcated by their more immediate pastors. As far as our own parish is concerned, if your Lordship's object is to supply us with Bibles, we can obtain all that we require from the Society for Promoting Christian Knowledge; if it be to levy contributions for the speculations of the Society in Foreign Parts, we beg to inform your Lordship that the demands upon the charity of our more opulent parishioners for local purposes are already greater than can be easily met, and that the poor will be injured in proportion as the Society is benefited. We will take the liberty further to observe that your Lordship compels us, in self-defence, to state, to those persons committed to our charge, that our reasons are for declining to support a Society at which our Bishop presides. If we fail to convince them that we are right, we shall expose ourselves to their contempt, and our ministrations will

become ineffectual; if, on the other hand, we succeed, we shall do what is equally to be deprecated, by rendering our Bishop obnoxious to their censures; or, at all events, those who hold to the one side will despise those who hold to the other; and while we are humbly endeavouring to promote harmony and good will in our parish, your Lordship will, unintentionally, be the means of exciting a party spirit, than which nothing can be more detrimental to the sacred cause in which we are engaged. So important it is, in an extensive parish like this, to maintain unanimity and concord, among churchmen at least, that we seriously and solemnly, in the name of our common Lord and Master, entreat and implore your Lordship not to sow among us the seeds of discord. Your Lordship is so honest in the discharge of all that you conceive to be your duty, that we feel assured you will not be unnecessarily offended at our maintaining our own principles with equal honesty and zeal, or at our endeavouring to avert what we have reason to know will be attended with the most mischievous consequences, by causing a division in our flock, and by affording a triumph to Dissenters. On the merits or demerits of the Bible Society, we, at present, say nothing. Our observations have reference only to your Lordship's supporting it, so far as our parish is concerned, in opposition to our wishes, and in spite of our well-known opinions and principles. With our humble but hearty prayers to Him from whom all good councils as well as all just works do proceed, that he may vouchsafe to direct your Lordship to a wise decision upon the subject, we have the honour to remain your Lordship's obedient servants,

"Signed, The VICAR and CURATE."

[We submit this letter, without note or comment, to the consideration of every true Churchman.]

PURGATORY.

A MAN need not hunt long in Madrid without finding some church door equipped with its "*Hoy se saca una alma*,"—this day a soul has been released from purgatory. It is curious to inquire what has been the ransom, and how many have been the catholic souls ransomed under this scion of the Jewish dispensations in the days of the Maccabees. A bank has existed in the Spanish metropolis ever since the year 1724, and up to the year 1826 it had rescued 13,030,595 souls from purgatorial pains, at an expense—not exceeding *one hundred and seventy one millions, five hundred thousand reals!** Of a truth, the road out of purgatory must be far better paved than the sublunary highways in his Most Catholic Majesty's dominions.

From the 1st of November, 1826, to the same day in 1827, it is stated that 11,402 souls had been redeemed from their durance, and that the ransom amounted to 14,276*l.* sterling, or *twenty-five shillings and one half-penny*, little more or less, per head. The number of masses by which, at the instance of the bank, this expurgation had been effected, did not exceed 548,921: being somewhat more than four-tenths of a mass for each soul.

* 1,716,000*l.* sterling.

THEOLOGICAL STUDIES.

No. XIV.

THE BISHOP OF BARBADOS' LIST.*

- Dr. Wootton's Thoughts concerning a Proper Method of studying Divinity.
 Bishop Cleaver's List of Books for the younger Clergy.
 Bennet's Directions for studying a Body of Divinity.
 Old Testament. Hebrew.
 ————— Greek.
 New Testament. Greek.
 Buxtorf's Hebrew Lexicon.
 Bennett's Hebrew Grammar.
 Schleusner's Greek Lexicon.
 Farkhurst's Lexicon.
 Bible, with Marginal References. Eng.
 Cruden's Concordance.
 Suiceri Thesaurus.
 Pole's Synopsis.
 Bishop Patrick's Commentaries.
 Bishop Lowth's Commentaries.
 Whithy's Commentaries.
 Arnold's Commentaries.
 Wells on the Old and New Testament.
 Bishop Kidder on the Pentateuch.
 Diodati's Annotations on the Bible.
 Hammond on the New Testament.
 Burkitt's Exposition of the N. T.
 Doddridge's Family Expositor.
 Pyle on the Pentateuch.
 ————— Epistles, Revelations.
 Clarke on the Gospels.
 Elsley's Annotations on the Gospels.
 Slade's Annotations on the Epistles.
 Fell on the Epistles.
 Stoke on the Minor Prophets.
 Pococke's Theological Works.
 Lightfoot's Works.
 Bishop Hall's Hard Texts.
 Townsend's Chronological Arrangement of the Old and New Test.
 Wells's Geography of the Old and New Testament.
 Allix's Reflections on the Old and New Testament.
 Lewis's History of English Translations of the Bible.
 Prideaux's Connexion.
 Bishop Gray's Key to the O. T.
 Bishop Percy's Key to the N. T.
 D'Oyley and Mant's Family Bible.
 Horne's Introduction to the Scriptures.
 Jones's Canon of Scripture.
 Collier's Sacred Interpreter.
 Stanhope on the Epistles and Gospels.
 Wogan on the First Lessons.
 Wheatly's Illustration of the Book of Common Prayer.
 Comber's Works.
 Veneer's Exposition of the Common Prayer.
 Nicholls on the Common Prayer.
 Bishop Mant on the Common Prayer.
 Archdeacon Sharp on the Rubric.
 Nelson's Fasts and Festivals.
 Johnson's Clergyman's Vade Mecum.
 Bishop Fleetwood's Charge.
 Parish Priest's Manual.
 Archbishop Secker's Charges.
 Clergyman's Instructor.
 ————— Assistant.
 Book of Homilies.
 Formularies of Faith during the Reign of Henry VIII.
 Bishop Stillingfleet's Rights and Duties of the Parochial Clergy.
 Churchman's Remembrancer.
 Encheiridion Theologicum.
 Cambridge Tracts on Predestination.
 Welchman on the Thirty-nine Articles.
 Bishop Burnet on the Thirty-nine Articles.
 Bishop Butler's Analogy.
 Jenkins's Reasonableness of Christianity.
 Paley's Natural Theology.
 ————— Evidences.
 ————— Horæ Paulinæ.
 Skelton's Deism revealed.
 Hammond's Practical Catechism.
 Bishop Pearson on the Creed.
 Rogers's Visible and Invisible Church.
 Potter on Church Government.
 Bishop Morton's Episcopacy justified.
 Hooker's Ecclesiastical Polity.
 Bingham's Works.
 Ecclesiæ Primitivæ Notitia.
 Cave's Primitive Christianity.
 ————— Lives of the Apostles and Fathers.
 ————— Literaria Historia.
 Mosheim's Ecclesiastical History.
 Wordsworth's Eccles. Biography.

* This List is appended to a very able Address delivered by his Lordship to the Candidates for Holy Orders in the Diocese of Barbados and the Leeward Islands; which we unhesitatingly recommend to our readers in Vol. XI. p. 607.

Bishop Burnet's History of the Reformation.
Ditto, abridged.
Strype's Annals.
——— Memorials.
——— Lives of Cranmer, &c.
Lewis's Life of Wicliff, with additions.
——— Pocock.
Dupin's Ecclesiastical History.
Dupin's Canon of Scripture.
Soames's History of the Reformation.

Cotelarii Patres Apostolici.
Archbishop Wake's Apostolic Fathers.
Burton's Ante-Nicene Fathers.
Bishop Bull's Works.
Bishop Stillingfleet's Works.
Bishop Hall's Works.
Bishop J. Taylor's Works.
Bishop Beveridge's Works.
Bishop Horne's Works.
Archbishop Secker's Works.
Barrow's Works.
Leslie's Works.
Scott's Works.
Waterland's Works.
Jackson's Works.
Baxter's Practical Works.
Bishop Wilson's Works.
Works of the Author of the Whole Duty of Man.
Mede's Works.
Dr. H. More's Theological Works.
Hobberry's Works.

Archbishop Tillotson's Sermons.
Archbishop Sharpe's Sermons.

Bishop Sherlock's Sermons.
Bishop Smalridge's Sermons.
Bishop Butler's Sermons.
Bp. Van Mildert's Bampton Lectures.
Dean Stanhope's Occasional Sermons.
Dean Tucker's Sermons.
South's Sermons.
Ogden's Sermons.
Bishop Bull's Sermons and Life.
Clarke's Sermons.
Rogers's Sermons.
Glocester Ridley's Sermons on the
• Divinity and Operation of the Holy Ghost.
Dean Rennell's Sermons.
T. Rennell's Sermons.
Blair's (James) Sermons.
White's Bampton Lectures.
Miller's ditto.

Rennell's Conversion of Count Struensee.
Warton's Death-bed Scenes.
The Clergyman's Companion in visiting the Sick.
Observations of a Parish Priest on Scenes of Sickness and Death.

Bishop Taylor's Holy Living, and Dying.
• Hele's Devotions.
Walton's Lives.
Herbert's Country Parson and Poems.
Bishop Andrews' Preces Private.
——— Holy Devotions.
The Christian Year.

LAW REPORT.

DILAPIDATIONS.

MR. EDITOR,—As the following decision of the Court of King's Bench, in Michaelmas term, 1829, on the subject of dilapidations, may be useful to your clerical readers, the insertion of it in your next number will oblige your constant reader,

CLER. CANTUAR.

14th Sept. 1830.

WISE v. METCALFE.

The action had been tried at the Summer Assizes for Hertford, 1828, and a verdict obtained for the plaintiff, damages 399*l.* 18*s.* 6*d.*, subject to the opinion of the Court of King's Bench.

MR. JUSTICE BAILEY delivered the judgment of the Court.

This was an action for dilapidations by the successor against the executor of the deceased rector; and the question was, by what rule the dilapidations, as to the rectory house, buildings, and chancel, were to be estimated? Three rules were proposed for our consideration. First, that the predecessor ought to have left the premises in good and substantial repair, the painting, papering, and white-washing being in proper and decent condition for the immediate occupation and use of his successor, and that such repairs were

to be ascertained, with reference to the state and character of the buildings, which were to be restored, where necessary, according to their original form, without addition or modern improvement; and the estimate, according to this rule, came to 399*l*. 18*s*. 6*d*.

The second rule proposed, was, that they were to be left as an outgoing lay tenant ought to leave his buildings, where he is under covenant to leave them in good and sufficient repair, order, and condition; and the estimate, by that rule, was 310*l*., the papering, painting, and whitewashing not being included.

The third rule was, that they were to be left wind and water-tight only, or, as the case expresses it, in such condition as an outgoing lay tenant, not obliged by covenant to do any repairs, ought to leave them; and by that rule, the estimate would be 75*l*. 11*s*.

We are not prepared to say that any of these rules are precisely correct, though the second approaches the most nearly to that which we consider as the proper rule.

The law and custom of *England*, or, in other words, the common law, as stated in some of the earliest precedents, p. 12 and 13. Hen. VIII. Rot. 126, C. B., and others which we have searched, and in *Lutw.* 116, is as follows:—"Omnes et singuli prebendarii, rectores, vicarii, &c. pro tempore existentes, omnes et singulas domos, et edificia, prebendariorum, rectoriarum, vicariarum, &c. *reparare et sustentare*, ac ea successoribus suis, reparata, et sustentata, dimittere, et relinquere teneantur, et si hujusmodi prebendarii, rectores, vicarii, &c. hujusmodi domus, et edificia, successoribus suis, ut premititur, reparata et sustentata, non dimiserint, et relinquerint, sed ea irreparata et dilapidata permiserint, eidem prebendarii, &c. in vitis suis, vel eorum executores, sive administratores, &c. post eorum mortem, successoribus prebendariorum, &c. tantam pecuniæ summam, quantum pro *reparatione, aut necessariâ reedificatione* hujusmodi domorum, et edificiorum expendi aut solvi sufficiet, satisfacere teneantur." An averment, in terms nearly similar, has been usually introduced into all declarations on this subject.

From this statement of the common

law, two positions may be deduced. First, that the incumbent is bound, not only to repair the buildings belonging to his benefice, but also to *restore*, and *rebuild* them if necessary. Both these rules are very reasonable; the first, because the revenues of the benefice are given as a provision, not for a clergyman *only*, but also for a suitable residence for that clergyman, and for the maintenance of the chapel: and if by natural decay, which, notwithstanding continual repair, must at last happen, the buildings perish, these revenues form the only fund out of which the means of replacing them can arise. The second rule is equally consistent with reason, in requiring that which is useful only, not that which is matter of ornament or luxury.

It follows from the first of these propositions, that the third mode of computation proposed in the case cannot be the right one; because a tenant, not obliged by covenant to do repairs, is not bound to rebuild or replace. The landlord is the person who, when the subject of occupation perishes, is to provide a new one, if he think fit. And if the second proposition be right, a part of the charges contained in the first mode of computation must be disallowed; for papering, white-washing, and such part of the painting as is not required to preserve wood from decay, by exposure to the external air, are rather matters of ornament and luxury than utility and necessity.

The authorities which have been cited from the canon law are in unison with that which we consider to be the rule of the common law. The earliest provision on this subject is the provincial constitution of *Edmund*, Archbishop of *Canterbury*, passed A. D. 1236, 21 H. III. It is in the following terms:—"Si rector alicujus ecclesiæ decedens domos ecclesiæ reliquerit dirutas, vel ruinosas; de bonis ejus ecclesiasticis tanta portio deducatur, quæ sufficiat ad reparandam hæc, et ad alios defectus ecclesiæ supplendos." That constitution, therefore, directs the repairing, "domos ecclesiæ dirutas vel ruinosas." And *Lindwood's* commentary upon the word, "ad reparanda" is "silect diruta vel ruinosas. Et intellige hanc reparationem fieri debere secundum

indigentiam et qualitatem rei reparandæ; ut scilicet, impensæ sint necessariae, non voluptuosæ." The next authority cited from the canon law was the following legatine constitution of *Othobon*, promulgated A. D. 1268, 52. II. III. "Improbam quorundam avaritiam prosequentes, qui cum de suis ecclesiis et ecclesiasticis beneficiis multa bona suscipiant, domos ipsarum, et cætera ædificia negligunt, ita ut integra ea non conservent, et diruta non restaurant;" that is the imputation against the clergy. The constitution then goes on: "Statuimus et præcipimus ut universi clerici suorum beneficiorum domos, et cætera ædificia prout indigerint reficere studeant condecenter, ad quod per episcopos suos vel archidiaconos solcite moneantur. Cancellis etiam ecclesiæ per eos qui ad hoc tenentur refici faciant, ut superius est expressum. Archiepiscopos vero et episcopos, et alios inferiores prælatos, domos et ædificia sua sarta fecta, et in statu suo conservare et tenere, sub divini iudicii attestazione præcipimus, ut ipsi ea refici faciant, quæ refectione noverint indigere."

The statute 13 Eliz. c. 10, speaks of ecclesiastical persons suffering their buildings, for want of due reparation, partly to run to ruin and decay, and in some part utterly to fall to the ground, which by law they are bound to keep and maintain in repair; and makes the fraudulent donee of the goods of an incumbent liable for such dilapidation as hath happened by his fact and default. If the incumbent was bound by law to keep and maintain the dwelling house in repair, any breach of his duty in that respect would be a default. The 57 Geo. III. c. 99, s. 14, enacts, that a non-resident spiritual person shall keep the house of resi-

dence in *good and sufficient* repair; and directs that if it be out of repair, and remain so, the parson is to be liable to the penalties of non-residence, until it is put into *good and sufficient* repair, to the satisfaction of the bishop. There is nothing, either in the authorities cited from the canon law, or in these acts of Parliament, to shew that the obligation of an incumbent to repair is other than that which I have already stated the common law threw upon him: viz. to sustain, repair, and rebuild when necessary.

Upon the whole we are of opinion the incumbent was bound to maintain the parsonage, (which we must assume upon this case to have been suitable in point of size, and in other respects, to the benefice) and also the chancel, and to keep them in good and substantial repair; restoring and rebuilding, when necessary, according to the original form, without addition or modern improvement; and that he was not bound to supply or maintain any thing in the nature of ornament, to which painting (unless necessary to preserve exposed timbers from decay) and white-washing and papering belong: and the damages in this case should be estimated upon that footing. It will be found that this rule will correspond nearly with the second mode of computation, and probably will be the same if the terms "order and condition" are meant, as they most likely are, not to include matters of ornament and luxury.

It was afterwards referred to the Master to calculate the damages upon this principle, and to report for what the judgment should be entered upon, and he directed it to be for 369l. 18s. 8d., and for that sum there was judgment for the plaintiff.

MONTHLY REGISTER.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND FOR THE PROPAGATION OF THE GOSPEL.

Plymouth District Committee.

ON Tuesday, the 7th of September, the tenth Anniversary of the Plymouth District Committee of the S. P. C. K. took place. Prayers were

read in St. Andrew's Church, by the Rev. J. Hatchard, and a very able and appropriate Sermon was delivered by the Rev. R. Lane, of Brixton,

from Rom. x. 2, "For I bear them record, that they have a zeal of God."

The congregation was numerous, and nearly 1200 charity children, who receive books from the Institution, were present, with their instructors.

Shortly after the conclusion of divine service, the Committee and friends assembled at the Royal Hotel, for the purpose of transacting the business of the Society; when Major H. C. Smith, being called to the chair, the Rev. J. Hatchard, the vicar of St. Andrews, opened the meeting with the usual prayers. The Chairman then requested the Secretary, the Rev. Robert Lampen, whose praiseworthy exertions in this and many other Societies cannot be too highly appreciated, to read the Report, and the Rev. Gentleman rose and read as follows:—

"The Annual Report of a local Committee of a Society whose excellence and importance is not to be estimated in proportion to its power of exciting a momentary interest, and making a strong appeal to the feelings, must, from its very nature, be destitute of much which the public mind might be disposed to expect in the records of a religious institution. A simple statement, however, of its progress as an efficient instrument for disseminating the word of life, that only foundation of our National Church, the Scriptural Formulary of Devotion which is justly her holy boast, and those writings of her approved divines, which may meet the circumstances of her individual members, should be enough to recommend such an Institution to all who concur in the sentiments which it upholds, without any further inducement. The following is the general statement of the sale of works since the last anniversary:—Bibles, 483; Testaments and Psalters, 383; Prayer-books, 889; and Books and Tracts, 3209: affording a most satisfactory proof that our cooperation continues to be extensively useful in this neighbourhood.

"At the last Anniversary it was a subject of congratulation that we were enabled to contribute a benefaction to the general designs of the Parent Society, which has adopted such liberal regulations with respect to District

Committees, and sustained in consequence the burden of a very increased expenditure. Although we have, it not in our power to make the same acknowledgment this year, it arises chiefly from the arrears of unpaid subscriptions, which are occasioned in great measure from the uncertainty of the period at which they are supposed to become due. Much difficulty would be avoided if the Anniversary Meeting was considered the period at which the subscriptions should become payable, as it is the time when the greater number of the country subscribers are assembled.

"Since our last Anniversary, the Prelate, who was so truly the Patron of our District Society and of others intimately connected with the National Church, has been translated to another diocese. The Committee have felt it due to themselves to express their grateful sense of his Lordship's encouraging kindness, under the influence of which the diocese of Exeter has contributed so largely to the institutions of the Church. A letter, written in concurrence with the other District Committees over whom his Lordship presided, was transmitted to him, and acknowledged with expressions of lively interest in our local exertions. Our present Right Reverend Diocesan has since kindly complied with the wishes of our Committee to become its patron.

A copy of the letter sent to the late Bishop of the Diocese, and his answer, and the letter to the present Diocesan and his Lordship's answer, were then read.

Thanks were afterwards given to the Chairman and the meeting separated.

EXETER DIOCESAN COMMITTEE.

THE anniversary of the above Societies was held on Thursday, September 16th, when the children of the various schools in this city, supplied by the Society with books, attended. The celebrated anthem, by Bond, "*The Lord is my light and my salvation*," with Handel's Grand Chorus, was given with great effect. The Hundredth Psalm was afterwards sung by the children. An excellent and appropriate sermon

was preached by the Lord Bishop, from Luke i. 77—79. After which, "*My lot is fallen in that blest land*," was sung by the children, and, at the close of the service a collection was made at the door amounting to 119*l.* 15*s.* 10*d.* being a much higher sum than was ever collected on a previous occasion.

The friends of the institution, with the committee, then adjourned to the Guildhall, where his Lordship took the chair; and, on being informed by the Rev. J. M. Collins, the Secretary, that on former occasions they had been honoured by the Bishop of the Diocese reading the Report, read

The Fourteenth Annual Report of the Exeter Diocesan Committee of the Society for Promoting Christian Knowledge,

By which it appeared that in the past year the sale of books had not been so large: there had been sold, however, 1183 Bibles, 1714 Testaments, 1102 Psalters, 286 Common Prayer-books, 2914 bound books, 21,431 half-bound books and tracts, (exclusive of 21,155 religious papers and cards) less by 700 than the issue of books in the preceding year, and the deficiency had been greatest in Bibles, in Testaments, and in Prayer-books. This falling off was not, however, to be imputed to negligence on the part of the Committee, but from the consideration that wherever the Society had been established, the wants of the population had, in a great measure, been supplied, and it was but reasonable to imagine that in all those districts where the people had been gladdened by the abundant and cheap distribution of the Word of God, the demand in future would be more limited, though, with this one exception, the proceedings of the year were not less gratifying than those reported at any former meeting. At Starcross, South-Tawton, Topsham, Broadclyst, and Woodbury, grants had been made towards the formation of Parochial Libraries; many new members had been recommended to the Parent Society, many new subscribers entered on the books of the local fund; and it had been a source of great gratification that a corresponding Committee had been established at Topsham, inasmuch as there was the

most incontestible evidence of the very great utility of such a connexion with the Diocesan Association, both in reference to the advantages derived to the poor, and the very powerful support thereby given to the Parent Society. The Diocesan Association had been much indebted to the Committees at Teignmouth and Exmouth. Of the 50*l.* remitted as a donation this year to the Parent Society, the sum of 44*l.* 15*s.* 5*d.* had been supplied from these two Committees. They had made their appeals from the pulpits of the different Churches in their immediate neighbourhood, and those appeals had been answered by such contributions, added to the original subscriptions, as had enabled them not only to pay their expenses, and to sell at reduced prices to the poor, and to make grants in aid of the Parent Society, but also to retain a balance in hand for the furtherance of its interests in the ensuing year. Without the effectual aid supplied by them, the Exeter Committee (from their liberality in furnishing gratuitous supplies of books) would have been unable to remit to the Parent Society their usual contribution; not without reason, therefore, do they congratulate the members of the Society on the formation of another corresponding Committee on the same plan, and they look forward with confidence to the extension of the system, and please themselves with the hope that in all places it would meet, by the blessing of God, with the same successful result.

The Report of the Committee for the Propagation of the Gospel in Foreign Parts

Was then read by his Lordship, the principal feature of which was the mention of the last Annual Report of the Parent Society, in which Report mention was made of Bishop's College, Calcutta; relative to which communications had been received from Dr. Turner, the new Bishop of Calcutta, which gave a most favourable account of the state of that most important establishment, confirming the hopes expressed by the Society. He had examined the various students, and found, in their general proficiency, the strongest grounds for

believing that they would be good labourers in that abundant harvest, which India presents to the servants of Jesus Christ.

His Lordship concluded the business of the day with prayer.

Society for Promoting Christian Knowledge, and National Society.

A REPORT having been received from the Committee of the National Society, that an application had been made by the Secretaries of National Schools in different parts of the kingdom, suggesting that it would be highly expedient to enlarge the list of Books and Tracts for the use of Schools; the Secretary of the Society for Promoting Christian Knowledge, in order to promote the business thus referred to his consideration, has proposed the following points of inquiry with respect to the subject of School Books.

"A. Have any books on the catalogue of the Society for Promoting Christian Knowledge, formerly used in the schools of your district or neigh-

bourhood, been recently discontinued?—and if so, for what reason?

"B. Have any books on the Society's catalogue been recently introduced into your schools?—and if so, in what respects are they considered preferable to others formerly in use?

"C. (1) Have you found a deficiency of elementary or other school books on the Society's catalogue?—and if so, (2) what particular department of instruction was affected by this deficiency?—and (3) what books are in your opinion calculated to supply it?

"N. B. If any book (not very generally known) should be recommended in answer to C (3) the favour of one or two copies of the work is requested, which may probably be forwarded to London, gratis, with the monthly packet of some bookseller or other tradesman in your neighbourhood.

"D. Have you any general observations to offer relative to books required in Church-of-England Sunday, or Sunday and Daily schools?

"N. B. In returning answers to these inquiries it will be sufficient to distinguish the subjects of them by transcribing the letter A, B, C, D, prefixed to each."

POLITICAL RETROSPECT.

DOMESTIC.—The meeting of Parliament has been prorogued to the 26th of October, when it is expected to assemble for the despatch of business.

The harvest in the south of England, and the gravelly districts of Scotland, has been generally gathered in, and, for the most part, with very little injury from the unusual quantity of rain which has fallen during the summer. In the southern parts of Europe it has suffered so much as already to create an alarm of famine. These apprehensions prevail in France, and more particularly in Italy. In both countries, legal measures have been resorted to in order to prevent the exportation and encourage the importation of this first necessary of life.

An improved application of the powers of steam upon an improved

railroad, which bids fair to produce a most important effect upon the commerce of this kingdom; has been brought into operation during this month, between the great port of Liverpool and the town of Manchester, and a survey is now making to extend the line of it from the last-mentioned place to the metropolis. By these means, a communication will be maintained between distant places for goods at the rate of sixteen or even twenty miles per hour, and for passengers at twenty or even thirty miles per hour, with the greatest ease, pleasantness, and safety, and with a very considerable diminution of expense. The annual saving in freight and carriage between Liverpool and Manchester is calculated at half a million sterling.

The Ex-Monarch of France, Charles the Tenth, has taken up his abode at

Lulworth Castle, Dorsetshire, the seat of Cardinal Weld.

FRANCE.—The new order of things has been acknowledged by all the European states, except Russia. The effects of the late Revolution in this country upon the internal interests of it are at this moment very severely felt, but we hope they will prove only temporary. Great distrust must necessarily prevail amidst the uncertainty of such events, and the consequences of this will be felt first by the commercial and manufacturing interests, the labouring classes of which being immediately thrown out of employment by the diminution of demand for their manufactures, become involved in great distress.

The Government have proposed to the Chambers to relieve the embarrassment of the manufacturers by loans of money upon the security of their goods, a measure which has been successfully tried in this country, and which will, probably, lessen an evil which time and security can alone remove.

The relation of France with Algiers forms a weighty subject of consideration to the new Government. The captured city is the only possession of that armament. The inhabitants of the country evince the most hostile feeling towards their invaders, whose hospitals are crowded with the sick and dying soldiers. The treasures of the late Dey have almost entirely disappeared. General Bourmont and his staff are accused of having purloined these, and a commission is appointed to investigate the circumstances. The General and his friends have left Algiers, but not to return to France.

NETHERLANDS.—The spirit of resistance to unjust oppression, exerted with so much success in France, has roused that of rebellion in Belgium. At Brussels the mob commenced an attack on the houses and members of the Government. The citizens formed, a burgher guard, and while they checked the depredations of the former, gave a more regular tone to their demands. Liege immediately joined with these. Their requisitions were comprised under ten heads (some important, and some trifling), but pri-

marily insisting on their separation from the kingdom of the Netherlands. These they addressed to their fellow-subjects in the Belgian provinces, inviting them to maintain their cause. This invitation they have not been eager to accept, particularly Antwerp, which has shewn itself averse to the proposed measures. The King of the Netherlands has convoked an extraordinary session of the States, to consider of the demands, and the means to be adopted to comply with or reject them. The result of the whole we hope to record in our next Number, as the unity of spirit manifested in the other parts of the kingdom appears already to have produced a salutary effect on the turbulent rioters of Brussels and Liege, and we hope they will return to their obedience, without the employment of military force.

GERMANY.—The peace of Germany has been disturbed by commotions in Hamburg, Dresden, Hesse Cassel, Darmstadt, and Brunswick; but in all these, as they began without any definite cause or object, so they have been reduced to order by the wise and firm measures resorted to by their respective governments, the last-named alone excepted. Our readers are sufficiently acquainted with the extraordinary conduct of the Duke of this little country, especially that part of it directed against our late revered monarch. Equally strange, violent, and inconsistent, have been the measures he has pursued towards his subjects; and if their patience was tried, it did not give way until he had trampled upon all their civil rights as a body, and oppressed many of them cruelly as individuals. The crowning and most insulting evil appears to have been that of placing pieces of cannon to command the streets of his capital. All ranks of his subjects now felt united in the common tie of their personal safety, assured that the next stage would be the capricious employment of these for their destruction. That evening the Duke went to the theatre; on his return, he was assailed with missiles from an infuriated mob, but saved by the fidelity and energy of his coachman and guard. Restored to his palace, he

was petitioned to permit his citizens to enrol themselves in a body to protect their own houses and property from the mob; to dismiss his ministers and creatures whom he had raised merely from their implicit compliance with all his humours; to restore the Assembly of the States, and remove the cannon. In the terror of the moment he promised to comply with all these, only restricting the citizens to the use of the pike or sabre, and forbidding them to approach the palace. When day-light had returned, and, in some degree, restored his courage, he refused compliance with these terms, and particularly the last—the removal of the cannon. Towards evening the mob began again to assemble. He then directed the commander of his guard to order them to fire on the people, and to invite the armed citizens to unite with the soldiery to defend the palace. That officer did not issue the order, assured that the troops would not comply; and before the civic guard could arrive, the mob had entered the courts and some of the rooms of that edifice. The wing of the court was set on fire from without, where no guard was placed, and the wind being favourable to the work of destruction, the whole was consumed before day-break. The Duke made his escape through the garden gate, and escorted by ten Hussars at the top of their speed, reached the confines of his dominions, and has since arrived in England.

AUSTRIA.—The imperial government are marching troops with all haste into Italy, and forming two large cantonments, consisting of nearly one hundred thousand men; one in the Milanese, and the other in the south provinces of the late Venetian territories. The Italian princes have been invited to send their troops into the imperial territories, to replace the garrisons in Austria and Hungary, which have been withdrawn to establish these cantonments. A double object is thus proposed—to overawe any attempt at revolution by the presence of a vast military force, and to retain the native regiments as hostages for the implicit obedience of their countrymen.

TURKEY.—The energies of the Sultan are incessantly directed to the restoration of the military and naval establishments of his empire, and with a rapidity of success which can only be secured by popular enthusiasm or unlimited despotism, and in each case directed with consummate ability. His army is, in respect to numbers, nearly the same as before the late war, and not much inferior in discipline. Several new ships are built and equipped, and measures are adopting to raise a sufficiency of seamen to navigate them. This was formerly intrusted to the Greeks, the Turks only fighting them. The finances are no less attended to, and various regulations, borrowed from the civilized states of Europe, are now introducing into the administration of the Ottoman revenue. These have excited rebellion in the Asiatic provinces, which have been subdued, and the innovations established. The revolt of the Albanian provinces is at an end. The Seraskier, to whom that affair was intrusted, proposed to the Albanian chiefs to negotiate, and conducted the treaty with so much candour, and gave such testimonies of the good-will of his imperial master, and his desire to cultivate their friendship, that he gradually gained their confidence. They obtained all they desired. He then invited them to come to a review of his troops, and bring with them any number of their own, assuring them that the town should be interposed between them, to prevent all possibility of danger. They accepted the invitation, accompanied by five thousand followers, and were received and treated with the most marked attention. On the day of the review, they chose their station, attended by a guard of five hundred picked men. The Turks passed through many evolutions, when, at length, the Albanians found themselves surrounded and attacked on all sides. After a desperate resistance, they and their chosen followers were all slain, and the remainder, separated from their chiefs, fled without fighting. The submission of the Albanian provinces followed, and Mahmoud is now completely master of his dominions.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

New Churches have been consecrated at the following places by the Archbishop of York:—

Almondbury, two Churches; Crossland, South; Huddersfield, three Churches; Idle; and Morley.

The following New Churches have been consecrated by the Bishop of Lichfield and Coventry:—

BILSTON, St. Mary's, New Town. The structure is in the Gothic style of the sixteenth century. It will contain 1300 or 1400 persons. His Majesty's Commissioners defray the expense of its erection.

COSELEY, in the parish of Sedgely, by the name of Christ Church. This Church, which is a neat and elegant structure of the plain Gothic order, has been erected partly by subscription, and partly by His Majesty's Commissioners, and is calculated to contain 2000 persons.

WOLVERHAMPTON, St. George's. This Church is of the Grecian style of architecture, and of the Doric order. It will accommodate 2038 persons, 706 sittings being in pews, and 1332 in free seats, for the use of the poor.

The foundation-stone has been laid of a New Chapel at Southtown, near Yarmouth, to be built by subscription. Lord Anson has contributed 500*l.* towards its erection, and the Rev. G. Anguish 50*l.*

ORDINATIONS.—1830.

<i>Bath & Wells</i> July 11.	<i>Chichester</i> July 25.	<i>Llandaff</i> June 26.
<i>Chester</i> (for Dur-	<i>Exeter</i> Aug. 29.	<i>Winchester</i> July. 4.
ham) July 25.	<i>Lichf. & Cov.</i> .. July 11.	<i>Worcester</i> July 25.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Barneby, Richard.....	B.A.	Brasenose	Oxf.	Worcester
Barnes, J.....		Trinity	Dublin	Chester
Blackburne, Francis Theophilus....	B.A.	Jesus	Camb.	Bath & Wells
Borlase, Henry.....	B.A.	Trinity	Camb.	Exeter
Braund, William Hoskin	B.A.	Magd. Hall	Oxf.	Exeter
Brenton, Lancelot Charles Lee	B.A.	Oriel	Oxf.	Exeter
Briggs, Francis Brooking	B.A.	Queen's	Camb.	Exeter
Brooke, Townshend.....	B.A.	Brasenose	Oxf.	Lichfield
Cary, Charles Thomas.....	B.A.	Magd. Hall	Oxf.	Lichfield
Clarke, Edward William.....	B.A.	Jesus	Camb.	Bath & Wells
Coates, Samuel.....	B.A.	Jesus	Camb.	Chester
Codrington, Henry	B.A.	St. John's	Camb.	Bath & Wells
Cotton, George Herbert	B.A.	Worcester	Oxf.	Chester
Dampier, William James	B.A.	Christ	Camb.	Winchester
Deuny, Anthony	B.A.	Worcester	Oxf.	Winchester
Dudley, William Mason	B.A.	Cath. Hall	Camb.	Chichester
Egginton, John Clemson.....	B.A.	Exeter	Oxf.	Lichfield
Evans, Richard.....	B.A.	Queen's	Camb.	Lichfield
Farebrother, Thomas	B.A.	Queen's	Oxf.	Lichfield
Fell, Richard Crampton	B.A.	Queen's	Oxf.	Chester
Fell, S. I.	B.A.	Queen's	Oxf.	Chester
Fletcher, William.....	B.A.	St. Peter's	Camb.	Lichfield
Gibson, William	M.A.	Trinity	Camb.	Chester
Goodwin, George Harvey	B.A.	Queen's	Oxf.	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Gould, George James	B.A.	Lincoln	Oxf.	Bath & Wells
Greene, Henry Jevon	B.A.	Trinity	Camb.	Lichfield
Griffiths, Henry	B.A.	Queen's	Camb.	Worcester
Grueber, Arthur	B.A.	St. Edmund H.	Oxf.	Exeter
Guard, John	B.A.	Oriel	Oxf.	Exeter
Haughton, George Dunbar	B.A.	Worcester	Oxf.	Winchester
Hawkesworth, John	M.A.	Trinity	Dublin	Lichfield
Kendall, John Henry	B.A.	Magd. Hall	Oxf.	Exeter
Lingard, John	B.A.	Christ	Camb.	Worcester
Lloyd, John Daniel	B.A.	Queen's	Oxf.	Worcester
Marsh, John Kirk	B.A.	Queen's	Camb.	Chester
Marychurch, William Thomas	B.A.	St. Edmund H.	Oxf.	Chester
M'Call, Edward	B.A.	St. Edmund H.	Oxf.	Winchester
Mogg, Henry Hodges	B.A.	Exeter	Oxf.	Bath & Wells
Moore, Charles	B.A.	Exeter	Oxf.	Exeter
Moore, Thomas	B.A.	St. Peter's	Camb.	Lichfield
Morris, T.		Magd. Hall	Oxf.	Chester
Morshead, Henry John	B.A.	Exeter	Oxf.	Exeter
Paddon, Thomas Henry	B.A.	Trinity	Oxf.	Bath & Wells
Paige, William Michael Packer ...	B.A.	Trinity	Camb.	Exeter
Paley, Joshua	B.A.	St. John's	Camb.	Lichfield
Pearson, Henry Hollingworth	B.A.	Lincoln	Oxf.	Lichfield
Pym, Frederick	M.A.	Worcester	Oxf.	Exeter
Rogers, Henry	B.A.	Jesus	Oxf.	Lichfield
Sanders, James	B.A.	Queen's	Camb.	Chester
Shafto, John Duncombe	B.A.	Brasenose	Oxf.	Chester
Simpson, B.		Queen's	Oxf.	Chester
Slade, Henry Raper	S.C.L.	Ca'us	Camb.	Bath & Wells
Slatter, J.		Trinity	Dublin	Chester
Swainson, John	B.A.	Brasenose	Oxf.	Chester
Tancock, Osborne John	B.A.	Wadham	Oxf.	Exeter
Thomas, George	B.A.	Trinity	Camb.	Chester
Thompson, George Harrison Wharton	B.A.	Magd. Hall	Oxf.	Bath & Wells
Thorpe, Richard Hall	B.A.	Cath. Hall	Camb.	Chester
Tomes, Richard	B.A.	Magd. Hall	Oxf.	Worcester
Tuckniss, Benjamin F.	B.A.	Cath. Hall	Camb.	Chester
Tudor, William Henry	B.A.	Trinity	Camb.	Llandaff
Uthwalt, Eusebius Andrews	B.A.	St. John's	Camb.	Winchester
Veale, Westcott Harris	B.A.	Magd. Hall	Oxf.	Exeter
Ware, Henry	B.A.	Magd. Hall	Oxf.	Bath & Wells
Weigall, Edward	B.A.	Queen's	Camb.	Chester
Wells, Charles Rush	B.A.	Corp. Christi	Camb.	Chichester
Williams, W.		Jesus	Oxf.	Chester
Williams, William	B.A.	Corp. Christi	Camb.	Winchester
Woodhouse, Fletcher	B.A.	Queen's	Oxf.	Chester
Woodward, William	B.A.	Trinity	Camb.	Chichester

PRIESTS.

Adams, Davies	B.A.	Christ Church	Oxf.	Exeter
Applebee, Henry	B.A.	Trinity	Camb.	Chichester
Avery, John Symons	B.A.	Magd. Hall	Oxf.	Exeter
Baring, Frederick	B.C.L.	Christ	Camb.	Winchester
Beadon, Frederick Fleming	B.A.	Oriel	Oxf.	Winchester
Biddulph, John	B.A.	Clare Hall	Camb.	Lichfield
Bird, Edward	B.A.	Magdalene	Camb.	Chester
Blackburne, Jonathan	B.A.	St. John's	Camb.	Chester
Cann, Ponsford	B.A.	Pembroke	Camb.	Exeter
Cassells, Andrew	B.A.	St. John's	Camb.	Chester
Clarke, Henry	B.A.			Worcester
Corser, John	B.A.	Trinity	Camb.	Lichfield
Costabadie, H. P.	B.A.	St. John's	Camb.	Chester
Davies, Edward Acton	B.A.	St. John's	Oxf.	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Fletcher, William Kew	M.A.	Magdalene	Camb.	Lichfield
Freer, Richard Lane	B.A.	Christ Church	Oxf.	Worcester
Gaitskell, Isaac	B.A.	Trinity	Camb.	Chester
Goodwin, Henry John	B.A.	Emmanuel	Camb.	Lichfield
Gould, Robert Freke	B.A.	Trinity	Dublin	Bath & Wells
Gray, John Hamilton	M.A.	Magdalene	Oxf.	Lichfield
Gwynne, Lawrence	M.A.	Trinity	Camb.	Worcester
Hamilton, Arthur	B.C.L.	Trinity	Camb.	Exeter
Harrison, Octavius Swale	M.A.	Queen's	Oxf.	Bath & Wells
Hay, Right Hon. Lord Thomas	M.A.	Trinity	Camb.	Chichester
Heathcote, Gilbert Wall	S.C.L.	Fell. of New	Oxf.	Winchester
Heathman, William Grendon	B.A.	Cath. Hall	Camb.	Exeter
Hele, Fitz-Henry	B.A.	Queen's	Oxf.	Exeter
Hubbersty, Nathan	M.A.	St. John's	Camb.	Lichfield
Kendall, Francis John Hext	B.A.	Exeter	Oxf.	Exeter
Langdon, Gilbert Henry	B.A.	St. Peter's	Camb.	Chichester
Leigh, George	B.A.	Braenose	Oxf.	Chester
Malthus, Henry	B.A.	Trinity	Camb.	Winchester
Marriott, Oswald	B.A.	St. John's	Camb.	Lichfield
Metcalf, Warren	B.A.	St. John's	Camb.	Chester
Michell, Henry Chickley	B.A.	Queen's	Camb.	Chichester
Osborn, Edward	B.A.	Oriel	Oxf.	Winchester
Page, Thomas	B.A.	Magd. Hall	Oxf.	Lichfield
Penn, Thomas Gordon	B.A.	Christ Church	Oxf.	Bath & Wells
Phipps, Edward James	B.A.	Exeter	Oxf.	Bath & Wells
Pope, John	B.A.	St. John's	Oxf.	Chester
Price, John	B.A.	St. John's	Camb.	Chester
Rice, Horatio Morgan	B.A.	Trinity	Camb.	Chichester
Roe, Samuel Ramsden	B.A.			Worcester
Sampson, Richard King	B.A.	Jesus	Camb.	Chichester
Sanford, George William	B.A.	Trinity	Camb.	Lichfield
Shuttleworth, Edward	B.A.	St. John's	Camb.	Chester
Simpson, Joseph	B.A.	St. John's	Camb.	Chester
Smith, Augustus	B.A.	Trinity	Camb.	Winchester
Smith, John	B.A.	St. John's	Camb.	Lichfield
Snowe, William Nash	B.A.	Worcester	Oxf.	Exeter
Spencer, Edward	B.A.	Queen's	Camb.	Lichfield
Stackpoole, Andrew Douglas	B.A.	Fell. of New	Oxf.	Winchester
Thompson, E. H.	B.A.	Magd. Hall	Oxf.	Lichfield
Tucker, Denis	B.A.	St. Peter's	Camb.	Winchester
Twisleton, Charles Samuel	B.A.	Balliol	Oxf.	Lichfield
Tylecote, Thomas	M.A.	St. John's	Camb.	Winchester
Tyrwhitt, James Bradshaw	B.A.	Jesus	Camb.	Worcester
Vallack, Benjamin William Salmon..	B.A.	Exeter	Oxf.	Winchester
Vyvyan, Thomas Hutton	B.A.	Trinity	Camb.	Exeter
Walkey, Charles Collyns	B.A.	Worcester	Oxf.	Exeter
Wedgwood, Robert	B.A.	Trinity	Camb.	Lichfield
Wellington, William	B.A.	Pembroke	Oxf.	Exeter
Wheeler, Thomas Littleton	M.A.	Worcester	Oxf.	Exeter
Willoughby, Henry	M.A.	Lincoln	Oxf.	Worcester
Winstanley, J. B.	B.A.	Trinity	Dublin	Lichfield
Wood, James	B.A.	Christ Church	Oxf.	Lichfield
Young, George	B.A.	Christ	Camb.	Exeter

Deacons, 70—Priests, 67—Total, 137.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Drake, W. F.	Domestic Chapl. to the Bishop of Norwich.
Everard, E.	Chapl. to the Royal Household.
Voules, James Parker	Domestic Chapl. to the Marquis of Northampton.
Wagner, H. M.	Chapl. in Ordinary to His Majesty.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Birch, Charles	Happisburgh, V.	Norfolk	Norwich	Bishop of Norwich
Cave, E. S. C. Browné	Morley, St. Peter's, C.	W. York	York	V. of Batley
Clark, F. F.	Coseley, C.	Stafford	Lichfield	V. of Sedgely
Creighton, Arthibald	Stallingborough, V.	Lincoln	Lincoln	Bishop of Lincoln
Darby, Joseph	Skenfretb, V.	Monm.	Llandaff	Sir J. Briggs, Bt. & Mrs. S. Pugh
Dodd, H. Heyman..	Arlington, V.	Sussex	Chich.	Preb. of Woodhorne in Cath. Ch. of Chich.
Gray, George R. . .	Inkberrow, V.	Worcester	Worcester	Earl of Abergavenny
Griffith, John	Preb. in Cath. Church of Rochester to Llangynhavel, R.	Denbigh	Bangor	Lord Chancellor lapse
Hand, J.	Handsworth, R.	W. York	York	Duke of Norfolk
Hall, E. Moorhouse.	Idle, C.	W. York	York	V. of Calverly
Hibgame, Edward.	Whitllesford, V. to Fotherham, V.	Camb.	Ely	Jesus Coll. Camb.
Hopper, John R. . .	Bedingfield, V.	Camb.	Norw.	J. J. Bedingfield, Esq.
Hughes, Isaac	Llangynfelin, C.	Suffolk	Norwich	J. B. P. Chiches- ter, Esq.
Moore, Henry	Willington, V.	Cardigan	St. David's	D. & C. of Chichester.
Robinson, William..	Wood-Enderby, C.	Sussex	Chichester	Bishop of Carlisle
Swainson, John	Walton-le-Dale, C.	Lincoln	Lincoln	V. of Blackburne
		Lancaster	Chester	

CLERGYMEN DECEASED.

Green, T. D. D. . . .	Bramber, R. with Botolphs, R.	Sussex	Chichester.	Magd. Coll. Oxf.
Harrison, H. B. . . .	Bugbrooke, R. and Warmington, R.	Northam.	Peterboro'	Rev. H. B. Harrison
Howell, Rees	Llancarvan, V.	Warwick	Lichfield	Mrs. Farrer
Jacques, Arthur	Willerby, V.	Glamorg.	Llandaff	Lord Chancellor
Jones, John	Llangynhavel, R.	E. York	York	Lord Chancellor
Jones, Thomas	Great Appleby, R.	Denbigh	Bangor	Bishop of Bangor
Osmond, C. Osmond.	Aston-sub-Edge, R.	Leicester	Lincoln	T. Wilkes, Esq.
Scott, Benjamin . . .	Bidford, V. and Priors Salford, V.	Gloster	Gloster	Earl of Harrowby
Smith, John	Pillerton Hersey, V.	Warwick	Worcester	Lady Skipwith
Stevens, Henry	Buckland, V.	Warwick	Worcester	Rev. F. Mills
Thompson, John . . .	Framfield, V.	Berks	Sarum	Mrs. Rawbone, and T. H. Southby, Esq.
Thurlow, John	Chelmondiston, R. and Gosfield, V.	Sussex	Cant.	Earl of Thanet
Wilson, Thomas	Linstead, V.	Suffolk	Norwich	Lord Chancellor
Wingfield, John . . .	Monsford, V. and St. Issey, V.	Essex	London	
		Kent	Cant.	Archd. of Cant.
		Salop	Lichfield	Earl Powis
		Cornwall	Exeter	Sir F. Buller, Bart.

<i>Name.</i>	<i>Appointment.</i>
Tindall, William	Head Mast. of Free Grammar School at Wolverhampton.

UNIVERSITY INTELLIGENCE.

OXFORD.

Lewis Welsh Owen has been elected, from Tiverton School, a Scholar of Balliol College; and Arthur Dene, from the same School, an Exhibitioner on Mr. Hain's Foundation.

HEBREW SCHOLARSHIPS.

The following has been sent to the Members of Convocation of this University.

The Rev. Edward Ellerton, D.D. Fellow of Magdalen College; the Rev. Edward Bouverie Pusey, M. A. Regius Professor of Hebrew; and Philip Pusey, Esq., having engaged to transfer 3000*l.* sterling to the Chancellor, Masters, and Scholars of the University of Oxford, to be invested by them in adequate securities for the foundation of three Hebrew Scholarships; it will be proposed to Convocation in Michaelmas Term to accept this Benefaction; and the following Regulations for these Scholarships will then be submitted for the approbation of the House.

It is proposed,

I. That the proceeds annually arising from the said sum be equally divided between three Scholars, who shall be elected in the manner hereinafter mentioned.

II. That the candidates be Members of the University of Oxford, who shall not have exceeded the twenty-fifth year of their age.

III. That the Scholarships be holden for three calendar years from the day of election, provided the following conditions are complied with. Every Scholar shall reside six Terms in the two first years after his election to a Scholarship. Not less than seven weeks in the Michaelmas and Lent Terms respectively, and also in the Easter and Act Terms, reckoned as one, shall be considered as residence. During this residence, the Scholars shall be required to attend the lectures of the Professor of Hebrew, unless he dispense with their attendance, and shall pursue their studies in that and the cognate languages as the Professor shall advise. The residence of every Scholar shall be certified to the Trustees hereby appointed, in writing, by the Head of his College or Hall, or by the Vicegerent, in the absence of the said Head. And his attendance upon the lectures of the Professor of Hebrew, or his dispensation from attendance on them, shall be certified in writing by the said Professor. The Trustees may dispense with the residence of a Scholar during one Term for any very urgent cause, duly certified to them; but this dis-

pensation must be approved by them *all* and shall never be granted more than once to the same individual.

IV. That these Scholarships be not tenable with the Kennicott or any other University Hebrew Scholarships which may hereafter be founded.

V. That the proceeds arising from this Benefaction be payable to the Trustees hereby appointed.

VI. That these Trustees be the Vice-Chancellor for the time being, the President of Magdalen College, the Dean of Christ Church, the Warden of Wadham College, the Regius Professor of Divinity, the Regius Professor of Hebrew, and the Lord Almoner's Reader in Arabic. The presence of the Vice-Chancellor and two other Trustees shall be necessary to constitute a board, and in cases of equality, the Vice-Chancellor shall have a casting vote.

VII. That the Trustees pay the Scholars their salaries, on their producing the requisite certificates; discharge all other expenses incident to the Trust; and submit their accounts annually to the Delegates of the University Accounts to be audited.

VIII. That the Trustees lay out the remainder of the Dividends in presents of money or of books for meritorious though unsuccessful candidates, the amount to any individual being always short of the annual payment to a Scholar; or in prizes for compositions on any subject connected with the object of the foundation; or in the purchase of stock in the name of the Chancellor, Masters, and Scholars of the University, to be employed in promoting Hebrew literature, at such times and in such manner as the Trustees shall think expedient, and that they shall recommend a change of the investment of the money, if at any time they shall deem it desirable.

IX. That the Trustees shall appoint the day of election of a Scholar.

X. That the electors be the Regius Professor of Hebrew, the Regius Professor of Divinity, and the Lord Almoner's Reader in Arabic for the time being. If one of these official electors decline acting, he may nominate an elector in his stead; but in default of such nomination, or if the office of Professor or Reader be vacant, the Trustees shall appoint an elector for that time only.

XI. 1. That only one Scholar be elected in one calendar year; the money accumulated in consequence of vacancies shall be employed as directed by Regulation VIII.

and if the electors at any time shall not think any of the candidates worthy of the Scholarship, they may decline to elect till the next year.

2: The examination shall always take place in Michaelmas Term, and the first shall be in the year 1831.

3. A notice of not less than ten days shall be given by the electors of the place of examination, and of the time, which shall be always in full Term. This notice shall be affixed to the door of the Convocation House, and to the buttery door of each College and Hall, and distributed to the Heads of Colleges and Halls, and to the Common Rooms.

4. Every candidate shall signify his intention of offering himself, by delivering to the electors a certificate of his age, and of the consent of the Head or Vicegerent of his College or Hall, two days at least before the commencement of the examination; and without such certificate the electors shall not proceed to examine any candidate.

5. All the three electors shall act in the examination, and vote at the election. They shall also be entitled to bestow presents of books upon candidates whom they shall judge worthy of that distinction.

6. The mode of conducting the examination is left entirely to the electors. They may require, in addition to a grammatical acquaintance with the Hebrew language, the knowledge of any points of criticism relating to the Old Testament, or to the Oriental Versions of the New and the original text, as far as it can be illustrated by a knowledge of the Semitic languages, or whatever may be considered as questions of Hebrew literature. Moreover, as Hebrew cannot be thoroughly understood by persons unacquainted with the other Semitic tongues, it is recommended that candidates, where it is practicable, shall be examined in these, especially in the Chaldee, Syriac, and Arabic, it being one

object of this Institution to promote the study thereof. But a Scholarship shall not be awarded to a candidate, how well soever acquainted with any of them, who is not also a proficient in Hebrew; the primary object of the Founders being the promotion of a solid and comprehensive knowledge of Hebrew as the means of advancing sound theology and the welfare of the Church, through a right understanding of the original text of Holy Scripture.

7. The electors, on electing a Scholar, shall certify the election to the Vice-Chancellor, who shall cause it to be announced to the University by a paper affixed to the door of the Convocation House.

XII. That since, through the changes to which all human institutions are liable, an adherence to the letter of these Regulations may defeat the very object which the Founders have in view, the Trustees be at liberty (with the consent of the Convocation, but during the life-time of the Founders, or any one of them, not without their or his concurrence also) to alter or dispense with any of these Regulations (not even excepting the number of the Scholarships), as may seem to them advantageous, provided that they never lose sight of the main object of the foundation—the promotion of sound theology through a knowledge of Hebrew and the other Semitic languages.

MARRIED.

At St. Werburgh's, Derby, by the Rev. S. Fox, the Rev. W. B. Thomas, M. A. Fellow and Tutor of Pembroke College, to Mary, youngest daughter of the late T. T. Pitman, Esq., of Derby.

CAMBRIDGE.

Mr. Edmund Durnford, Scholar of King's College, has been elected Fellow of that Society.

NOTICES TO CORRESPONDENTS.

We are compelled to postpone, till next month, a second paper on the "French Code Ecclesiastique," and the introductory article to the "Fathers" of the second century.

Every attention shall be paid to the communication of "Ignotus."

We beg "H. S." to accept our best thanks.

Press of matter must be our apology to "J. L." for the non-appearance of his communication.

"Clericus" of Penzance mistakes our view in the part of our work to which he alludes; we there direct our attention more to the heart than the head. Nevertheless, as we look to our clerical friends for that department, we shall be happy to insert a communication from him at his earliest convenience.

"T. R. B." has been received; as also letters upon Church Societies.

We refer "H. B." to Rom. xiv. 23, and advise him to follow the Rubric.

ERRATA.—At page 536, line 9, after the words "connected" and "consequences," put commas; at page 575, lines 1 and 3, for "strange" read *strong*; and at page 581, line 15 from the bottom, for "wrung" read *rung*.

THE CHRISTIAN REMEMBRANCER.

NOVEMBER, 1830.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *A Charge delivered to the Clergy of his Diocese by CHARLES JAMES, LORD BISHOP OF LONDON, at his Primary Visitation, in July, 1830.* London: Fellowes, and Rivingtons. 1830. 4to. pp. 38.
2. *A Sermon preached in the Cathedral Church of St. Paul, on Monday, July 5, 1830, at the Primary Visitation of Charles James, Lord Bishop of London. By the Rev. GEORGE DAYYS, M.A. Rector of Allhallows, London Wall, and Domestic Chaplain to her Royal Highness the Duchess of Kent. Published by command of the Lord Bishop.* London: Rivingtons. 1830. 8vo. pp. 16.
3. *A Sermon preached in the Cathedral Church of St. Paul, on Tuesday, July 6, 1830, at the Primary Visitation of Charles James, Lord Bishop of London. By the Rev. CHARLES WEBB LE BAS, M.A. Rector of St. Paul's, Shadwell, and late Fellow of Trinity College, Cambridge. Published by command of the Lord Bishop.* London: Rivingtons. 1830. 8vo. pp. 22.
4. *A Sermon preached in the Cathedral Church of St. Paul, at the Primary Visitation of the Lord Bishop of London, on Wednesday, July 7, 1830. By JAMES ENDELL TYLER, B.D. Rector of St. Giles' in the Fields, Chaplain to the Lord Bishop of Llandaff, and late Fellow of Oriel College. Published at the desire of the Bishop of London, and of the Clergy.* London: Rivingtons. 1830. 4to. pp. 19.

THE proceedings of a Primary Episcopal Visitation can never be devoid of interest; and every visitation of the diocese of London is calculated to attract the general attention of the united Church, from the influence, intelligence, and extent of the jurisdiction subjected to that see. A primary visitation, therefore, of that diocese, is an event of no inconsiderable moment, and its importance is not slightly enhanced by the present critical situation of the Church. The duties

of the Clergy are, at all times, so vastly above human sufficiency, that they will not readily admit of augmentation; but, at the present crisis, a new necessity appears to be laid upon them; they are now required to be earnest, not only for their private flocks, but for the entire Church of which they are members; like the builders of the holy city, when "every one with one of his hands wrought in the work, and with the other hand held a weapon."* Apathy and indolence, in this respect, at no time excusable, are now treasonable and fatal. Churchmen, therefore, are naturally anxious to listen to the solemn and deliberate exhortations of those whose station, learning, fidelity and judgment are approved in the Church; and will eagerly inquire what, in our present ecclesiastical exigencies, have been the results of a primary visitation of the most influential diocese in the empire, by a Prelate, of whose piety, talent and energy, the English Church is justly proud. On our Prelates, on our Clergy, are the eyes of all parties riveted; the faithful regard them with a Christian and constitutional jealousy; the foe is eager to seduce the weak, to calumniate the firm, and to improve the first indications of indiscretion, vacillation, or treachery. We would know, not only with what trusty seriousness our Bishops exhort the armies of the living God to "quit themselves like men," and "be strong," but we would learn too how the call is received and responded; we would know, from the Clergy themselves, how sensibly they estimate the perils of their warfare, and the necessity of an unyielding courage; we would hear them exhorting each other to the conflict, and publicly avowing their sentiments and resolutions, lest, in times so perilous and so replete with mutual distrust, silence should be mistaken for defection.

With these views, we feel assured that we shall gratify our readers if we attempt a compendious view of the works whose titles appear at the head of this article. They are the authentic documents, from which alone can be collected the character of the important event which they record. In some respects we confess ourselves disappointed with their contents; and our readers will probably partake this feeling, when they learn that in these authoritative writings, though by no means silent on the perils of our Church, no mention appears of her anomalous posture, as deprived of her convocation, and exposed to the "collective wisdom" of papists and dissenters. The Popish bill is indeed once alluded to in the Charge, but very slightly; nor is any sufficient or plausible system of operation indicated, from the adoption of which protection may be expected. The difficulty of devising any feasible scheme of the kind, we fear, is

* Nehem. iv. 17.

great; we should infer it from the silence of these records, but we are very far from believing it impossible; and we readily allow that the piety, diligence and union, recommended by the Prelate and his preachers, are indispensable, primary, and most invaluable means to that desirable end.

But we proceed to an analysis of the works before us. The Charge opens with an acknowledgment of the great difficulties and labours of the office to which the author is called. His Lordship then proceeds to take a prospect of our ecclesiastical and religious expectations:

It can scarcely be necessary for me to remind you, that I have been called to that station at a season of no ordinary difficulty, whether we regard the interests of the Christian Church at large, or the welfare of that branch of it which is planted in this kingdom. The signs of the times are surely such, as to indicate, to him who attentively observes the movements of God's providence, the approach, if not the arrival, of a period pregnant with important consequences to the cause of religion.

With respect to ourselves, the repeal of those laws, which were long considered to be indispensable to the safety of the Established Church, if it be no just cause of alarm, at least places us in a new position, compels us, for the future, to depend more entirely upon our internal resources, and will be a test of their sufficiency. Let us not, however, suppose, that the concessions which have been made to the Roman Catholics will diminish the activity, or weaken the influence of those, who are continually on the watch for opportunities of enlarging the boundaries of their Church, and who seek to infuse into the minds of the people a doubt as to the validity of our ministerial commission.

In the great body of Protestant Dissenters, who hold, in common with ourselves, the fundamental doctrines of the Gospel, I perceive no symptoms of increased hostility to the Established Church. On the contrary, indications, I think, may be discerned, of a mitigated dislike, a more candid interpretation of our ministerial labours, and a readier disposition to cooperate with us in the promotion of those objects, which do not immediately involve the question of our religious differences.—Pp. 7, 8.

And the following Note is subjoined:

Sometimes even in cases where those differences appear to be involved. I am bound to notice the liberality with which some opulent Dissenters have contributed to the erection of churches and chapels. In my own diocese I would specify the instance of Plaistow Chapel, in the parish of West Ham.—P. 8.

The truth of the Bishop's remarks respecting the Romanists is confirmed by so many evidences that we should not have space to notice them, even were they unknown (as, we are persuaded, is not the case) to our readers. The Dublin vestries, and the erection of a splendid Jesuitical College in the neighbourhood of Bath, are among the fruits of last year's exertions. With regard to the dissenters, we, reluctantly, but most decidedly, differ from our respected Diocesan. Many of the orthodox dissenters, indeed, are mild, inoffensive, benevolent Christians; in error, as we cannot but believe, since they contribute to the breach of Christian unity, without the only sufficient cause, a doubt of their salvability in the national Church; yet, who believe the motives of their secession competent, and regard with Christian

charity and affection the persons of those whose opinions they disallow. But these, we fear, are not the majority, even of the orthodox dissenters; unless we should include, against their own protestation, the Wesleyan Methodists, in the ranks of dissent, which we have no authority to do. The spleen of a Conder or a Hanbury yields not in bitterness of venom to that of a Towgood. The attempt on the part of the dissenters (orthodox as well as others) to force Lord John Russell into parliament in order to advocate their "claims;" a tolerably intelligible description of the same "claims," reiterated in the unguarded hilarity of tavern dinners, or in the wanton exultation of conscious or supposed superiority; the cry of "perfect civil and religious liberty" from men who are suffering no restriction of either; all these are evident signs of a hostility, irreconcilable and deadly as that of popery itself, to the Church certainly, if not to the civil constitution of the united kingdom. If the Bishop of London ever condescends to read "*the World*," the great organ of dissenting opinions, he will see his own office, authority, and scriptural rights as disgustingly lampooned, as grossly misrepresented, and as basely traduced by some of these very dissenters, as by the most shameless infidel. As to the "liberality" to which his Lordship adverts, we will not disguise that we are weary of the very word. We know but one instance in which a dissenter could, with consistency or respect of conscience, contribute to the objects of the Church: when instruction in his own principles, or worship in his own communion is not to be had, he may without compromise of judgment or duty, contribute to procure for his neighbours either of these in a communion differing unessentially from his own, since any Christianity is preferable to none. But this case is, from its nature, rare. A dissenting meeting of any or no denomination is soon run up, and speedily filled; and when dissenters contribute to Church objects, it is generally done in that miserable spirit of latitudinarianism which makes it "liberal" to support all communions but our own (if we are illiberal enough to have one); a spirit which expects as much as it gives; and where it fulfils not its expectation, is prepared to throw on the consistent and intelligent Christian, the imputation of illiberality and bigotry. The cause of dissenters has doubtless gained more than it has lost at Plaistow Chapel. Dissenters, of course, will be forward to magnify the "liberality" which has not eluded honourable notice by one of the first Bishops of the English Church; and comparisons will be instituted injurious to consistent Churchmen (and, through them, to the Church herself), because, with every kindly and affectionate feeling to the persons of the dissenters, they cannot conscientiously assist in the extension of opinions or practices which they sincerely deem erroneous and schismatical.

On this subject we are better pleased with the observations of Mr. Tyler :

The spirit of modern liberality (falsely so called) which would sacrifice the most sacred of our institutions on the plea of expediency, and of pressing national emergence, is a leaven rapidly infecting a large mass. Our ears have heard, and with sorrow of heart, that should we now plead the soundness of our doctrines, the purity of our worship, the primitive scriptural character of our Liturgy, the loyalty, and moral goodness, and Christian charity to be found among us, fostered and spread by the principles we profess, many of our countrymen, like Gallio, would "care for none of these things" as a reason for protecting our Church from spoliation and wrong; or they would bid us take our doctrines and discipline, as free merchandize, into the open market of the world, and tender them in competition with the thousand vendors of infidelity, and fanaticism, and superstition, who envy our privileges, and would rejoice in our overthrow. The prospect, humanly speaking, is awfully perilous. God grant these forebodings may be more gloomy than the reality will justify!—P. 11.

From the dissenters the Bishop passes to the infidels, and thence to "the almost universal diffusion of elementary knowledge," and suggests the importance of making this boasted characteristic an auxiliary in the ministerial task. The parochial limitation of pastoral duty is next adverted to; and the subject of residence discussed at some length. In treating of the public functions of the Minister, the Bishop observes :

With respect to the weekly prayers on Wednesdays and Fridays, I would not willingly, in any case, sanction their discontinuance, thinly as they are now attended : but it may be doubted, whether it might not in some cases be worth trying the experiment of substituting for them early prayers, or matins, which some classes of tradesmen, mechanics, and servants might attend, before they commence the business of the day. This practice, which was once general, is still retained in some of our cathedral churches, where those early services are attended by a considerable number of persons. For my own part, I should be glad to see the experiment tried, not on Wednesdays and Fridays only, (upon which days the Litany might still be used at eleven o'clock), but on every day except Sunday, agreeably to the practice of the early Church, and of our own, in its better ages.—P. 21.

In this we cordially concur. It is painful that a member of our apostolic Church should ever experience in a Romish country a regretful comparison of any point of Protestant worship with the practices of a corrupt communion; yet who can behold, unaffected by such a feeling, the simple artizan and labourer, not unaccompanied by the implements of their craft, thronging at the matin bell to sanctify by public devotion the secularities of the day, and returning at evening to seek pardon for past errors, and protection from nocturnal dangers? It is true this is often done with superstitious rites and through false mediators; yet these times were observed by the ancient Church; and it would be only in the spirit of our ecclesiastical system to revert, in large towns at least, to this edifying and holy discipline.

On visiting societies the Bishop speaks thus :

The vastness of the field which demands their exertions, and their own insufficiency to meet that demand according to the promptings of their conscience, and the impulse of a truly Christian charity, are matters which lie heavily upon the mind of many faithful zealous clergymen. In the discharge of those duties which, in a populous parish, far exceed the physical abilities of the strongest and the most devoted minister, great assistance may be derived from parochial visiting associations, acting in subordination to the Clergy. * By kind, yet not intrusive inquiry into the wants, both temporal and spiritual of the poor ; by well-timed aid ; by encouragement and counsel ; by exhortations to the duty, of reading the Scriptures, of public worship, of sanctifying the Lord's Day, of regulating the behaviour of their children ; by directing them, in cases of sickness, or of ignorance, or of troubled conscience, to their appointed pastor, such an association may work incalculable good, and become powerfully, though indirectly instrumental in preaching the Gospel to the poor. But it is incumbent on me to caution the parochial Clergy against relinquishing the superintendence and direction of these auxiliary labourers ; and against delegating to them their own peculiar functions and duties, as the commissioned interpreters of scripture, as the Lord's remembrancers for his people, and as the appointed guides of their devotion. There is a special promise of blessing annexed to ministerial service ; and the sense of that specialty ought not to be effaced from the minds of our flocks, by the permitted intrusion of laymen, however pious and zealous, into that which belongs to our own peculiar office. If this be not attended to, you must expect that tares will spring up in the wheat, and that your visiting societies will become so many nurseries of schism.—Pp. 21, 22.

We transcribe the above temperate and well-timed observations, in the hope that they will be useful beyond the limits of the diocese for which they were especially designed. There can be little doubt that the visiting societies were originally intended as “nurseries of schism ;” the regulation which enjoins them to act, notwithstanding the disapprobation of the parochial minister, is proof undeniable of the fact. It may be collected, with scarcely inferior certainty, from the aspect of the times, that had the scheme originated with the metropolitan Clergy, who would, of course, have made it consistent with ecclesiastical regulations, it would have found few supporters. It would often be the wisdom of the Church largely to accede to religious schemes, not always wholly unobjectionable, with a view to give them a salutary direction. Had the Clergy resolutely supported the Bible Society at first, it is probable from the good which they actually achieved, that their influence would have rendered that society all it professes to be. A visiting society on the plan of that in the metropolis, undertaken in Bristol, was immediately countenanced by the Bishop and Clergy of that city, and has become a valuable vehicle of every species of Christian charity.

The Bishop proceeds to reprobate in strong but merited language, the worse than absurd practices of *domestic public Baptism and churching* ; ideas which it is impossible to express without a contradiction in terms. We have not space to follow him through the subject

of licences, the momentous topic of popular religious education, particularly catechising, (on which the Bishop strenuously insists,) and Confirmation. On the qualifications for ordination, and the necessity of a learned Clergy, especially in an age of great intellectual pretensions, our Right Reverend author dwells at considerable length; nor are we disposed to ascribe to the prejudices of so eminent a scholar that he has declared his intention of making Latin composition a *sine quâ non* for ordination. That language is so closely interwoven with that intellectual advancement and pure taste which every Clergyman ought to possess, and so closely connected with his immediate professional studies, that a *correct* knowledge of it ought to be indispensable. In connexion with the subject of Dr. Adams's Sermon, (reviewed No. 141.) our readers may be interested in perusing the following :

We are therefore not only authorized, but in my opinion required—authorized by the abundant supply of candidates, and required by the exigencies of the Church—to look for a more systematic and laborious preparation for the ministry; and to expect that clerical accomplishments shall be raised, with the universally rising qualifications of every other profession. We have perhaps some reason for wishing, that our Universities should do more than, even with the recent improvements in their system, they have hitherto done towards effecting this desirable result. For my own part, I entertain a very strong opinion as to the necessity of one or more theological seminaries, in which, besides going through a prescribed course of study for one or two years, the candidates for Holy Orders might be exercised in reading the Liturgy of our Church, and in the composition and delivery of sermons. The establishment of these, which need not interfere with the accustomed course of academical study, must necessarily be a work of difficulty, requiring much consideration and forethought.—Pp. 33, 34.

The conclusion of the Charge is too admirable to be withheld from our readers :

If all of us were earnestly bent upon seeking the mind of the Spirit in his Word, and upon obtaining his assistance, in the diligent use of all the appointed means of grace; if all would study, and meditate, and pray, as though they were convinced that the salvation of their brethren as well as their own, depended upon the issue of their studies, and meditations, and prayers; human counsel and direction would be almost superfluous. Yet the Spirit of truth and grace, all-sufficient and powerful as He is, and ready to succour those who call upon Him, usually works by instruments and means; and He has himself instructed us, that the wisest and the holiest are not to despise the aids of mutual instruction, encouragement, and advice; that we are *not to be negligent to put one another always in remembrance of these things, though we know them, and be established in the present truth.* To his guidance and influence, let us day by day, in our prayers, commend one another, and those *over whom he has made us overseers*; that he may *build us up*, while we are labouring to edify our brethren, and *give us an inheritance amongst them who are sanctified*, and to whose sanctification we ourselves have been graciously permitted to contribute, in however humble a degree, in guiding them, both by our doctrine and example, to the Author of salvation and to the Giver of eternal life.—P. 38.

Mr. Davys's Sermon is on Matt. xvi. 18; "Upon this Rock I will build my Church." The preacher insists on the peculiar doctrines of

Christianity as the great deposit with which the Church is entrusted, and by the faithful conservation of which she will stand. The sermon is written in a pious spirit, with evangelical views, and in an even style; but it is too little relieved by passages of local or temporary allusions to justify us, with our limited means of notice, in making quotations. It is a sermon universally applicable, and such as might advantageously be preached to any congregation capable of understanding it.

Mr. Le Bas preached on Matt. vii. 29, in a vigorous and eloquent tone. He maintained the authority of the Church, and the duty of her ministers to speak accordingly. But our readers shall hear him: *

Let us then, brethren, stedfastly keep in mind that we are the servants of him that taught with authority, and that, consequently, our instruction in general must assume the form, not so much of disquisition, as of *testimony*. The spirit of our teaching must, indeed, be affectionate and mild; but the form of our teaching must be *dogmatic*. We are to speak with that holy confidence which is derived from an entire simplicity of deference for the written word. We are to *testify repentance towards God, and faith in our Lord Jesus Christ*. The language of doubtful disputation becomes not a prophet who is declaring the oracles of God; neither does the language of angry controversy become a sinful man when he is delivering the message of God to a fallen world. The language which does become him is that of a steadfast and serene assurance. He is warranted to say, with the apostle, *we know that the world lieth in wickedness, and that the Son of God is come, and hath given us an understanding to know him that is true*. What though the winds of doctrine and opinion should be let loose from every quarter of the heavens to fight against the honour of the Church and the authority of her ministers;—what though a feverish thirst should come (as it undoubtedly has come) upon the intellect of man, and many a hand should eagerly be stretched out towards the tree of knowledge, even while the tree of life is often scornfully passed by? What do these signs tell us, but that we are fallen upon days in which the *word of authority* must be uttered in no faint or languid accents, if we would have it stir the spirits of the people? It must be uttered as if it came forth from a heart in which the truth of God is inshrined. It must sound like a response from the sanctuary inhabited by him who sitteth between the cherubim. We hear much of the perils which array themselves against the bulwarks of our Zion: but the sound of this warning should speak to us only of increased faithfulness and zeal. It should admonish us not to pace round the towers of our fortress, and to number them with a proud and indolent security. It should prompt us to strengthen and adorn them by our own labours, that all who look upon them may say, “Of a truth, this is a city compact together, and at unity with itself; a city whose walls are salvation, and her gates praise.” It is indeed a noble thought, that Christians form a royal priesthood to the whole human race, and that Christian ministers are the priesthood to this holy generation. It is awfully glorious to think that, if Christian people are the elect of God, the Christian Clergy are “the chosen of his choice, the elect of his election.” But what would all these privileges and glories be, but a burning reproach, if those who wear them should seem to set them at nought, and cease to magnify the office to which they have been consecrated? And how can they better magnify their office than by shewing, that it is an office which hath brought their own spirits into perpetual communion with heaven—and hath taught them to go forth, strong only in the majesty and power of God? What is it that men expect to see when they come into the presence of a Christian minister? A reed shaken by the wind; or a goodly cedar of the Lord,

whose roots are deep enough to defy the tempest? Do they look for one clothed in softness and self-indulgence; or for one who is familiar with toil and self-denial? Do they not look for a prophet; yea, and for more than a prophet? for the least of the ministers in the kingdom of Christ is greater than the messenger who was sent to prepare his way. But I will cease from these words of exhortation, which it might better perhaps become me to listen to, than to deliver. I stand in the midst of men who need not to be told by me that, if the words of eternal life are to be spoken *with authority*, they should be spoken by lips which may seem to have been touched and purified by fire from the altar. You have not to learn, that nothing could so effectually silence the thunders of a Boanerges, as the slightest suspicion among the people that faintness and lukewarmness had come upon the spirits of his brethren and fellow-workers in the ministry. You well know, that nothing could strike the tongue of authority with so fatal a palsy, as the very thought of unworthiness in them to whom the word of authority is committed. You likewise know that the majesty of truth has no ally on earth more powerful, than the righteousness and the sanctity of them that are called to be the ministers of truth.—Pp. 16—20.

From Mr. Tyler's Sermon we have already borrowed an observation, and we regret that we cannot quote more largely. The text is Rev. iii. 1, 2. Our readers have seen how high an estimate this preacher entertains of the dangers to which our Church is exposed. On their remedy he writes thus:

I am speaking in the presence of men of far greater experience, and higher degrees of practical knowledge, than myself, and I feel that it becomes me to speak with diffidence; but on this point I cannot be silent, my conscience will not suffer me to keep this conviction within my heart, that, under God, nothing can save the Church of England, the purest, the most primitive, the most evangelical guardian of the "testimony of Jesus," but a steady, calm, temperate, persevering, manly, uncompromising spirit of *progressive improvement*, and *internal self-renovation*. Those who engage zealously and impartially in the blessed work, blessed to the Church, to their country, and to their own souls, must be prepared to bear, as Christ bore, opposition, calumny, and false witness; yea, what is in a tenfold degree more trying to a generous mind, they must expect to be mistaken even by their friends. But let them not fear. Their work is the work of God, and he will never suffer them to be confounded.

Let us not be misunderstood. East is not more opposed to West, than is the improvement and self-renovation we advocate opposed to that bold, restless, unsparing, unholy spirit of Reform (falsely so called) whose delight is to pull down what time has left, and to trample under foot all that is lovely, and venerable, and sacred. The principle we mean, finds its counterpart in the solicitude of a sincere friend, who would preserve the object of his affection from danger and error, even if it must be with tender violence. It corresponds with the wise and temperate but firm rule of a father and master, whose duty binds him to provide for the good order, and moral and religious well-being of his household, and who loves even whilst he corrects. Nay, it is no other than the watchful, and jealous, and strong government of a Christian over himself, without which Faith tells him his soul may be lost for ever.—Pp. 16, 17.

We are agreed with our zealous instructor; and did our limits allow, we should have great pleasure in accompanying our readers to the end of his discourse. We are sure that no Clergyman will do his duty who does not consider himself answerable to God, not only for his flock, but for his Church. Not that we recommend any irregular or tumultuary projects; let all be done in the strictest subjection to ecclesiastical forms and authorities. Any other mode of proceed-

ing, however well intentioned, must, of necessity, produce evil consequences. So much may be done by the machinery actually at work, that irregularity would be inexcusable. Let the Church Societies be known, advocated, encouraged. Let the claims of the Church herself be set before the people with conciliatory mildness, but with Christian decision. Let their minds be informed, and their reason challenged. We seek a rational dominion; the ascendancy of truth in enlightened intellects. Reading is a glorious instrument; let us rejoice that the people have it; let us labour to extend it; but let us, at the same time, diligently labour to improve this new means of right belief, just practice, and blessed expectation, to the transcendent objects of our holy calling.

In conclusion, however, we will state our conviction that no exertions of the Clergy, in the present condition of the Church, can realize the ardent aspirations of Mr. Tyler. She must be released from her present unnatural situation, or her ruin, as her enemies well know, can only be deferred. Let her constitutional power be restored; let her stand on the level of every Church in Christendom; let her be enabled to effect what alone can be called "an internal self-renovation," by the exercise of her just rights in her conservative council. Without the resumption of her convocations, her ruin may be deferred, but will not be prevented.

"Iracunda diem PROFERET Illo,
Matronisque Phrygum classis Achilleï;
POST CERTAS HYEMES URET ACHAÏCUS
IGNIS PERGAMEAS DOMOS."

But shall this justify individual supineness? No! the Church, unsupported by her convocation, will only fall as an *establishment*: unsupported by her Clergy, she must fall as a *church*! In the first case she will preserve her purity, and the approval of her divine Founder, for he rebuketh and chasteneth in love; in the other, she must forfeit all. The light being extinguished, the candlestick will be removed. "He that hath an ear, let him hear what the Spirit saith unto the churches."

ART. II.—*The Christian Physiologist. Tales illustrative of the Five Senses: their Mechanism, Uses, and Government; with moral and explanatory Introductions. Addressed to a Young Friend. Edited by the Author of the "Collegians," &c. London: Bull. 1830. Pp. xxvi. 376. Price 10s. 6d.*

WE know not how it can be explained, for there are many things hard to be understood, as well as misunderstood, that physiology

should be productive of results so little accordant with what naturally it might be supposed to produce. It was the opinion of one, who was guided by a spirit that could never err, that "we are fearfully and wonderfully made;" and, doubtless, the fruit of such a solemn conviction must be faith in the Creator. But where that conviction is wanting, faith can never enter. That the study of the human body, in its intricate and secret functions, must, if properly directed, be conducive to the increase of religion, there can be no doubt; where, therefore, that study is made subservient to the propagation of opinions which are inimical to religion, it is not uncharitable, it is not irrational, to suppose that there is a lack of honesty, or a want of piety. And the experience of all ages, both before and since the revelation of Christianity, testifies, that too often the physiologist has been betrayed into speculations adverse to truth and nature, and hostile to the best interests of mankind. It would not be of use here to bring forward the evidence of that alarming perversion of judgment which the writings of many heathen moralists supply, nor to quote the multitude of passages which strengthen that evidence occurring in the books which bear the Christian name. We need not go so far. The times of unsettled and unestablished opinions, on which we are fallen, too frequently bear witness to the influence of ideas which better graced the darkness of heathenism, than the light of Christianity; though even then the uncertain faith of a Pagan could induce him to exclaim against such a strange and melancholy prostitution of the human mind. We have lived to see teachers of youth in our public institutions, deducing from an examination of the most perfect and most complex of God's works, conclusions diametrically opposed to the inductions of sound philosophy, and inculcating their opinions with an activity and zeal only equalled by the malevolence of their object. And we have seen also such conclusions and opinions openly defended, and most impudently persisted in, in spite of the warnings which have been offered by apologists for Christianity, and the defenders of our faith. The evil and the sin of such a course, whether considered with reference to the temporal or the everlasting interests of our children, it requires but little ability to show; and less does it demand, to demonstrate the mischief which must ensue to society, when infidels are sent forth to deluge the land with poison for the soul, under the pretence of bearing comfort and assuagements for the body. In the first instance, it is demonstrable, that the denial, or the rejection of the First Great Cause, in any disquisition which concerns the interests or existence of mankind, is capable of operating incalculable and immeasurable error. Nor is it less easy to shew, that the doctrine of second causes, however insisted on, however employed, are altogether insufficient to satisfy an inquiring or a pious mind.

To the sin, therefore, we may add the folly of rejecting what alone can explain things which otherwise are utterly inexplicable, of reconciling apparent inconsistencies, and of removing difficulties. To the account of this omission may be placed the absurdity and the iniquity of those who profess to find, in the magnificent structure of our earthly tabernacle, occasions of offence against the law which regulates the disposition of the soul which it enshrouds. This may be satisfactory to those who seek a reason for the delusion, but it is not satisfactory to such as seek an atonement to society for the mischiefs which that delusion is continually producing.

But what atonement can be offered for these mischiefs? How shall apologies make up for actual loss of happiness? What can be said on the behalf of those who have been instrumental to the inculcation of a creed which must produce in this world misery to the professors of it, and in the next eternal sorrow, and exclusion from the presence of the Deity? Is it a sufficient excuse to say that the study of physiology is, however dangerous, absolutely necessary to the interests of the world? Is it sufficient to satisfy the doubts of a conscience, tender on account of others, to say, that the present state of the physiological and surgical schools of this Christian kingdom is such as necessity requires? Shall it be argued, that the interests of any society, of any race of men, require that the minds of youth should be subject to the demoralizing effects of a disgusting familiarity with the most revolting objects, without one word of caution, one gentle reproof, one solemn warning, against the silent, but not less certain, effects of such familiarity? Is that structure which more especially betrays the marks and tokens of creative power and wisdom, which was erected in the form and in the spirit of Divinity, to be analysed for grounds on which to build a heterodox and infidel denial of the hand from which it came? Is the grave to be robbed of its dead, or schools of philosophy to be converted into charnel-houses, and the most awful evidence of human weakness, and of the punishment of human crime, to be produced in testimony of the truth of a belief, which turns the doctrine of our natural weakness and innate sinfulness into ridicule, merely to serve the vanity of a perverted mind, or to swell the ranks of an apostate leader of infidelity? Rather let the blessed powers of healing be unknown, and, like Lazarus at the gate of Dives, let our suffering brethren lie in the dust, covered with sores, ministered unto by the dogs that throng the streets, than one soul born for immortality, one mind made for eternity, should make shipwreck of its hopes, and become an outcast from the fervent love of its Redeemer. Oh! had we a voice like that of a prophet, to send through this land of professed, but too often unsanctified science, then would we lift it up as a trumpet against the miserable delusions

which have warped the judgments and perverted the hearts of those, who, sitting in the teacher's chair, have yet to learn the first principles of faith in God, and to unlearn the vilest dogmas of atheism and blasphemy!

When we reflect what power is in the hands of those who have access to our presence, when all other visitors are denied, who are called to the bed of the sick and the dying, when the world is excluded, and even the minister of God himself is, through want of confidence or lack of faith, sometimes refused admittance; when we consider how the physician might become a ministering angel of mercy and of love, how he might bear upon his lips the message of salvation to the soul, whilst offering with his hands the cup of consolation to the body, the condition of our medical academies calls loudly for some directing hand to guide them to the truth which they have neglected or misused. And would to God we had the power, as we have the will, to work a reformation "so devoutly to be wished." Then would there be no need to call attention to a subject which many may consider out of place in such a work as this. Led, however, into these considerations by the title of the work before us—"The Christian Physiologist"—we have not shrunk from declaring our opinions fearlessly and openly. And though by some they may be looked upon as fanatical, or overcharged, we yet believe that there are numbers amongst the most moderate of our contemporaries who will not think we have done amiss in putting upon record in this place our sentiments upon a subject at once alarming and incongruous.

It is time, however, to introduce the volume to our readers; and we cannot do so better, than in letting the author state for himself his motives and intentions.

There are some quotations so thoroughly hacknied, that they have almost an air of recovered novelty, and this may be said of Mr. Pope's line—

"The proper study of mankind is man."

And, perhaps, we do not err in saying that this is true of his physical as well as moral nature, though the latter is more directly indicated by the poet.

Religion, in Christian countries, has already made the mass of mankind familiar with all that it is necessary, or perhaps possible, for them certainly to know of their moral nature. Her instructions may have been neglected, but they are within the reach of almost all men, and form a fundamental portion of the education of the poorest.

Nevertheless, it is absolutely certain that there is little even of the true understanding of their eternal destinies among men, and that few practise, or even remember in age, the principles and practice of their youth. The world, passion, and sensual interests draw them away, and religion is almost only cherished by childhood, yet faintly tempted, or by age, no longer susceptible of temptation.

This is a mournful picture of the world, and the question arises, what shall be

done to alter it?—to substitute pure lights for its troubled shadows, and the lineaments of beauty and of virtue for the features of deformity and vice?—Pp. v. vi.

It would be sanguine, perhaps, to hope, that the kingdom of passion and of the world can never wholly be subdued, while the will of man continues free. It would, nevertheless, be criminal to despair of our race, and indolently to persuade ourselves that it may not be considerably diminished. However, this great work must be accomplished by minds more gifted, and purer hearts, than fall to the generality even of those who are anxious for the good of their fellow-creatures. All that these last can hope to do, must be to assist, as far as their humble capacity enables them, the struggle of virtue against passion—of the wisdom of feeling against the wisdom of mere, cold, objectless, worldly knowledge. This must be done by them, not by the vain, exciting, and worse than useless stimulus of new psychological, or moral speculations, but by diffusing more widely, and reviving in the minds of men, in novel and attractive forms, the old and imputable Christian truths, and thus winning back the heart to love what the head has taught it to regard with coldness.

We have endeavoured, in the following work, to make a slight effort of the kind above alluded to. We have sought, by adding to that knowledge of his moral nature which his religious education supplies to the young Christian, such a knowledge of his physiological existence, of the wonders of his own frame, as might assist him in the observance of his heavenly duties. For man owes a duty to his frame, as well as to his spirit; and the development and right use of the former is essential to the perfection of the latter. The neglect of necessary exercise, of that regularity of living which is indispensable to bodily health, the excessive and enervating use of sensual enjoyments, even of what appear to be harmless in themselves, the loss of time, and of all vigorous resolution in using needless pleasure merely for pleasure's sake; all these are sins against a man's own physical nature, which weigh down the efforts of the spiritual, and load it with a deep responsibility. In order to excite in young persons a right feeling of the value of that frame—that strange mixture of beauty and imperfection—with which the Author of nature has gifted him on earth, and which is destined to partake his immortality, we have finished this volume illustrative of External Sensation. It was intended at first to arrange in a popular form, and illustrate by amusing fables, the whole science of physiology; but it soon appeared that such a design must necessarily extend to a greater length, and demand a greater sacrifice of time, than would be warranted by the uncertainty of its reception with the public. We have, therefore, confined the undertaking, at present, to the five external senses; which, if the public approbation should not warrant the completion of our design, will form a little work complete in itself. If, on the contrary, the book should be thought commendable, it will be followed up by a second volume, necessarily more interesting than the present, on Internal Sensation; and by, perhaps, one more intended to illustrate Motion.—Pp. ix—xii.

How this object is accomplished it is, perhaps, our more immediate business to declare; but our limits forbid us to produce so many extracts as we might be authorized in quoting, if our readers should demand the proof of the correctness of our judgment in this matter. We beg, however, to state, that we *conscientiously* recommend this work, not alone as an entertaining, but as also an instructive volume; as a book fit to be placed in the way of the young, and which contains much pleasing information for “children of a larger growth.” It is introduced by some “Lines to a departed Friend,” which show that the accomplished author has drunk not lightly of the Castalian spring,

blended by him with the waters of a holier fountain, flowing from a more hallowed source.

Lost days of youth! Oh, holy days,
When joy was blent with prayer and praise!
When this sad heart, now deeply dyed
With many a thought unsanctified,
Trembled at every venial stain,
And shrank from sin, as now from pain!
Oh! not that even in that hour
Of early reason's dawning power,
My soul was pure from thoughts of sin;
But now so dark the past hath been,
That those first stains of young offence
Wear the light hue of innocence!—P. xix.

The solemn vein of self-conviction which runs through these verses may more or less be traced in the tissue of the work; and, contrary to the general influence of confessions, this out-pouring of the heart is no where objectionable through garrulity or egotism. It is the evidence of a convinced and convicted heart, bearing testimony to the triumph of reason and faith over the perversions and errors of a misplaced dependence on the weak judgment of a sinful mind. The chapter "Introductory" is a most beautiful and cheering picture of what religion can do to clear up and to brighten, to console and to establish, and to fill up the chasm in our hearts which infidelity, or heedlessness, or error has produced.

Imagine a man wholly ignorant of the promises of faith, and possessing an enlarged and inquiring mind, in this desolate condition; his early friends departed—his heart sick of disappointed hopes—all the enjoyments of his youth for ever lost—his health wasted by disease, which he inherited from his guilty fathers—and the world no longer for him but a lonely wilderness in which he has no bond of social interest, and where he can only see "men as trees walking." Where shall he look for consolation or repose? Should new attachments woo—new friendships seek for his regard—his sad experience urges him to fly from the lure with terror—"I will not again be cheated!" he exclaims; "I have proved the hollowness of pleasure, of affection, of every worldly comfort. I will not be mocked with joys that change faster than autumnal skies. I see that those are least afflicted who suffer not their affections to become entangled with the world. I will not be cheated. Why should I love a friend, to press his hand, speak with him, walk with him, bind up my own soul with his, and lose him in a few short days for ever and ever, never more to be reunited to him? Why should I let out my heart upon a world that will but tear and trample on it? My soul goes through life as a nymph walks amid briars—its affections are often caught, but it is only to be reat. I will not bear a part in such drudgery. Yet why is it so? There must be, there is, some secret in it—the enigma has an answer, if I could but find it." Should he turn to the atheist or the unbeliever, what relief could he experience? "Fool!" the philosopher would reply, "there is no hope for you. Those affections, of which you retain so lively a remembrance, were, truly, idle cheats—illusions incidental to your nature, which never existed but in your imagination, and never shall be restored. Those friends whom you deplore were machines compounded of earth, which have been dissolved, as they were formed, by an accident, and which had only an ideal life, that has perished with them for ever. You weep for an automaton which has been worn out—a phantom which has

vanished—the figure of a dream which has fled away. You are the dupe of an illusive existence, in which you have been placed either by chance or by the will of a cruel being, who makes a sport of your sufferings, and cheats you with a transient and fancied happiness only for the purpose of snatching it away for ever, and leaving you in the real misery which you now experience. Or else he is careless and indolent, and neglects his creatures—or limited in power, and unable to provide for all.” In what manner would such a solution of his difficulty be received by the unhappy enquirer? Would he go away satisfied, and fortify his heart in the maxims of a motiveless philosophy? Alas! the firmest amongst us have found, by experience, that philosophy, in the hours of depression and life-weariness, is nothing more than maxim. Or would he not turn away with indignation, satisfied that such a world could not be formed without a motive, still less with one so malevolent as that above described? Would he not condemn, as the most improbable conjecture that could have been formed, the doctrine which attributed the beautiful and ingenious structures around him to the operation of chance? Would he not feel his heart swell within him at the slanderous falsehood which denied the reality of his affections, and laugh even in his grief at the absurdity of the sophism which attributed the origin of the universe to a Being of limited power and imperfect virtue?

Suppose the same individual now seeking at the feet of the Christian minister an answer more in unison with common sense and the natural feelings of his heart. “My son,” exclaims the votary of the gospel, “you are not the unhappy being you suppose. Departed joys have left you only to give place to others of an infinitely greater excellence with which the future is yet to crown your heart. Departed friends have not been lost to you by death. It has only changed their residence; they are gone before you, to be placed in possession of those joys which you shall share with them for ever and for ever. There is a world—a better world than this, where those affections which you deem for ever broken, shall be again united and eternized—a world of joy, where grief shall never enter—a world of love, where friends shall never more be parted—a world of light, where darkness shall find no place—a world eternal, unchanging, happy, beyond all your heart can conceive of perfect happiness, and beautiful beyond any thing that your senses can paint or imagine of perfect beauty. This, my friend, is the hope of the Christian—a hope which shall not fail nor change—the only hope of which the fruition shall excel the anticipation.” What effect do you suppose, Cyriac, this announcement would produce on the heart of the unhappy searcher after truth? Would he treat it as he had done the suggestion of the unbeliever? Reason and feeling declare the contrary. He would spring forward to embrace it in a rapture of delight. His reason would receive it with that instant satisfaction which we feel in the solution of a perplexing problem; his heart would treasure the consoling truth within its deep and intimate retreats. Peace would return to his soul, hope would shine within his eyes, joy would warm the currents of life within him, and he would bow down before the Everlasting Author of the premises, with a breast filled with wonder, gratitude, reverence, and love.—Pp. 8—13.

These feelings are applied, and applied with power, to the illustration of the senses; and, first, by descriptive essays on their use and mechanism, and, secondly, by tales which introduce the subject in a tangible and skilful manner, the writer brings to bear upon his argument the fruits of meditation, research, and the full agency of an elegant and powerful mind. We will not injure the narratives which grace this volume by a partial analysis, or garbled anatomy, but conclude our remarks with recommending cordially this new production of the “*Author of the Collegians*,” to Christian readers.

ART. III.—*The Christian's Duty in Times of National Degeneracy. A Sermon preached in the Parish Church of Whalley, before the Whalley District Committee of the Society for Promoting Christian Knowledge, &c. &c. By SAMUEL JAMES ALLEN, M.A. Perpetual Curate of Salesbury, and Chaplain to the Right Honourable the Lord De Tabley.* Blackburn: R. Wood. 1830.

AMONG the many good arguments, which were used to justify and recommend the late "breaking in on the constitution,"—for such it was, even on the acknowledgment of the shameless invaders of our rights, themselves; and never let Englishmen forget the concession,—was that of the benefits resulting from the increased energy and vigilance, which would become necessary on the part of the Clergy of the Established Church, in putting forth the strength of her internal resources, and in building up around her an impregnable bulwark, in the knowledge, the piety, the zeal, and the steadfastness of her affectionate children. That the exertions of the Clergy would be proportioned to the coming exigency, whatever it might be, was indeed to be expected. History had already recorded, in the reign of James the Second, the intrepidity of the Ecclesiastical body in defence of the civil and religious liberties of the country; and the recent election at Oxford afforded an earnest of the spirit which pervaded the national Clergy, and which they would undoubtedly bring into action, in the manner and degree which circumstances might seem to require. But every one must perceive, that the principle of the proposed measure was left wholly untouched by any consideration of these accidental advantages, which might be consequent upon it. "Let us do evil that good may come," though it may be an allowed maxim in the modern school of political expediency, is good neither in morals nor in religion; and we must confess, that it would require a web of more ingenious sophistry than any which has been hitherto woven, to bind us to the destructiveness of a measure conducted in direct contradiction to these sacred and immutable principles. Although, therefore, we acknowledge, with gratitude, that the consequences which were predicted, as far as relates to the point immediately before us, have already partially taken place, and, we fervently trust, will still be more fully experienced, yet we know, that we are not indebted either to the act or the intention of the promoters of the revolution of 1829, for the happy effects which have thus sprung up, and which we devoutly ascribe only unto Him, who overruleth the devices of man to the establishment of his own counsels.

Among the many indications of this revived attention to the security of our national faith, the Sermon before us affords one of the most gratifying instances. It was preached, as will be seen from the title—

page, in the immediate neighbourhood of one of the great Romish establishments in this country; and where, we happen to know that the sentiments of the Clergy, on the measure to which we have adverted, are, as they have been frequently expressed to the legislature, almost unanimous. The occasion of the discourse was one, on which the great body of the Clergy, and a large majority of the influential gentry of an extensive and populous district, are usually assembled; and we have reason to receive the publication before us, as conveying the general sentiment of the respectable and numerous committee to whom it is inscribed, and at whose request it is sent forth into the world.

The text is from 1 Sam. iv. 13—"Lo, Eli sat upon a seat by the way-side, watching: for his heart trembled for the ark of God." After a few introductory remarks on the history of Eli, and the circumstances which had led to that jeopardy of the ark of God, on account of which he was thus filled with anxiety,—the relation of the subject to the present crisis of our national affairs is thus described:

The application of this history to the purpose for which we are now assembled is not difficult, or liable, I trust, to the imputation of fanciful and overstrained accommodation. What the Ark was to the Israelites, the Gospel, in that pure and primitive profession of it which we have long acknowledged, is now to us; the depositary of the mysteries of our Redemption, into which the angels desire to look; the sanctuary wherein God's pure and holy law is laid up, and from whence it is promulgated to his creatures; the treasure-house wherein are contained those glorious promises, those gracious pledges of fatherly affection in Christ Jesus, whereby alone the repentant offender against the law can have hope of forgiveness and restoration; the mercy-seat on which alone his prayers can be heard with acceptance, where alone his offerings of gratitude can be received, and from whence alone the light of God's countenance beams forth upon him, regenerating, renewing, consoling, instructing, and constituting him now a partaker of the divine nature, that he may hereafter be a partaker of the inheritance of the saints in light.

To us however, as to the Israelites, there are enemies of various kinds from whose hands our Ark may be in peril; and with us, as with them, its preservation unharmed and unpolluted must ever be an object of the most intense anxiety to every true servant of God. From whatever quarter assailed, the heart of such an one cannot but *tremble*, above every other subject of apprehension—for the Ark of God;—for the gospel which he hath sealed, the Church which he hath cemented with his own most precious blood; not indeed for its existence and continuance *on earth*, for he who is himself the rock on which it is built, hath assured us that the gates of hell shall not prevail against it; but for its continuance in that particular spot or region where he has partaken of the benefit, where his fathers have trusted in it and been holpen, and to which, for his brethren, his companions, his children's sake, he is bound to wish prosperity.

When we recollect, that though the promise to God's universal church abideth immovable as the everlasting hills, there is no promise that England, that our own immediate neighbourhoods, that ourselves as individuals, may not, for our sins, be exposed to a diminution or destitution of gospel light;—that the enemies of the Ark may not, in any particular place or time, be allowed to prevail against it, as was the case in the instance before us with the host of Israel, and has since been still more lamentably and permanently exemplified in the Asiatic churches, in the wide vassalage of Roman superstition, in Jerusalem

itself, the city in which God chose to place his name there,—who does not tremble lest the sins of this highly-favoured, but highly-offending nation, should draw down this last *infliction* of Divine indignation?

Am I not then justified, in recommending to all who hear me, the imitation, with respect to our own Ark, and with reference to its more immediate dangers, of Eli's anxiety and watchfulness as set before us in the text, and the avoidance of such parts of his previous conduct as had contributed so materially to augment the dangers he dreaded?

Our perils, I apprehend, have arisen from much the same source as did his;—a neglect of the firm and decided administration of Christian discipline and instruction; a criminal compliance with the dictates of sloth, indifference or timidity; a shrinking from duties requiring self-denial and sacrifices painful to the flesh; an indulgence to the evil propensities of our corrupt nature. We have been content too long with publicly setting before the people, especially the rising generation, the doctrines, precepts, and formularies of a pure faith; and when they spurned them, have contented ourselves with saying gently, "Why do ye such things? Nay, my sons, it is no good report that I hear of you;"—but have shrunk from the laborious and practical enforcement of these truths in the manner most calculated to impress them on the mind; or at least have failed to allow them that prominence which their paramount import on our welfare, temporal and eternal, demanded at our hands.

The result has been as might have been expected. The bearing of the Ark, at least as far as regards its external supports and appendages, has fallen to the hands of men, too philosophical to stoop to the examination of distinctions between doctrine and doctrine, creed and creed, the war-cries of contending sects; too busy to find time for acquiring even the first principles of the faith they themselves profess; yet not too modest to pronounce authoritatively on things which they have never learned, or too discreet to deride, and that even in places where they are called to consult for "the advancement of God's glory, the good of his church, the safety, honour, and welfare of our sovereign and his dominions," the most sacred institutions and solemn declarations of Him "by whom kings reign and princes decree justice."—1p. 6—9.

After describing, "among the many impediments to the advancement of religion, which have resulted from this unhappy degree of apathy or levity in the minds of our public men,—the altered position in which it has placed the Established Church, hitherto regarded as the chief agent in the promotion of Christian knowledge amongst us, with respect to its alliance with the State:" and showing the lamentable perversion of the principles of our constitution, upon which this change had been effected, we have the following excellent remarks:

A declaration is indeed required that no such power shall be exerted to the weakening or disturbance of existing institutions; but, should this be most scrupulously observed, is it possible that existing institutions can be otherwise than weakened and disturbed in their operations, by the introduction of a mass of suppressed hostility or undisguised indifference, where before the obligation was to zeal and activity in their cause? And can it be regarded as improbable that from such a substitution the most serious changes may result, both as to the doctrine, discipline, and general immunities of our church? With every possible respect for the conscientious opinions of those who differ from us, and whom, by that difference, we take to be *self-excluded* from all reasonable title to interfere in our affairs; with all becoming deference to the sanction of public authority, which is now set on the opposite principle, as well as for the characters and motives of many who have assisted in its admission; and with every disposition to hope that their warmest anticipations of good may be realized; I can regard the act itself, and the steps by which it has advanced, no otherwise than as the

triumph of evil principles over good, the prevalence of worldly policy over irresolution and apathy in the advocacy of the cause of Christ, and the abandonment of something more than the outworks which surrounded our national Establishment, to its avowed and inveterate assailants.—Pp. 10, 11.

We are next admonished of the important lesson which the history contains, that it was not from the power or malice of external enemies,—but because “its professed supporters were irreligious, unholy men, ‘sons of Belial, who knew not God,’” that danger was apprehended to the ark; and, then, the demand which is made upon all who are interested in the support and preservation of religion amongst us, is thus powerfully and eloquently urged.

Whatever view is taken either of the general prospects of Christ's church in our day, or of the anomalous condition of our own ecclesiastical polity, to which last our attention is now more immediately directed, the call, I conceive, is alike loud for activity and energy, on the part of all who wish well to the interests of pure and undefiled religion. Those who do *not* tremble for the establishment under these perilous circumstances, who regard the Ark as safe, nay strong in its internal and spiritual securities, though in the very hands of the Philistines, in the very house of Dagon, must of course feel themselves bound to use all diligence for the maintenance and increase of those defences in reliance whereon they abandon all others; and the like course is urged by the same consideration, on those who either regard the alliance between the church and state as at all times a matter of little moment, nay, injurious to the spiritual interests of Christ's kingdom, or who, whatever general advantages may result to the cause of religion from such a connexion, consider the present terms of the alliance so manifestly unfavourable to that sacred cause, as to render its speedy and complete dissolution an object of desire rather than dread.

But is not the same course urged by every imaginable motive, on those (and they are still, I trust, the many) who cannot receive the assertion that Christ's kingdom is not of this world, as discountenancing the acknowledgment, protection, and establishment, by earthly rulers, of an apostolic branch of that kingdom; and who consider such a recognition of our own communion by the rulers of the nation, with the permanent provision thus made for the instruction of the people in the great truths of the gospel, so valuable and important to the advancement of the gospel itself, at least in their own times and country, as to render them tremblingly apprehensive as to the remotest possibility that these mutual relations, so long and beneficially retained, may at length be weakened or dissolved.

Is it for them to sit still while the battle is fighting, in speechless and stupified amazement; or to lift up their voices, and proclaim their apprehensions aloud, yet indulge the same supine inaction which has brought on the crisis;—to tremble as the peril approaches, yet stir neither hand nor foot in defence of the Ark of God? No, if this were all which Eli *did*, it were all he *could* do in the present emergency. His time of action was over. But those whom the Almighty blesses with ability and opportunity for exertion (and these are in some measure bestowed on us all) are traitors if they be not active; if they put not forth their utmost energies in so sacred a cause. They must not loiter by the way-side; they must fight manfully in the contest; must labour to the utmost of their power to repair the injuries of former neglect, and to strengthen the things which remain.—Pp. 12, 13.

An able exposition of the means which are to be employed for this purpose, particularly as to the duty of parents “who destine their

offspring to the service of the sanctuary," not to allow "even parental partiality to connive at the intrusion into the priesthood, of persons whose habits and inclinations incapacitate them for the discharge of its duties,"—is concluded with the following passage :

And thus, in an age when the claim of apostolic authority would be received but with a smile or a sneer ; when the assertion of ancient and prescriptive right could serve but as a signal for attack ; when the appeal to taste, to early attachment, or even to the recollection of former services, would be dismissed amongst the puerilities of prejudice or superstition, unworthy to be opposed for an instant, to the pressing demands of political expedience, we may be enabled to make good the exposed and contracted position which is left us ; and prove, to the apprehension of even worldly wisdom, that it is not *expedient* to intermeddle with institutions which are deep-rooted in the affections of the people, from the magnitude of the blessings they confer.—P. 15.

The preacher then proceeds with an enumeration of the instruments which are at work, "labouring in a variety of ways for the promotion of Christian knowledge ;" and among the rest, and chiefly, specifies the admirable Institution in whose cause they are then assembled, whose claims upon the support of the public are thus summarily exhibited :

We have now beheld the Society for Promoting Christian Knowledge in all the diversities of its operation, sometimes acting as a Bible Society, sometimes as a Missionary Society ; now as an institution for the circulation of Prayer-books and Homilies ; now for the dissemination of scriptural tracts ; now for the religious education of the poor ; uniting by these means almost all the opportunities of exertion and grounds of support which are separately offered by other associations, and especially commending itself on this account, to the attention of those who have little to distribute, while the applicants for their bounty are many.—P. 20.

We have given these extracts from Mr. Allen's Sermon,—not only from our high opinion of its deserts, and our entire coincidence in the sentiments which it contains ; but from a fear, lest the omission to place the name of some London publisher in the title-page should have the effect of limiting its circulation, and of depriving many of our readers of the gratification which, we are sure, they would experience from a perusal of the entire discourse. We shall be glad to see this omission supplied ; and we hope the notice of it, will serve as a hint to authors and printers in the country, through whose negligence in this respect, many valuable sermons lie for a long time a dead weight upon their hands, and at last find their way, sheet by sheet, into the world, through the medium of the grocer or cheesemonger.

LITERARY REPORT.

A Sermon preached before his Grace the Lord Archbishop of Canterbury, and a Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at Trinity Chapel, in Margate, on Friday, Sept. 24, 1830. By JOHN HOWE SPRY, D.D. Prebendary of Canterbury, and Rector of St. Marylebone. London: Cochran.

NUMEROUS as are the sermons which have, of late, been delivered and published on the subject of the Society for the Propagation of the Gospel, all, or almost all, containing something useful and valuable, there are few that have come under our notice which have presented greater claims to our good report than that now before us.

From the text (Malachi i. 11.) Dr. Spry takes occasion to refer to the many clear indications, contained in Holy Writ, "of a period when the knowledge of true religion shall be diffused throughout the world, and the gross idolatry of pagan ignorance superseded by the pure and holy worship which God requires of his rational creatures." Admitting however that in this holy work much remains to be done, he maintains that it can be successfully carried on only by public Institutions formed for the purpose: and proceeds to a temperate, judicious, and forcible exposition of the objects, and a calm, luminous, and successful defence of the proceedings of the particular Society, the cause of which he is pleading. After which the Doctor proceeds to combat the objections which have been raised to the Society by those whom party spirit may have blinded, or whose carelessness may not have led them to examine into the extent and fitness of its exertions. The replies are convincing, as it is to fact alone that appeal is made.

That the Archbishop of Canterbury should have been led to express a desire for the publication of a sermon containing so temperate and judicious a vindication of the Society over which he so worthily presides, and in the welfare of which he takes so lively an

interest, is far from surprising. It merits well, indeed, to be more generally and extensively read than usually falls to the lot of single sermons: and we cannot refrain from expressing our conviction that, were the Secretaries of the District Committee, before whom the sermon was preached, and of other Committees likewise, to obtain permission of the author for publishing in a cheap form, for general distribution, many of the excellent passages which it contains (with some trifling modification of form) they would confer great and lasting benefit on the Society, by making known its claims to support in many districts in which those claims are still either unknown, or imperfectly understood, and would contribute materially to remove much of misapprehension which now prevails (how, or by what means excited, we stop not to inquire) as to the Society's objects and proceedings. Our friend "Ignotus" might be enlightened by a perusal of the above.

Remarks on the Bible Chronology: being an Essay towards reconciling the same with the Histories of the Eastern Nations. By THOMAS YEATES. London: Maxwell. 1830. Pp. 56. Price 2s. 6d.

THIS is an ingenious attempt to reconcile the prevailing systems of sacred Chronology, especially the Hebrew and Samaritan chronologies. These, the author endeavours to shew, comprise but one and the same measure of time from the creation to the exodus, with a trifling exception: and he has further stated the probable causes of the excess of numbers in the Septuagint version; together with the traditions of the Jews respecting that version, and the thirteen passages which the Rabbins charge the Alexandrian translators with having altered. Mr. Yeates announces his design of printing the Synoptical Tables, with which his Essay terminates, at large, with the requisite proofs and illustrations. His proposed work will

contain a new and complete canon of scripture-tine, an adjustment of the patriarchal successions, and a continuation of the subsequent history, down to the Christian era. We hope he will meet with sufficient encouragement to prosecute his arduous undertaking.

The Family Cabinet Atlas. Parts 2, 3, 4, 5, 6. London: Bull. 1830.

WE were fully justified in the expectation which we entertained of the success of this elegant and useful little gem of art; and the commendation bestowed upon its first Number has not been thrown away. Each succeeding Part increases in estimation; and the accuracy with which the maps are constructed is truly astonishing, considering the minuteness of their size. The utility of its plan, in connexion with the purposes of education, has induced us to give this second notice of its progress; and we are happy to find that it has been taken under the especial patronage of their Majesties.

The History of the Bible. Vol. II. By the Rev. G. R. GLEIG, M. A. M. R. S. L. &c. &c. London: Colburn. 1830. Small 8vo. Pp. xii. 372. 5s. [National Library, No. II.]

FROM the unprecedented, and, with one glaring exception, the merited popularity of the "Family Library," publishing by Murray, it was to be expected that competitors for a share of the public patronage would shortly appear in other quarters; and, among the several rivals which have already started, we augur not the least favourably of Mr. Gleig's undertaking. The first number of the "National Library" does not come within our sphere of notice; but the second, for more reasons than one, is entitled to our earliest consideration. It is at once well timed and well executed. In the Family Library, the only work connected with religion is a stain and blemish to the whole series; not only from the dangerous tendency of its Neologian sophistries, but from the

reckless perseverance with which edition after edition is sent forth, in despite of the public cry for its suppression.* Mr. Milman ought to know that the call for his unhallowed volume does not emanate from the truly religious and well-thinking of the reading world; but, from those who are led by an idle curiosity to inquire into the latitudinarian tenets of an University Professor. At the same time its connexion with a "series" of popular treatises, has no doubt paved the way for its introduction into numerous families; and we would caution the parent, who is anxious for the spiritual welfare of his offspring, to place the insidious poison beyond their reach. We will find an excellent antidote in the volume before us. We do not mean that it was written expressly for this purpose; but its unprejudiced statement of facts, and unbiassed conclusions, are a virtual refutation of unscriptural views of Scripture history, and perverse interpretations of Holy Writ.

A history of the Bible involves a connected view of the great dispensations, which together form the comprehensive scheme of man's redemption. In this scheme the fortunes of God's chosen people, the Jews, are eminently conspicuous; and no candid inquirer can overlook the wonderful displays of super-human power in the Almighty's dealings with them. Their whole history is one continued and stupendous miracle; and is not, therefore, to be viewed in the same light as the ordinary narratives of the profane historian. Mr. Gleig has accordingly performed his task with a becoming reverence for Holy Writ; and the illustrations, which he has occasionally derived from other sources, are offered in due subservience to the authority of inspiration. His work is introduced by a popular review of the evidences in favour of a divine revelation, and of the authenticity of the writings of Moses in particular, and thence, by consequence, of the other books of the Old Testament. The history is brought down, in the present volume, to the reign of David; and the objections of infidels and others are answered

* Especially in a letter by "One who is also an Elder;" ascribed to Bp. Mant.

throughout, in a clear and convincing manner. We shall have great pleasure in announcing the completion of the work; and in the mean time we recommend the present portion of it to the attention of the public.

The Vanity of all Earthly Greatness. A Funeral Sermon, preached in Camden Chapel, St. Pancras, on Sunday, July 18, 1830, on the occasion of the Death of His Majesty George the Fourth. By the Rev. A. C. L. D'ARBLAY, M.A. F.C.P.S. Minister of that Chapel, and Fellow of Christ College, Cambridge. Printed at the request of the Congregation. London: Rivington. 8vo. Pp. 24.

It will not be denied that there were circumstances which rendered the Christian preacher's task, on the melancholy occasion which gave rise to the discourse before us, a task of considerable delicacy and difficulty. While the public press teemed with malevolent abuse on the one hand, and fulsome panegyric on the other, it was his duty to speak the truth in honesty; and to this we may, perhaps, attribute the scanty proportion of sermons which were published on the death of George IV., in comparison with the infinity of those which recorded the private and public worth of his revered and venerable father. Mr. D'Arblay seems to have felt the difficulty; and thus wisely has he avoided any allusion to circumstances over which it is better to draw a veil, while the public virtues of the deceased monarch are exhibited in their true and brilliant colours. In the text are united the emphatic declaration of Solomon in Eccles. i. 1, 2, and the warning of David in Psalm cxlvi. 3, 4. After a brief exposition of the Scriptural version of the word *vanity*, and an eloquent description of the worthlessness of worldly pleasure, science, or ambition, without the consolations of religion, we have the following well-appointed comparison:

From the little scene on which man toils and frets, a monarch hath disappeared, who, in many respects, had ample opportunities to repeat the experiments of Solomon, and amply used those opportunities. With

every advantage that person and education can bestow, he entered life as a vale of flowers, and found by its bitter fruits that *pleasure is vanity*. With a refinement in taste and an elegance of manner seldom equalled, never surpassed, he blended in a great degree the varied accomplishments of the scholar; was the liberal friend of art, and the patron of science, and learned enough to know that this also is *vanity*. His regency beheld our England raised to the loftiest pinnacle of fame her glorious annals ever reached; and during a reign of wise, peaceful, and prosperous sway, he fostered with paternal care all those sacred institutions of the country, for the defence of which he had waged a noble, because a just and patriotic war.—Like Solomon, he was courted by foreign princes, who from their wide dominions crossed the sea to do homage to the sovereign of that mighty nation, which alone, in the universal wreck, had stood the fury of the storm.—Thus he tasted all the imperfect joys the cup of *ambition* can supply, and, in the midst of all, was too well convinced, by the gradual inroads of disease and pain, that this again is *vanity*!—Pp. 14, 15.

Hence the necessity that men should “know this, and consider their latter end;” when all worldly hopes will indeed be vanity, and the merit of Christ the only source of consolation.

Yes, my brethren! I am bound by my sacred office to tell you, on this as on all occasions, that, be it great or small, be it with subjects or kings, faith in the incarnate Son of God,—living, lasting, persevering faith,—is the only anchor for the departed soul on the ocean of eternity! George our King is now departed to his Father and to our Father,—to his God and to our God,—and, as the sufferings of the august patient proved that *there is no royal road to the grave*, so the impartial, unrelenting Gospel, declares that *there is no royal road to salvation*.

We are bound to hope (for we may hope, though not pray, for the dead,) that *mercy* will be extended from above to him who, while on earth, seized joyfully every opportunity to exert that most blessed of all royal prerogatives. But the shroud is in the bowels of the ground—the body is with the earth, the spirit with God who gave it—the virtues of the Monarch, and the errors of the individual, are balanced in the scales of the sole unerring Judge. And if it shall please that pure Fountain of Light to change the crown of thorns he lately wore for an imperishable crown of glory, and the faded insignia of earthly royalty for white robes,

pure and spotless before the Lamb,—to what will the gracious boon be due, by whose merits will it be won? Will his own virtues, or those of his illustrious ancestors, will the brilliant achievements of his reign, the laurels of war, or the arts of peace, purchase for him the glories of eternity?—No, my brethren! Earthly, they may claim their earthly reward, from the future historian, when present love and hate are removed from the changing scene,—when the voice that flattered, and the tongue that slandered, are heard no more. But with that Ancient of Days, “who is too pure to behold iniquity,” there is but one source of pardon, of resurrection, and of life, even the precious blood of Christ shed upon the cross,—of Him who, like the course of that unvarying nature, which He rules, “hath no respect of persons,” or of places, or of times,—of Christ, the sole fulfiller of the law, the Sun of Righteousness shining on all alike, “the same yesterday, to-day, for ever;” of Christ, the beams of whose mercy gild with equal rays of hope the sceptre of the sovereign and the fetters of the slave!—Pp. 21—23.

It was our intention to have given an earlier notice of Mr. D'Arblay's sermon; but, by some means, it has been hitherto overlooked. Its merits, however, will not allow us to pass it by altogether; though the immediate object of its publication has now become matter of history.

Modern Methodism Unmasked: in a Letter to the Rev. Richard Warner, Author of “Evangelical Preaching.”
By a LAYMAN. London: Baldwin and Cradock. 1830. 8vo. Pp. 84.

This is a spirited, though not intemperate, and, at all events, a faithful exposition of the errors of the Evangelical, or rather pseudo-evangelical party, in the Church. The author professes his conviction, that the doctrine of the Church of England concurs with the sentiments, directly or indirectly conveyed, of Tomline, Warburton, Lavington, Secker, Jortin, Whitby, Paley, Clarke, Cave, and Eusebius; and he combats, with great strength of argument, the tenets of the Evangelicals, which he identifies with those of Calvinistic Methodism. In the above list the author would be understood, we presume, with some limitation; inasmuch as the orthodoxy of some of

the eminent Divines there cited is, on certain points, more than questionable. At all events, his own views of the subject of Evangelical heterodoxy is lamentably correct. Such things are; this we know personally and from repeated experience: and, we can only say, that such things ought not to be.

A Manual of Family Devotion: containing a Form of Prayer for every Morning and Evening in the Week: selected and compiled chiefly from the Book of Common Prayer. To which are added some occasional Prayers.
By the Rev. THOMAS STEVENSON, M.A. Fourth Edition. Londond: Rivingtons. 1829. 12mo. Pp. xii. 204. Price 3s. 6d.

A VOLUME of compilations! The Preface itself is composed of a series of paragraphs from the Theological Review, Rev. T. Biddulph, Archbishop Leighton, Daniel Wilson, and the Psalms. It is more to the purpose, however, to observe that the Prayers are compiled with considerable judgment; and a fourth edition of the work is no mean proof of its practical utility. We should like to be informed, by the way, by what means Mr. Stevenson has made the remarkable discovery, that Daniel Wilson is “an eminent Divine!”

Friendship's Offering: A Literary Album, and Christmas and New Year's Present for 1831. London: Smith, Elder and Co. Pp. xii. 408. Twelve Plates. Price 12s. elegantly bound.

WE have just received an early copy of this exquisite little book; and as, from its moral tendency, we have swerved from our immediate province, to announce its appearance in former years, we shall not refuse it the like attention at present. The proprietors seem to have used every exertion to keep up, or rather to enlarge, their claims to public patronage; and we sincerely congratulate them on the production of a volume, which it will be difficult to equal, and scarcely possible to surpass. Of the literary portion of the work, while the Editor has

availed himself of the services of the most popular writers of the day, he has at the same time been careful in the selection of articles, which are likely, from their excellence, to make a lasting impression on the mind, and "to assist in forming the taste, exercising the judgment, and improving the heart." The embellishments are executed in the first style of the art; and the subjects chosen for illustration are replete with interest.

Sermons preached in St. George's Church, Everton. By the Rev. MATSON VINCENT, M.A. of University College, Oxford. London: Hatchard. 1830. 12mo. Pp. xii. 419. Price 6s.

From the thirteenth sermon in this volume we extract the following:—

Yes, my dearest brethren in the Lord, and more especially you, who may be setting out in the walk of grace, and inquiring your way to Zion, with your faces thitherward, let it be your grand leading concern, sinners as you may see yourselves to be, and sinners as you are, always to believe, that your salvation, from first to last, is all of grace; all freely given, in and with the Saviour, without any deservings,—any qualifications on your part. *The more sinful you see yourselves to be, and the fewer qualifications you see yourselves to possess, the more you will perceive, that such a salvation is suited to your case; and the more it will commend itself to your judgment, and your acceptance.*—Pp. 241, 242.

Now, we would ask, whether this is the doctrine of the Bible? True it is, that salvation is the free gift of God, through Christ, without any deservings, but surely *not without any qualifications* on the part of man. There are numberless other assertions of a like tendency, to which we are bound to object in Mr. Vincent's discourses: and, as we expected from the models upon which he has grounded them, they do not come within our notion of Gospel truth. We have no doubt, however, of the sincerity of the preacher, in his reverence for such names as Hervey, and Romaine, &c., but we must warn him that the peculiar complexion of their Theology is not well suited with the sober piety of the English church, or,

in every respect, in accordance with the declarations of Scripture. His sermons, however, are "not entirely without merit; and his appeals are frequently impressive: but of the effect which they are likely to produce, we have our doubts.

WORKS PREPARING FOR PUBLICATION.

The Errors of Romanism traced to their Origin in Human Nature. By R. Whately, D.D. Principal of St. Alban's Hall, Oxford.

The Second Volume of the Iris, a Religious and Literary Offering for 1831, edited by the Rev. Thomas Dale, M.A., is announced for publication on the 1st of November next. The Work will be illustrated from Pictures by Carlo Dolci, Rembrandt, Murillo, Titian, Dominichino, N. Poussin, Correggio, Sir J. Reynolds, B. West, and Sir Thomas Lawrence,—engraved by some of the most eminent Engravers; and the Literary Department will, as before, be decidedly of a religious tendency.

The Sixth Edition of the Cabinet Lawyer. Revised and enlarged, in one vol. 18mo. 8s. 6d. boards, and comprising the New Acts of the 11 Geo. IV. and 1 Will. IV. and Legal Decisions to the Summer Assizes, The Cabinet Lawyer; or, a Popular Digest of the Laws of England: with a Dictionary of Law Terms, Maxims, Acts of Parliament, and Judicial Antiquities; correct Tables of Assessed Taxes, Stamp Duties, Excise Licenses, and Post Horse Duties; Post Office Regulations, Rates of Portage, Turnpike Laws, Corn Laws, Prison Regulations, &c.: presenting a clear and complete Exposition of the whole Civil, Criminal, and Constitutional Law of England as now administered.

An entirely New Edition of Drew on the Immateriality and Immortality of the Human Soul. Carefully revised and enlarged by the Author. Cloth, 10s. 6d.

A Manual of Prayers, in Easy Language, for every Day in the Week. By the Rev. J. Topham, M.A. F.R.S.L. Rector of St. Andrew and St. Mary Witten, Droitwich.

Dedicated to his Grace the Archbishop of Canterbury. In small 8vo. price 5s. in extra boards, with a Portrait, Vol. I. of The Sunday Library; or, the Protestant's Manual for the Sabbath Day: being a Selection of Sermons from eminent Divines of the Church of England, within the last half century; with occasional Biographical Sketches, and Short Notes. By the Rev. T. F. Dibdin, D.D.

A SERMON,

PREFACHED NOVEMBER 5, 1673, AT THE ABBEY-CHURCH IN WESTMINSTER, BY
JOHN PEARSON, LORD BISHOP OF CHESTER.*

PSALM CXI. 4.

He hath made his wonderful works to be remembered.

THIS Psalm begins with an hallelujah, and wholly consisteth of praise and thanksgiving; in which the people of God express a just resentment, and grateful acknowledgment of the chiefest mercies received by their fathers, referring them all to the goodness of God, and jointly and publicly magnifying his name, as if it were previous to the "great voice of much people in heaven" heard by St. John. The words are so indited by the Spirit, so penned by the Prophet, that they may be a perpetual rule and direction in all ages to the Church, guided by the same Providence, protected by the same power, to have the like sense, and render the same praise to him whose "hand is not shortened at all."

This duty is here taught us in such a manner as may render it most proper for us to offer, most acceptable to him to whom it is to be offered. The expressions of the Psalmist sufficiently inform us, that it must be unfeigned and real, sincere and integral, without any intervening doubts of his benign and immediate influence, without mingling thoughts or imaginations of any other assistance, ascribing to him the whole deliverance, rendering to him the whole "glory due unto his name," that he "alone may be exalted:" there is nothing less than this intimated in the first address, "I will praise the Lord with my whole heart." The same must also be public and united, universal and illimited, with a general consent and holy kind of conspiracy; that the praise to be rendered may bear some show of proportion to the mercy received; and, as the blessing, so the return, may be, without exception, publicly performed "in the assembly of the upright, and in the congregation."

The duty thus taught and described is next urged and enforced by expressing a reason, which hath a natural tendency to excite our performance, or rather to constrain us. For "the works of the Lord are great," ver. 2. "His work is honourable and glorious; and his righteousness endureth for ever," ver. 3. Whereby he sheweth, that in the extraordinary works of God, wrought for the benefit of his people, the attributes of the divine nature manifestly appear; as his wisdom in contriving them, his power in effecting them, his goodness in vouchsafing them, his justice in denying them to others, his mercy in conferring or confining them to us; and at the same time informeth us, that our praise consisteth in the sole acknowledgment of these attributes. For he whose "glorious name is exalted above all blessing and praise," cannot receive glory from us: "our goodness extendeth not to him:" he is only glorified by the manifestation of himself, with our acknowledgment and declaration of the glorious excellencies which are in him, and the emanations proceeding from them.

* In lieu of an original sermon, we have given one by Bishop Pearson, which has now become extremely scarce. We have already presented our readers with one of that eminent Prelate's scattered rarities, and may possibly have other opportunities of giving similar reprints.

This general reason is followed by a more immediate, more concerning and convincing provocation to the same duty; in that he which hath done so great things for our fathers, and promised the like to us, hath also revealed the counsel of his will, and his design in the doing of them, both for our benefit and his own honour: that there might be not only a sufficient reason to move and persuade us, but also an express signification of his will, to determine and oblige us unto a perpetual and never-failing commemoration of his goodness. And the revelation of this design of God is clearly delivered in the words of my text: "He hath made his wonderful works to be remembered."

I shall not trouble you with any division of my text, but only raise this observation from it which is naturally contained in it: *Where God hath wrought any signal work for any people or nation, he justly expecteth and requireth a public and perpetual acknowledgment of it.* The truth of this indubitable observation, as it is useful for many purposes, so it is evident by innumerable instances; three of which are glanced at in this short Psalm. First, "He sent redemption unto his people," ver. 9; that is, he sent Moses and Aaron unto the Israelites, by whose hand he brought them out of the land of Egypt; and certainly he made that wonderful work to be remembered. For they obtained their dismissal by the intervention of a destroying angel, while the Egyptians perished and they were preserved: upon which the feast of the Passover was instituted, and with this remark, "This day shall be to you for a memorial: and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever." Upon their coming forth from thence, the law of the Sabbath was fixed to a certain day, in reference to the same deliverance, with the like intimation. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God hath commanded thee to keep the Sabbath-day."

Secondly, "He hath given meat unto them that fear him," ver. 5. that is, probably, he fed them miraculously when they cried unto him in the wilderness; he gave them manna, even bread from heaven, but with this command: "Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness." And this wonderful work was made to be remembered, not only in itself but in its signification. For he which said, "I am the bread which came down from heaven," when he was by his death to deliver us from the wrath of God, and to make a way open for us to eternal life, instituted the blessed Sacrament to this end, that "as often as we eat that bread, and drink that cup, we should shew the Lord's death till he come."

Thirdly, "He gave them the heritage of the heathen," ver. 6; that is, when the sins of the Amorites were full, he drove out them and their neighbouring nations, that he might place his peculiar people in the promised land of Canaan. He magnified Joshua, as he had done Moses, in the sight of all Israel; he cut off the waters of Jordan, that the ark of the covenant might pass before them, and the

people follow that, to take possession of the land. And lest the memory of such a wonderful work should perish, he caused twelve stones taken "out of the midst of Jordan, out of the place where the priests' feet stood firm," to be laid in Gilgal, for a memorial to the children of Israel for ever.

Upon these, and the like instances, founded in the express will and revelation of God, delivered in the writings of Moses and the Prophets, preserved in the public monuments and sacred archives of the sanctuary, the Church of God, in after ages, followed the same rule, and without any scruple put upon themselves the same obligation. For having a due apprehension of the great equity and justice of the thing itself required, whensoever the like goodness of God was manifested to them, though his will was not expressly revealed, when his promises were fulfilled, though the prophecies ceased, they thought it necessary to oblige themselves and their posterity to the duty, as knowing that thankfulness is a necessary virtue by the eternal law of nature, and that the design of God, who changeth not, could not but be the same for his glory, whensoever he made the same demonstration of his mercy. Thus the Jews in their dispersion, being saved from a national destruction, of themselves instituted the feast of Purim: "they ordained and took upon them and upon their seed, so that it should not fail, that they would keep these two days every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed."

It is easy to derive and justify a doctrine from so many holy examples, all beyond exception, all the safest patterns for our imitation: it is easy to improve it, if we will attend not only to the truth, but also to the reasons and the use of it. And great reasons there are, whether we consider the benefit received or the duty required. First, in reference to any signal benefit, any extraordinary mercy received, it is necessary we should have a true sense and firm persuasion of the work of God in it, that we may learn to depend upon his Providence, which we find so vigilant over us, so beneficial to us; that we may attribute nothing to ourselves, or sacrifice to our own nets; that we may discern his hand in his own work, and say with the Prophet, "I will praise thy name for ever, because thou hast done it;" that we may speak as unfeignedly, as emphatically, "To thee, O Lord, do we give thanks, to thee do we give thanks."

Secondly, this design of God teacheth man to make a true estimate, and set a value upon the benefit received as coming from his hand. How great soever any temporal deliverance may be, which beareth proportion with the evil or danger escaped; it can never be so great in itself as in the consideration of the Deliverer. No enjoyment on earth can equal this assurance, that the Preserver of men careth for us, that the Lord taketh pleasure in his people. We must not value so much any preservation, as his favour who preserveth us; because "his loving-kindness is better than life."

Again, in relation to the duty of a grateful remembrance, and suitable return of praise and thanksgiving, this design of God ought to

be embraced with all comfort and cheerfulness. For what greater honour can man receive, than that God should desire to be honoured by him? What greater advantage can we have, than that he should therefore bless us, that he may receive praise from us, and purchase his glory by the expense of his goodness? If God, who enjoyed himself alone from eternity, hath made all things for the praise of his glory; if he hath designed to bless us, that we may glorify him, and makes so advantageous an interpretation of the return of our thanks; if he hath thus "made his wonderful works to be remembered," nothing but a wretched ingratitude can deprive us of them.

Lastly, the equity and excellency of the duty enforce the obligation. Here is not any thing required, but what may be justly challenged, what cannot be with any pretence denied. There is a moral obligation between men, to "render to every man his due, honour to whom honour:" and this divine acknowledgment is required upon no other terms, "Give unto the Lord the praise due unto his name." It is required in a due proportion, "Praise him according to his excellent greatness," according to the manifestation of it. This is the exercise of the blessed saints and angels in the nearest view of his perfections: the language of heaven is, Alleluja; and there is nothing more heavenly upon earth. For "it is good to sing praises unto our God; for it is pleasant, and praise is comely. O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men."

I am willing to suppose we may be in some measure by this brief discourse persuaded, that if this nation hath received any signal blessing upon this day we are some way obliged to remember, to acknowledge, to give thanks for it. If we be sensible of any extraordinary manifestation of the goodness of God towards us, I hope we shall not be so singular as to desert all the examples of the people of God in former ages.

And as to the certainty of the mercy, I think we may safely say with the Prophet, "O God, thou hast taught us from our youth, and hitherto have we declared thy wondrous works." We have been all brought up in this persuasion: *hitherto* we have thought the mercy great, and the duty necessary. Certainly we may without vanity say, "We have heard with our ears, and our fathers have told us of the great works which God wrought for us in their days:" *hitherto* we have believed them, and praised him. But if there be any which speak so much of our forefathers, that we may give no credit to our fathers; if they teach us that our eyes and our hands daily deceive us, and therefore we must take heed lest we believe what we have heard with our ears; if in that which we take to be so grand a conspiracy, there was nothing of substance, but only the species of a treason; though the doctrine you have heard be good to other purposes, yet as to this day's assembly it will signify little.

Being therefore the new apologists for those popish conspirators have invented those shifts and excuses for them, which they themselves, though great masters in that Roman art, could never pretend to, it will be necessary now to show how this doctrine is applicable

to this nation, how the text agreeth with the day. "God hath made his wonderful works to be remembered," saith the Prophet: this is the rule. The work of this day was "his wonderful work." The work of this day is never to be forgotten; this I take to be our case. We must acknowledge the first, or we are most stupid and insensible; we must perform the second, or we shall be most unworthy and ungrateful.

First, the work of this day was "his wonderful work." The providence of God is concerned in all events, but is most conspicuous in his greatest mercies; the mercy manifesting his goodness, the greatness his power. "One sparrow shall not fall to the ground without our Father," saith our blessed Saviour; and can we believe that thousands of men should in that manner be preserved from destruction without his gracious and fatherly concurrence? How low soever their opinion of heretics be, as they are pleased to call them, can we think so many persons designed to slaughter were not "of more value than many sparrows?" "Touch not mine anointed," is the voice of God: shall the King and the royal family, shall the nobles and judges of the land, shall the Church and people of God, shall all whose lives are precious in his sight, be saved at once from utter destruction by any other hand than his?

Certainly, either the design or the deliverance was from God; except we place him, as Epicurus did, without the world, and wholly unconcerned in it. But that was too black, too horrid, too impious, to be ascribed to any but to the grand enemy of God and man, "the spirit that worketh in the children of disobedience." The deliverance therefore was from him from whom he fell, and by whom, though he continue "the prince of the power of the air," he is still "reserved in everlasting chains." As the machinations of so much mischief to mankind bewrays the inveterate enmity of him who incessantly "seeketh whom he may devour;" so the prevention of so much cruelty is a sufficient demonstration of God's philanthropy.

Though many other arguments might be used to demonstrate that this was the work, "the wonderful work" of God, yet I shall make use only of one more, drawn from the words of God, and those very remarkable: "Behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be lost. Woe unto them that seek deep to hide their counsel from the Lord; and their works are in the dark, and they say, Who seeth it? who knoweth it? Surely their turning of things upside down shall be esteemed as potter's clay." Isaiah xxix. 14—16.

Now if this be God's proceeding to his marvellous works, as he himself assureth us, it was never more evident than in the detection and defeat of this conspiracy. For never any sought so deep to hide their counsel; never any work was so in the dark. I speak not of the secret contrivance of the mischief in a cellar, but of their horrid secrecy and combination under the seal of sacramental confession; which they profess to be so mixed with them, that not for the saving of a whole nation from the greatest mischief imaginable; it may be

violated. For, as they say, all men are commanded by the law of God to confess all their sins to a priest; and therefore the priest, by the same law, is obliged in no case to reveal them. For certainly God never intended to impose so hard a necessity on a sinner, as necessarily to lose one of the two, either his temporal or his eternal life; his temporal, if he confess, his eternal, if he do not. Now if it were lawful for the priest, in any case, to reveal the confession, and not lawful for the sinner not to confess, he could not obtain eternal, without manifest danger of his temporal life. O the subtilty of the doctrine! the nicety of the practice! O the great Roman asylum! the happy security in the pretence of penance to impenitent wretches! Here they may freely open their tender consciences, and by a safe consultation receive advice in the worst of their designs for the advancement of the gospel, and the propagation of the faith. For they have of late so fortified this castle, that it is become impregnable, though the foundation of it be laid on a tradition of their own, wholly unknown, as they have acknowledged, to the vast number of the Eastern churches.

But if we grant the sacredness of confession, and the duty of secrecy in the confessor, which I shall not deny; yet reason (which can judge what designs are fit to be kept secret, and what not) will teach all men, and some of their divines have formerly taught, that a private secret ought to be revealed for a great and public good, for the prevention of a general evil, the confessor keeping the person confessing as close and safe as he may. And if this doctrine had been observed, our danger could not have long continued, which consisted in the mischief of the design, not in the number or power of the persons engaged, and consequently had vanished as soon as it was disclosed. But they were sufficiently fortified against this truth. For, that a private secret must yield to a great and public good, holds only, they say, in those countries where the prince is a Catholic, who believes the great religion of private and sacramental confession, and bears a great reverence unto it. And that too, when that Catholic prince is so pious and religious, that it may be rationally presumed that he will by no means urge the confessor with dangerous or troublesome interrogations, or in the least desire the persons of the traitors. Thus, upon an unjust supposal that our king was not a Catholic, and consequently not a Christian, both he and his kingdom were wholly excluded from the benefit of universal reason, and the doctrine of their most sober divines; and so their most pernicious "counsel lay" still "in the deep," wrapt up in the conscience of the priest, who had been taught that he knew it not as man but as God, and that it was not a natural or civil, but a supernatural, secret.

Again, it was very unreasonable to pretend the sacred power of the seal to keep the secrecy of this horrid conspiracy; because there was not any confession made of a sin committed and repented of (which only hath a proper tendency to absolution) but only of a crime intended and of a present resolution afterwards to commit it; which is not to be esteemed under penance at all (except there can be penitence where there is no penitent or pretender to be such), neither is it capable of absolution or any benefit of confession, being it is not

in itself confession, but rather consultation, and that the worst imaginable, including a resolute intention to commit the greatest crime. In this many of their doctors agree; and a Bishop of Rome hath given a full and clear resolution in the point. But in the greatest danger we could receive no benefit here, a new distinction making up the breach. For we must understand, that though it were not a formal, yet it was a virtual confession; though it were but a consultation, yet it had some reference to a sacramental confession, either already made, or in probability to be made hereafter; by virtue of which reference it was to be under the same secrecy, and to have the benefit of the same seal, being under it either directly or indirectly. Thus that grand conspiracy was consigned to take its best opportunity; as needing no repentance, but in case of a failure or non-performance. And so this "work" was still "in the dark."

Moreover, we might conceive ourselves safe from such a machination of any Christians, by that divine determination, "We must not do evil that good may come of it." For if their damnation were just, who slanderously reported of St. Paul, that he said, "Let us do evil, that good may come;" who could imagine that in any case of conscience this should be admitted? And indeed a great scruple arose even in the minds of the most confident assassins, whether the nocent and the innocent might be destroyed and perish together. "That be far from them to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from them:" (though all ought to have been accounted innocent in respect of them who had no authority to make such a discrimination, or to condemn and execute justice upon either): yet the sacred oracle could determine, that if the good to be expected were greater than the evil which was to be executed; if the destruction of the innocent might be compensated by the advantage which followed; then it was not only evidently lawful, but, so far as the good exceeded the evil, meritorious. And now let the evil be never so great, they were sure in the opinion of those whom they consulted, the propagation of the Roman faith, the advancement of the Catholic cause, the restitution of the papal jurisdiction was the greatest good imaginable, to which the ruin of the nocent or the innocent could bear no proportion.

All this was "sought in the deep to hide their counsel;" all this was wrought "in the dark;" and they said often among themselves, "Who seeth it? who knoweth it?" Wherefore if, notwithstanding all this contrivance of secrecy to hide their counsel, the horrid conspiracy was revealed, the snare discovered, and their turning of things upside down esteemed as the potter's clay, God did then "proceed to do a marvellous work" for this people and nation, "even a marvellous work and a wonder." "This is that which the Lord hath done," and it were the greatest wonder if it were not "marvellous in our eyes." Which is the first part of our case.

Secondly, The wonderful work of this day is never to be forgotten. "God hath saved our lives by a great deliverance," as Joseph said; and can we ever be ungrateful to him who hath given us "such a deliverance as this?" as Ezra speaks. What can we ever expect to

make us mindful, if upon "such a deliverance as this" we prove forgetful? The text teacheth us, that it is the design of him who wrought it, that we should remember it; and shall we fulfil the design of our enemies, whom he defeated? Let them deny it, who may be ashamed of the intended cruelty; let not us forget it, who ought to rejoice in the mercy; lest we be unmindful of him whose the mercy was, and for which he expecteth to be honoured by us. God made the memory of his wonderful works to be part of the religion of his ancient people; such were the passover and the sabbath: let us think it a part of our religion to remember this wonderful work. Let this day "never fail from among us, nor the memorial of it perish from our seed." May we never live to see those times, in which the memory of this day shall be blotted out, or rather cast out with indignation: may we never hear of such an act of oblivion.

Nor is it our duty only to desire, but also to endeavour the perpetuity of this recognition: and consequently to use the just and proper means to perpetuate it. It was our religion, the settled religion of the Church of England, which was then aimed at; and nothing will preserve the due memory of this day, but the preservation of that. Nothing but that procured the enmity; nothing but that obtained the mercy. We know no other reason why men of the same nation, but of a different persuasion in matters of religion, should so combine against us; we are conscious of no other motive on our part to incline the infinite goodness of God to be so propitious to us; nor can any other consideration without this set a sufficient value upon the mercy received. Let us therefore "earnestly contend for the faith which was once delivered unto the saints:" let us keep that which was then preserved, if we expect the generations to come should praise the Lord for this deliverance. The persons are now dead whose lives were then preserved; if we suffer the same religion to perish which was then so signally owned, there will be little left for which the memory should be continued. Thus let us endeavour to perpetuate the memorial of this day, as the most just and innocent revenge.

But these things are in the hand of God; that God who saved our late sovereign alive upon this day, and suffered him to be cruelly murdered upon another. When I consider the present condition of our Church and nation, and fear that our sins begin to be full; I cannot but think the enemies of our religion, the papal emissaries, have now much an easier way to destroy it. They shall not need to seek so far into the deep, or to lay so vast a work in the dark: but then I cannot choose but remember those words which I read so frequently in the Scriptures, "God save the King: God save the King." God save him from the open rebellion of the schismatical party, the ruin of his father. God save him from the secret machinations of the papal faction, the danger of his grandfather. "God save the King;" and let all the people say, Amen.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. VIII.

FATHERS OF THE SECOND CENTURY.

PAPIAS, QUADRATUS, ARISTIDES.

Τὴν πρώτην τάξιν τῆς τῶν Ἀποστόλων ἐπέχοντες διαδοχῆς.—Euseb. Hist. Eccl. III. 37.

IN descending from the Apostolical, to that which may be called the Ecclesiastical Age of Patristical Theology, the first writer, whose works have survived to any considerable extent, the ravages of time, is *Justin Martyr*. But there were others before him, in the commencement of the second century, who had employed their pens in the support and defence of Christians and Christianity. Some of these indeed are known only by name, as John the Elder and Aristion, mentioned in a fragment of Papias,—of others, not even the name remains, being referred to by general appellations only, such as ὁ κρείσσων ἡμῶν, *disciples of the Apostles, Presbyters who had seen the Apostles*, and the like (See Irenæus, *passim*);—of others again, only a few minute passages are extant, scattered here and there by way of quotation, in the writings of subsequent authors. There are three individuals, however, who have attained to a degree of comparative celebrity—PAPIAS, QUADRATUS, and ARISTIDES; to whom it may therefore be advisable to devote a brief consideration.

According to Eusebius (Hist. Eccl. III. 39), and Jerome (De Vir. Ill. § 18), PAPIAS was the author of a work, in five books, entitled, “An Exposition of our Lord’s Discourses.” He was an Asiatic by birth; probably a native of Hierapolis, a city of Phrygia; of which he was afterwards Bishop. The time in which he flourished cannot be accurately ascertained; but from the order in which he is mentioned by Eusebius, he was in all probability contemporary with the Emperor Trajan. Chronologists vary between the years 110 and 116. Irenæus (Hær. V. 33) speaks of him as, “a hearer of John, and a companion of Polycarp:” but whether St. John the Evangelist is intended, or John the Presbyter, has been much disputed. Eusebius is in favour of the latter opinion; but Irenæus would unquestionably have added the distinctive appellation, had not the Evangelist been present to his mind. Now Irenæus being the disciple of Polycarp, his authority must be allowed to possess considerable weight; in full reliance upon which Jerome has not hesitated to reckon Papias among the hearers of St. John the Divine, and in this decision he is followed by the generality of ecclesiastical writers. It is true, indeed, that Papias, in the fragment already alluded to, observes, that he never failed to inquire of those who had conversed with John, and the rest

of the Apostles, what they were wont to say; but he expresses himself in the same terms in regard to John the Presbyter; and these inquiries are by no means conclusive against his own immediate acquaintance with the disciples of our Lord. He was anxious, no doubt, to add to his own personal knowledge of these eminent teachers whatever information he could collect from others; and thus he may have been, and in all probability was, a hearer, not only of St. John, but also of the other Apostles and their successors, as well as a diligent inquirer into the several particulars of their lives and ministries, with which he was individually unacquainted.

In an old commentary on the second chapter of Revelations, by Blond, Papias is affirmed to have been Bishop of Pergamus; and a conjecture is added, that he was the angel of that church, to whom the Epistle is there directed to be sent.* Both the affirmation, however, and the conjecture, are set aside by the universal consent of antiquity, which is unanimous in fixing him in the see of Hierapolis. His qualifications for this important trust can only now be estimated by the encomium which is passed upon him by Eusebius, that he was *a man of considerable eloquence, and well acquainted with the Scriptures*.† Valesius is indeed of opinion, that the character here given did not proceed from Eusebius, but bears evident marks of an interpolation. The passage is wanting in several MSS. as well as in the version of Rufinus; and seems to contradict the judgment which Eusebius himself has given in a subsequent chapter, that the writings of Papias are clearly the productions of a man of *very slender capacity*.‡ Be it observed, however, that in this latter instance, Eusebius is speaking with reference to certain opinions which Papias had advocated, respecting the millennial reign of Christ upon earth after the resurrection; and though in this particular case he unquestionably betrayed a singular want of judgment, it does not follow that his attainments are on that account to be generally underrated. The absence of the passage in some MSS. may possibly be owing to a mistaken zeal on the part of the copyists, to remove an apparent contradiction, as it is found entire in the very correct copy upon which the edition of Stephens was built. At all events, that Papias was amply entitled to the encomium, is abundantly manifest from the terms in which his writings are mentioned by Jerome in his Epistle to Lucinius:—*Sanctorum PAPIÆ et POLYCARPI volumina falsus ad te rumor pertulit a me esse translata; quia nec otii mei, nec virium est, tantas res eadem in alteram linguam exprimere venustate*.

Photius has recorded a tradition, that Papias died a martyr, and others have stated that he was a fellow-sufferer with Onesimus, the

* We omitted to mention, in our last article, that Polycarp is generally supposed to have been the angel of the Church of Smyrna, to whom the Epistle is directed to be sent, in Rev. ii. 8. The contents of that letter accord precisely with the history of the venerable Bishop, and the state of the Church during his time; and the part which the Jews took in his martyrdom, was a natural result of the conduct there ascribed to them.

† Hist. Eccl. III. 36. Ἀνὴρ τὰ πάντα ὅτι μάλιστα λογιώτατος, καὶ τῆς γραφῆς εἰδὼς.

‡ Eccl. Hist. III. 39. Σφόδρα γὰρ τοι σμικρὸς ὢν τὸν νοῦν, ὥς ἂν ἐκ τῶν αὐτοῦ λόγων, τεκμηρῶμεν εἰπεῖν, φαίνεται.

disciple of St. Paul. This account, however, originated in a palpable mistake of Simeon Metaphrastes, who has confounded the Onesimus of the New Testament with another individual of the same name, who lived long afterwards. There is also another tradition, preserved in the Alexandrian Chronicle, that Papias was put to death at Pergamus, about the time of Polycarp's martyrdom at Smyrna. Little credit, however, attaches to either of these relations; and, as Eusebius and Jerome are alike silent on the subject, it is more probable that he died a natural death.

From the passage of Jerome above cited, it appears that the Five Books of *Papias* were still in existence in the time of ~~that~~ ^{the} Father, who was supposed to be engaged upon a Latin translation of them. Some traces of them have also been discovered so lately as the beginning of the thirteenth century; at least, if their insertion in a MS. Catalogue of Books, compiled in the year 1218, is sufficient authority for this conclusion. A few unimportant fragments are all that now remain, which may be seen in Grabe's *Spicilegium*, and Dr. Routh's *Reliquiæ Sacræ*.

QUADRATUS was an Athenian, if not by birth, at least by education. The little information respecting him which is afforded by Eusebius, is coincident with the reign of Trajan, and precedes the account which he has given of Papias and Clemens Romanus. There is no doubt that these Fathers were contemporary as to the greater portion of their lives, and possibly Quadratus was the more advanced in years; but in regard to the date of their respective writings, of which we have any memoranda, he falls several years later. He was one of those favoured individuals, who, in the infancy of the Gospel, were endowed with the *gift of prophecy*; and the best energies of his mind and body were exerted in doing the work of an Evangelist, in building up the Churches which had been founded by the Apostles, and in propagating the knowledge of the Gospel in distant lands. He had received the benefit of Apostolical instruction; and had conversed with some of those who had been the objects of our blessed Lord's most astonishing miracles. (*Euseb. Hist. Eccl. III. 37.*)

In the sixth year of his reign, A. D. 123, the Emperor Adrian passed the winter at Athens, with a view to his initiation into the Eleusinian mysteries. It had now become an essential feature in these rites to hold up the Christians to contempt and ridicule, and to cast the most slanderous imputations upon their character and morals. The extension, therefore, of the imperial patronage to the most celebrated Pagan superstition, could not be otherwise regarded than as yielding a favourable opportunity for the renewal of those persecutions, which the vindictive malice of the enemies of the Gospel were never willing to forego. Upon the occasion of the Emperor's return to Athens, in the year 126, Quadratus stood forth in defence of his afflicted brethren, and addressed to him An Apology for the Christian Religion, which is characterised by Eusebius "as exhibiting marks of a sound understanding, and a right Apostolical division of the word of truth."*

* Hist. Eccl. IV. 3. 'Εξ οὗ κατιδεῖν ἐστὶ λαμπρὰ τεκμήρια, τῆς τε τοῦ ἀνδρὸς διανοίας, καὶ τῆς Ἀποστολικῆς ὁρθοσύνης. Compare 2 Tim. ii. 15.

He was the first writer of an Apologetical Address to any of the Roman Emperors; and his appeal was productive of a most salutary effect. An imperial rescript was immediately issued to Minutius Fundanus, the proconsul of Asia, enjoining the immediate cessation of indiscriminate persecution; and authorising the punishment of those Christians only, who were convicted of actual crime. Having effected this desirable end, Quadratus was the farther means of bringing together again the brethren, who had been scattered abroad by the persecution, and re-uniting them in the bonds of fellowship, and in ardent zeal for the faith of Christ. See a fragment of an Epistle from Dionysius, Bishop of Corinth, to the Athenians, in Euseb. Hist. Eccl. IV. 23.

After the death of Dionysius the *Arcopagite*, the episcopal chair at Athens had been filled by Publius, and to him succeeded, as we learn from the letter just quoted, *Quadratus*. Doubts, however, have been entertained respecting the identity of the Bishop of Athens with the Christian Apologist; and the question seems entirely to turn upon the true import of the letter of Dionysius. Jerome (de Vir. Ill. § 19.) plainly acknowledges but one individual; and his authority is followed, with every appearance of probability, by Cave, Grabe, and the more recent critics. On the other hand Valesius, and after him Dupin, Tillemont, and Basnage, maintain that the language employed by Dionysius implies that Quadratus was his contemporary, and thus nearly half a century younger than the Apologist. It should seem, however, that such a conclusion is by no means warranted by the epistle in question, in which the writer is not speaking of passing events, but exhorting the Athenians, by the example of other times, to rise superior to the trials of persecution, as they had formerly done at the instigation of Quadratus. As to the objection that Eusebius has not given to the author of the Apology the title of Bishop, no great weight can be attached to it, even though Quadratus, as is probably the case, was bishop at the time. The martyrdom of Publius is said to have taken place, January 21, A. D. 125, so that his successor had commenced the second year of his episcopacy during Adrian's stay at Athens, who, as the head of the Church, was obviously the proper person to espouse its interests before the prince. It has been argued, indeed, that the Apology was presented on his first visit to Athens in the year 123; and from the close juxtaposition in which his initiation into the Eleusinian mysteries, and his acceptance of the Apology are placed in Jerome's account, such an inference at first sight readily presents itself.* The two events however are separated by Eusebius in his Chronicon, who refers them to the seventh and tenth year of the emperor's reign respectively. Chronologists also assign the commencement of the persecution, consequent upon the initiation of Adrian,

* Jerom. de Vir. Ill. §. 19. *Cum Adrianus Athenis exegisset hyemem, inuisens Eleusinia, et, omnibus pene Græciæ sacris initiatus, dedisset occasionem iis qui Christianos oderant absque præcepto Imperatoris vexare credentes, porrexit ei Quadratus librum pro religione nostra compositum, valde utilem, plenumque rationis et fidei, et Apostolica doctrina dignum.*

to the eighth, and the edict for its cessation to the tenth year of his reign ; so that the date of the Apology is incontrovertibly fixed to the year 126. A moment's consideration will show that the comparatively modern conjecture, which makes Quadratus Bishop of Philadelphia, and the angel of that church to whom the epistle is addressed in Rev. iii. is utterly unfounded. It evidently originated in a mis-translation of the following passage from an anonymous writer, quoted in Euseb. Hist. Eccl. v. 17. οὐτε Ἀγαθον, οὐτε Ἰουδαν, οὐτε Σίλαν, οὐτε τὰς Φιλίππου θυγατέρας, οὐτε τὴν ἐν Φιλαδελφίᾳ Ἀμμίαν, οὐτε Κοδράτον, οὐτε τίνες ἄλλους μὴδὲν αὐτοῖς προσήκοντας, ~~καυχώσονται~~. So again: Κοδράτον καὶ τὴν ἐν Φιλαδελφίᾳ Ἀμμίαν. In both these instances, the author of the conjecture in question has connected the words ἐν Φιλαδελφίᾳ equally with *Ammia* and *Quadratus*, though the plain grammatical construction will admit of their application to *Ammia* alone.

From a passage in Eusebius (Hist. Eccl. IV. 3.) it appears that the Apology of Quadratus was known to that historian, and that copies of it were in the hands of several of the brethren. One short fragment only is now in existence, which is so valuable and important a testimony to the truth and reality of the miracles of Christ, that we sub-join it.

Τοῦ δὲ σωτῆρος ἡμῶν τὰ ἔργα αἰεὶ παρῆν· ἀληθῆ γὰρ ἦν· οἱ θεραπευθέντες· οἱ ἀνιστάντες ἐκ νεκρῶν· οἱ οὐκ ὤφθησαν μόνον θεραπευόμενοι, καὶ ἀνιστάμενοι, ἀλλὰ καὶ αἰεὶ παρόντες· οὐδὲ ἐπιδημοῦντος μόνον τοῦ σωτῆρος, ἀλλὰ καὶ ἀπαλλὰγγέντος ἦσαν ἐπὶ χρόνον ἰκανόν· ὥς τε καὶ εἰς τοὺς ἡμετέρους χρόνους τινὲς αὐτῶν ἀφίκοντο.

In conjunction with Quadratus, Eusebius and Jerome generally mention his cotemporary ARISTIDES, who also presented to Adrian an Apology for the persecuted Christians, and their holy religion. Aristides was a philosopher of Athens, and his Apology was accordingly interwoven with a variety of the sentiments and maxims of the schools. So attached was he to the studies and habits of the philosophers, that, after his conversion to Christianity, he continued to wear their peculiar dress. His Apology is said to have been conducted with great ingenuity, to have exhibited considerable learning, and to have formed the model of those which Justin afterwards delivered to the Antonini. It was still in existence in the time of Eusebius; and the martyrologists of the ninth century, Ado and Usuard, refer to it as containing an account of the martyrdom of Dionysius the Arcopagite. They tell us also that it comprised a disquisition respecting the Divinity of Christ. A copy of it was lately supposed to have been still extant in a library attached to a monastery near Athens, where a French writer declared that he had seen it; but all search for it has hitherto proved fruitless. Its recovery, so earnestly desired by Grabe, would indeed be a valuable addition to the treasures of Patristical Theology.

Not a line of the writings of Aristides has escaped the wreck of time; so that the above brief statement comprises all that is known

either of them or of himself. We are assured, however, that he was a powerful advocate of the Christian cause; and his evidence in favour of the truth of the Gospel, as well as that of Quadratus, is rendered stronger from the fact, that they were *converted heathens*. We cannot better conclude the present article, than by adducing the observations of Addison on this subject, from his *Evidences of the Christian Religion*. "I do allow, that generally speaking, a man is not so acceptable and unquestioned an evidence in facts, which make for the advancement of his own party. But we must consider, that, in the case before us, the persons to whom we appeal were of an opposite party, till they were persuaded of the truth of those very facts which they report. They bear evidence to a history in defence of Christianity, the truth of which history was their motive to embrace Christianity. They attest facts which they had heard while they were yet heathens; and, had they not found reason to believe them, they would still have continued heathens, and have made no mention of them in their writings. When a man is born under Christian parents, and trained up in the profession of that religion from a child, he generally guides himself by the rules of Christian faith in believing what is delivered by the Evangelists; but the learned pagans of antiquity, before they became Christians, were only guided by the common rules of historical faith; that is, they examined the nature of the evidence which was to be met with in common fame, tradition, and the writings of those persons who related them, together with the number, concurrence, veracity, and private characters of those persons; and being convinced upon all accounts that they had the same reason to believe the history of our Saviour, as that of any other person to which they themselves were not actually eye-witnesses, they were bound by all the rules of historical faith, and of right reason, to give credit to this history. This they did accordingly, and in consequence of it published the same truths themselves, suffered many afflictions, and very often death itself, in the assertion of them. When I say, that an historical belief of the acts of our Saviour induced these learned pagans to embrace his doctrine, I do not deny that there were many other motives, which conduced to it, as the excellency of his precepts, the fulfilling of prophecies, the miracles of his disciples, the irreproachable lives and magnanimous sufferings of their followers, with other considerations of the same nature: but whatever other collateral arguments wrought more or less with philosophers of that age, it is certain that a belief in the history of our Saviour was one motive with every new convert, and that upon which all others turned as being the very basis and foundation of Christianity."*

* Addison's *Evidences*, Sect. III. §. 5, 6.

THEOLOGICAL STUDIES.

No. XV. PROFESSOR BURTON'S LIST.

The following list contains the titles of only a small number of works upon each subject. Some, which are most popular, and in the hands of every student, are omitted. Those which are printed in *Italics* are recommended either as particularly valuable, or as condensing the substance of larger works. Those which have an asterisk prefixed are of a more learned kind.

ATHEISM AND INFIDELITY.

Van Mildert's Boyle Lectures.

Paley's Natural Theology.

Bentley's *Confutation of Atheism.*

*Dr. S. Clarke on the Being and Attributes of God.

Dr. J. A. Harris's *Refutation of the Atheistical Objections against the Being and Attributes of God.*

*Reimann's *Historia Universalis Atheismi et Atheorum.*

NATURAL AND REVEALED RELIGION.†

Leland's Advantage and Necessity of the Christian Revelation.

Stackhouse's *Defence of the Christian Religion.*

Delaney's *Revelation Examined with Candour.*

Butler's Analogy of Religion.

Ellis's *Knowledge of Divine Things.*

DEISM.

Leland's View of the Principal Deistical Writers.

Dr. Nicholls's Conference with a Theist.

Bishop Conybeare's *Defence of Revealed Religion.*

Skelton's *Deism Revealed.*

Foster's *Usefulness, Truth, and Excellency of the Christian Revelation.*

*Smith's *Cure of Deism.*

EVIDENCES OF CHRISTIANITY.

Jenkins's Reasonableness and Certainty of the Christian Religion.

Stackhouse's *Fair State of the Controversy between Mr. Woolston and his adversaries.*

Houtteville, *La Religion Chrétienne*

prouvée par les faits. Translated into English.

Abbadie's *Vindication of the Truth of the Christian Religion.*

*Bp. Kidder's *Demonstration of Messias.*

Paley's Evidences.

PROPHECY.

Bishop Hurd on the Prophecies.

Sherrington on the Use and Intent of Prophecy.

Bishop Chandler's *Defence of Christi-*

anity. *Vindication of the Defence.*

Twells' *Boyle Lectures.*

Lady Moyer's *Lectures.*

MIRACLES.

Bishop Douglas's Criterion of Miracles.

Bishop Smallbrook's Vindication of the Miracles of our blessed Saviour.

Fleetwood's *Essay on Miracles.*

Campbell's Dissertation on Miracles.‡

† The Boyle Lectures are particularly valuable upon this subject. An abridgment of them was published from 1692 to 1732, by G. Burnet, in four volumes, entitled, *A Defence of Natural and Revealed Religion.* 1737.

‡ For the controversy with Dr. Middleton concerning the continuance of miraculous powers, see Dr. Chapman, Church, and Dodwell.

HEBREW, SYRIAC, &c.

Lee's Hebrew Grammar.
Simonis Lexicon Hebraicum, ed. Winer.
Oberleitner, Elementa Aramaicæ sive Chaldaeo-Syriacæ Linguae.
Buxtorf, Lexicon Chaldaicum et Talmudicum.
Jahn, Chaldaische Chrestomathie.
Hoffmann, Grammatica Syriaca.

Castellus, Lexicon Syriacum, ed. Michaelis.
Oberleitner, Chrestomathia Syriaca.
**Psalterium Syriac. Erpenii*, ed. Dathe.
De Sacy, Grammaire Arabe.
Golius, Lexicon Arabicum.
De Sacy, Chrestomathie Arabe.
Kosegarten, Chrestomathia Arabica.

JEWS.

Connexion of Sacred and Profane History by Shuckford, Russell, and Prideaux.
Jennings's Jewish Antiquities.

Lewis's Antiquities of the Hebrew Republic.
Lowman's Dissertation on the Civil Government of the Hebrews, with App.

SCRIPTURES.

Townsend's Old and New Testament arranged.
Horne's Introduction.
**Le Long's Bibliotheca Sacra.* Continuation by A. G. Masch.
Bp. Clayton's Vindication of the Histories of the Old and New Testament.

Leland's Divine Authority of the Old and New Testament asserted.
Collier's Sacred Interpreter.
Lowth's Vindication of the Divine Authority of the Old and New Test.
**Cosins's Scholastical History of the Canon of Scripture.*

OLD TESTAMENT.

**Eliav's Lectures on the four last books of the Pentateuch.*
Bryant's Observations upon the Plagues.
Peters's Critical Dissertation on the Book of Job.
**Dimock's Notes, Critical and Explanatory, on the Books of Psalms and Proverbs.*

Lowth's Translation of Isaiah.
Blayney's Translation of Jeremiah, Lamentations, and Zechariah.
Newcome's Improved Version of Ezekiel and the minor Prophets.
Pococke's Notes on Hosea, Joel, Micah, and Malachi.
Chandler's Vindication of the Antiquity and Authority of Daniel's Prophecies.

SEPTUAGINT.

Schleusner, Lexicon in LXX. et reliquos interpretes Græcos.

**Hody, De Bibliorum textibus originalibus, Ver. Gr. et Lat. Vul. lib. iv.*

NEW TESTAMENT.

Schleusner, Novum Lexicon Græco-Latinum in Novum Testamentum.
Elsley's Annotations on the Gospels and Acts; Slade's on the Epistles; and Dean Woodhouse's on the Apocalypse.
Elserus, Observationes Sacræ.
**Raphelius, Annotationes.*
**Wolfius, Curæ Philologicæ et Criticæ.*
Biscoe's History of the Acts of the Holy Apostles.
Paley's Horæ Paulinæ.

**Pritius, Introductio in Lectionem Novi Testamenti*: ed. Hoffmann.
Greswell on the Principles and Arrangement of a Harmony of the Gospels; and Harmonia Evangelica.
Jones on the Canon of the N. T.
**Pfaffius, Dissertatio Critica de Geniis Librorum Novi Testamenti Lectionibus.*
**Millii Prolegomena in Novum Testamentum.*

TRINITY.

Berriman on the Trinity.
Stillingfleet's Discourse on the Trinity and Scripture Mysteries.

Waterland's Importance of the Doctrine of the Holy Trinity.

DIVINITY OF CHRIST.

Waterland's Works, four first volumes.
 Sherlock on the Socinian Controversy.
 Edwards's Preservative against Socinianism.
 Dr. P. Smyth's *Scripture Testimony*.

**Burton's Testimonies of the Ante-Nicene Fathers*.
 **Bull, Defensio Fidei Nicænæ. Immortale Opus!*

ATONEMENT.

Magee on the Atonement.

Veysie's Bampton Lectures.

HOLY SPIRIT.

Ridley's Sermons on the Holy Ghost.
Stebbing on the Operations of the Holy Spirit.

Bishop Heber on the Personality and Office of the Christian Comforter.
 Warburton's Doctrine of Grace.

CREEDS.

Bishop Pearson on the Creed.
 King's History of the Apostles' Creed.

Waterland's Critical History of the Athanasian Creed.

SACRAMENTS.

Waterland on the Christian Sacraments.

Wall's History of Infant Baptism.

CHURCH GOVERNMENT.

*Hooker's Ecclesiastical Polity.
Rogers on the visible and invisible Church.
Rogers's Vindication of the Civil Establishment of Religion.

Abp. Potter on Church Government.
 Parker's Account of the Government of the Christian Church.
 **Bishop Taylor's Episcopacy asserted*.

ECCLESIASTICAL HISTORY.

Crevier, *Histoire des Empereurs depuis Auguste jusqu'à Constantin*.
 Mosheim's Ecclesiastical History, *Institutiones majores, and de rebus ante Constantinum Commentarii*. (The last translated by Vidal.)

F. Spanheim's Ecclesiastical Annals.
 Translated by Wright.
 *Fabricius, *Salutaris lux Evangelii toti orbi exiens*.
 *Bingham's *Origines Ecclesiasticæ, or Antiquities of the Christian Church*.

FATHERS.

Cave's Lives of the Fathers.
 *— *Scriptorum Ecclesiasticorum Historia Literaria*.
 Baltus, *Défense des SS. Pères accusés de Platonisme*.

*Le Nourry, *Apparatus ad Bibliothecam maximam veterum Patrum*.
 *Sculetus, *Medulla Theologiæ Patrum*.

REFORMATION.

Sleidan, De statu religionis et reipublicæ Carolo 5^o Cæsare. Trans. by Bohun.
 *Gerdesius, *Introductio in Historiam Evangelii, seculo XVI. passim per Europam renovati*.
 Seckendorf, *Historia Lutheranismi*.
 Perrin, *Histoire des Vaudois*. Translated into English.
 Brandt's History of the Reformation in the Low Countries. *Abridged*.
 Durell on the Reformed Churches beyond the Seas.

Sylloge Confessionum.
Lewis's Life of Wiclif and Pecock.
 Strype: particularly Annals of the Reformation, Ecclesiastical Memorials, and Memorials of Cranmer.
 **Burnet's History of the Reformation*.
 Spotswood's History of the Church and State of Scotland.
 Beausobre, *Histoire de la Réformation dans l'Empire, et les états de la Confession d'Augsbourg*.

POPERY.

- Sarpi, Istoria del Concilio Tridentino.* • Stillingfleet's Works upon this subject.
Translated into French by Courayer. *Conference between Laud and Fisher.
Gretton's Vindication of the Doctrines *Barrow on the Pope's Supremacy.*
of the Church of England, in Oppo- *Bishop Taylor on the Real Presence;*
sition to those of Rome. *and, Dissuasive from Popery.*

MAHOMETANISM.

- Prideaux's Life of Mahomet.* White's Bampton Lectures.

CHURCH OF ENGLAND.

- Collier's Ecclesiastical History. *Bennett on the Thirty-nine Articles.*
Bp. Stillingfleet's Origines Britannicæ. *Vener on the Thirty-nine Articles.*
Inett's History of the English Church. Sparrow's Collection of Articles, &c.
(Continuation of Stillingfleet.) of the Church of England.
Broun's Story of the Ordination of our *Comber's Works on the Liturgy.*
first Bishops examined. *Shepherd on the Common Prayer.*
Courayer, Dissertation sur la validité Winchester on the Seventeenth Article.
des Ordinations Angloises. *Gibson, Codex Juris Ecclesiastici
Bp. Burnet on the Thirty-nine Articles. Anglicani.

RELIGIOUS FAITH AND PRACTICE.

- Stebbing's Sermons on Practical Chris-* *Bishop Taylor's Holy Living and Dying.*
tianity. *Unum Necessarium, or the Doctrine*
Rotheram's Essay on Faith. *and Practice of Repentance.*
Sherlock's Discourse concerning the *Bp. Squire on Indifference for Religion.*
Divine Providence. Dr. Burrow on Christian Faith, &c.

PASTORAL DUTIES.

- Bishop Burnet's Pastoral Care.* • *Archdeacon Sharp's Charges on the*
Pastoral Office, its excellence collected Rubric.
from the Ordination Service, and *Cruden's Concordance,*
from Bishops Bull, Sprat, &c. Sermons by Sherlock, Barrow, Jortin,
Bp. Taylor on the Office Ministerial. Rogers, Skelton, Horberry, Secker,
Rules and Advices to the Clergy. *Horsley, Scattergood, Stebbing,
Bp. Sumner's Apostolical Preaching. and Atterbury.

The following works are recommended to those persons who wish to read the collected writings of our best Divines.

- The works of Jeremy Taylor, Bull, Watson's Theological Tracts; *En-*
Waterland, Horberry, Barrow, Paley; *cheiridion Theologicum.*

OUTLINE OF A SERMON FOR ADVENT SUNDAY, ON THE PLAN OF THOSE IN THOMPSON'S PASTORALIA.*

Subject, The advent of our Lord to the destruction of Jerusalem.
Text, Mark xii. 9.—“What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.” *Principal word,* ἐλεύσεσθαι. *Scriptures where the subject is treated at length and expressly,* Lev. xxvi.; Deut. xxviii.; Isa. iii. v.; Jer. iv. v. (the writings of this prophet generally illus-

* The work on the model of which this sketch is composed contains two outlines of Advent Sermons, one on the first, and the other on the second Advent (as it is commonly called) of Christ. It has therefore been judged more expedient here to treat of another Advent, less frequently adverted to, but noticed in the same work, the destruction of Jerusalem. Our Lord's Advent to his temple was the subject of our last year's sermon.

trate the subject,) Ezek. iv. ; Matt. xxi. 33, *seqq.* xxiv. ; Mark xii. 1—9. xiii. ; Luke xvi. 20. *seqq.* xx. 9—16. xxi. ; Rom. xi. (Some of the above Scriptures refer not immediately to the conquest of Titus; but they will be found illustrative.)

Texts either parallel or useful for introduction and illustration, Ps. lxxix. 1. ; Dan. ix. 27. ; Mic. iii. 12. ; Matt. xxiii. 38. ; Luke xiii. 35. ; xix. 43, 44.

State the context.—Occasion and nature of the parable.—The Jewish Church and State described under the figure of a vineyard, (See “Pastoralia,” Sermons vi. and xiii.) God sends his prophets to excite the “husbandmen” (the members of his Church) to raise “fruit,” (the “fruits” of the Spirit, repentance, holiness, obedience, Gal. v. 22. ; Matt. iii. 8. ; Rom. vi. 22. ; Phil. i. 11.) They insult the message and the messengers. God, therefore, sends his Son. Heb. i. 1, 2. Him they atrociously murder, Acts ii. 23. After this, what could be expected from the divine mercy itself? Jer. v. 9. The vineyard (privileges of adoption) was taken ~~from~~ them and given to others, (the believing Gentiles.) Rom. ix. 30, *seqq.*

The destruction of Jerusalem, a manifest type of that coming of our Lord, when he shall take vengeance on them that know not God, and obey not his Gospel. It is frequently called his coming, (Scriptures and texts above, also Matt. xvi. 28. John xxi. 22.) and therefore deserves particular consideration at the season when the presence of Christ is especially commemorated by the Church.

As the ruin of Jerusalem leads our reflections to the great judgment, so the condition of Jerusalem aptly represents that of sinners in general.

Let us inquire then how far there exists any resemblance between our case and that of the Jews.

Christians are now the Lord's vineyard. Has not he sent to each of us his “servants”? Has he not appealed to us by

1. Natural conscience? Rom. ii. 15.

2. The same “servants” by whom he addressed the Jews; Moses and the prophets in their writings?

3. The influence of his Holy Spirit, bearing witness with his word and in our consciences? John xvi. 8—11. ; 1 John v. 6.

Have we brought forth fruit? have we not resisted each of these?

And has not God appealed to us at last by

4. His Son, in his Gospel? How often have his commands checked us; how often in the hour of temptation would his Spirit have protected us, and we would not! Luke xiii. 34.

And have we not crucified the Son afresh by sin? Heb. vi. 6.

Yet with these convictions we would “seize” on the “inheritance” of heaven, as though it was ours, Matt. xxiii. 29—32. But surely we may expect that if we persist in this conduct “he will come and destroy” us with an everlasting destruction, 2 Thess. i. 9.

Let us know in this our day, the things that belong unto our peace! Let us know the time of visitation! Let us, though late, reverse our course, renew our hearts, listen to the messengers whom God still sends to us! For the Lord is not slack, &c. (2 Pet. iii. 9—14.

ROMANISM.

No. II.

WE resume our notes on the "Code Ecclesiastique Français," without further preface or introduction.

The twenty-fourth canon of the Gallican Church defines a heretic to be one who obstinately maintains a tenet which is contrary to Holy Scripture or *tradition*. He who will not hear the Church, says Art. 379, of the Code (and the Church is defined in 368 to be the body of pastors, who agree, directly or indirectly, in the decision of a particular council or of a *pope*), is to be regarded, according to the Gospel, as a pagan and a publican; *ergo*, all heretics are to be punished by excommunication. *Ecclesiastical heretics* are re-admitted by submitting "à la pénitence que l'Eglise leur imposera." We will see, by and by, what this word "*pénitence*" means. The "*Church*" is to decide what opinions are heretical. And Augustine declares, that the greater the authority of kings, the greater is their obligation to preserve ecclesiastical unity, and to repress those who disturb it.

The laws against sacrilege are observed with great strictness: one example will suffice. To profane the sacred vessels is punishable by death, if the profanation takes place either *publicly*, or when the vessels contain the consecrated wafer (*hostie*). So also robbery is sacrilege, if it takes place in a building dedicated to the "*Catholic*" religion. (*Loi du Rom. Avril, 1825.*) The same offence is *capital* if it take place in the night; if committed by more than one person; if the thieves bear arms; or if it be done by help of false keys, ladders, or the assumption of authority. (*Code Penal, Art. 381.*) By the same code, any minister of religion who shall, upon religious matters, hold any correspondence with any foreign power, *without having informed, and gained the sanction of the minister for ecclesiastical affairs*, is punished by fine and imprisonment. And no association of more than twenty persons may be held for religious worship, under risk of fine and dissolution. *Simony* is severely punished: and *sham titles* for orders considered *such*. *Hunting and gambling* are prohibited to clergymen; and the punishment in default is deprivation.

The canonical age is twenty-four years; yet this may be dispensed with by the pope! Illegitimate children cannot enter into orders, unless the pope has *legitimatised* them! The bishop can do this in the case of a *prebendary*, but not for a *cure*! The pope also gives dispensations for *bigamy*!

Induction to a living, and "*reading in*," are the same as with us, with the addition of *kissing the altar*.

We come now, to more serious matters: in the mention of which there will be something to amuse as well as to instruct, as to the minuteness of ancient regulations.

The Gallican Church holds *seven* sacraments: we will treat of them in their order.

Of *Baptism*, we may observe, that it is considered a sacrament of spiritual regeneration, which takes place in the water by virtue of the words of our Saviour in baptizing. The two other baptisms (of which

Augustine speaks, Can. Bap. de consec. 4) are, first, of *blood*, when a person dies for the Christian faith; secondly, of *desire*, when there is true conversion of heart, without the means of receiving baptism. Natural water, such as waters from the sea, springs, rivers, and rain, is lawful; *artificial water*, *wine*, or *saliva*, unlawful. Aspersions, immersion, or infusion are all proper. *But the water must be blessed on the Saturday before Easter, or Whit-Sunday!* (Concil. Trid. 7. 2.) The form is in repeating in Latin the usual words, "*I baptize*," &c. Any other language may however be employed as well as Latin; and *bad grammar does not hinder the effect!* The office of baptist is not denied to heretics, infidels, or pagans, if the ceremony be duly observed. There are other cases also which we must not translate. (See Art. 635.) The other regulations for baptism are unobjectionable, and such as our Church does not disclaim.

There is no need to say much of *Confirmation* as a sacrament.

Of the *Eucharist*, we shall have something more to say. The Gallican Church expressly assents to the doctrine of "the *substance* of the bread and wine being changed into the *substance* of the body and blood of Jesus Christ." The directions for the Priests who are to make this change are very curious. They respect the propriety of fasting previous; rules to be observed if, not having fasted since the previous midnight, the Priest remembers his having eaten; if he should faint at the altar; if he should *at the altar recollect a mortal sin* unatoned for. The wine is to be mixed with water, but in a greater proportion of the former; and the wine must be "*naturel, et tel qu'on l'exprime du fruit de la vigne.*" Only consecrated buildings, save a tent or a ship, can be used; but in each case of exception the table "*for offering the sacrifice*" must have been blessed by a Bishop. The bread must be unleavened, the vessels of gold or of silver, on pain of being deposed. *If a Priest should let fall upon the ground any drop of the precious blood, he ought to lick the place with his tongue, scrape the pavement, and place the scrapings behind the altar! If a drop of the precious blood fall upon the table-cloth of the altar, he must wash it three times, and place the water of ablution behind the altar!* When this accident happens through negligence, an act of penance is to be imposed on him. (Art. 654.) If any person of fit age refuse to communicate once a-year, at Easter-time, *he, or she, is to be deprived the right of entering a Church during life, and of ecclesiastical burial at death.* (Concil. Trid. 13. 8.) The refusal of the cup to the laity is thus apologized for. Whereas, inconveniences have arisen from the distribution of the wine, it is simply, therefore, a point of ecclesiastical discipline which the Church may alter, because Jesus Christ is altogether entire under the form of bread, or under that of wine. (Concil. Const. 13.) This sacrament is refused to those who live in a state of concubinage, to public usurers, and to *women immodestly dressed.* Processions and expositions of the host are limited by the canons of the Gallican Church, and are confined to certain days; they are said to have originated in the desire to mark the triumphs which this sacrament has gained over heretics. But, notwithstanding this, those who meet the host on its way to the chamber of the sick are required *to fall down on their knees to adore*

Jesus Christ; and to advise passengers, a bell is to be rung, and a flambeau carried.

Penance is founded on the 22d and 23d verses of the xxth chapter of the gospel of St. John. The sacrament consists in the confession of sin, and the willingness to submit to the penance imposed by the Priest. Its form, in the words of absolution. All Priests have received the power, but *not all the right* of absolution. Every person ought to confess once a year, at Easter. If a man fall sick of the plague, and the life of the Priest is in danger, he may absolve after the confession of one or two sins. (Concil. Trid. 14. 7.—Carthag. iv. 7.—Aransic. 1. 2.) Some sins are only *remissible* by the Pope; if a Priest remits them, his absolution is null. The penance of a Priest who betrays a confession directly or indirectly is very severe. He is deprived of his office for life, confined, and sometimes condemned by a secular judge, and fined heavily. The strictness with which this is observed abroad may be sometimes misapplied, but it is absolutely necessary to the system of their Churches. The canons of the Anglican Church also require it to be observed, and justly. There is one admirable law in France which we wish could be brought into operation here, viz. that physicians should advertise sick persons of their mortal danger, in order to give time for the succours of religion. Now-a-days medical men think it a charitable act to keep a patient in ignorance of his condition. It may be considerate, but it is, decidedly, not charitable.

On the subject of *Indulgences*, it is said, that Bishops have ever had power to remit a part of the penance they have assigned. The notion is founded on St. Paul's treatment of the incestuous person. Indulgences in the Romish Church are given, at the recommendations of martyrs, to those who, in times of persecution, have fallen into idolatry. In the eleventh century they were granted to those who, in any way, served the Church, especially to those who made war on infidels and heretics, or who supplied funds for such crusades. Since that time, they have been granted to less severe exertions, such as contributions for building churches. Penance varies in duration and degree with the crime; and indulgences are sometimes plenary:—sometimes they last a year, or a Lent, or two years, or forty days. Modern times have much relaxed the ancient severity; still divine justice is satisfied, and what is forgiven on earth, is believed to be forgiven in heaven! The Lateran council limited indulgences to a year for the consecrating of a church, and to forty days for less virtuous acts. Abuses are provided against: *still when alms are given, indulgences may be granted*. Ah! the Jesuits! The dispensations *for eating eggs in Lent*, at this time, in Paris, bring in no less than 500,000 francs a-year to the coffers of the Church!

Jubilees take place every *twenty-five* years. Boniface VIII., finding it customary to grant indulgences to those who visited, at the beginning of each century, the tombs of St. Peter and St. Paul, granted, in 1300, a plenary indulgence to ~~a~~ who should visit the tombs of the Apostles during thirty days, if they were Romans, and fifteen days if they were foreigners. This was to take place at the beginning of the century also. Clement VI. reduced the period to *fifteen* years:

he granted one in 1350. Paul II. made it twenty-five years; since Boniface IX., the Popes have granted a jubilee to those who visit Churches named by the Bishops in particular towns. Sixtus V. was the first who appointed a jubilee on the commencement of a pontificate: his successors have followed his example.

Extrême Unction is founded on the passage in St. James, v. 14. The matter of the sacrament is oil blessed by the Bishop on Good Friday; the form, in the prayers offered whilst the Priest anoints the eyes, nose, ears, hands and feet of the sick. All Priests cannot administer it, nor can all persons receive it; for example, soldiers mounting to the assault of a town or battery, because they are not *infirm*. Therefore, though administered to a weak man who may recover, it is denied to a man who will, in all probability, be hurried into eternity with all his sins upon his soul; not because he is not a sinner, and may be penitent, but because he is not "*sick*."!! *Extrême unction* is only a supplement to penance.

Orders is a sacrament in the Latin Church. Its degrees are Bishops, Priests, Deacons, Subdeacons, Pastors, Readers, *Exorcists* and *Acolytes*. The ceremony of ordination is somewhat the same as with us; but to the Pastor, the keys of the church are given; to the Reader, the Gospel; to the Exorcist, books of exorcism, and power to lay hands on demoniacs; to the Acolyte, permission to handle the candles, vessels, &c. These latter are called *minor orders*, and are derived from tradition. The Church of England finds all her forms in the regulations for other offices. At fourteen years of age the tonsure is taken, by which (the clipping off of the hair by the Bishop) the person is dedicated to the church. But this does not make a Deacon. Qualifications are reading, writing, confirmation, and a knowledge of Latin. Age for the Subdeaconry, 18; Deaconry, 22; Priesthood, 25 years. There are certain jesuitical cases of *irregularity* in respect of candidates for orders which, to say the least of them, are singular. Thus a man who has been married *before* baptism and *again after* it, is irregular! An *adulterer* is not irregular, but the *husband* of an adulteress is! A Clerk who has had several concubines, either at one time or successively, before or since his admission amongst the Clergy, is *not irregular*! A Clerk in holy orders, who *consummates* a marriage, is considered guilty of *bigamy*, *his first wife being the Church*. But the Pope may give dispensations; and a man who marries a widow, with whom he does not cohabit, may be, in such a case, ordained. A man who cuts off his own finger or ear, is not fit to be ordained, because he is guilty of *homicide*; in this respect are regarded *εὐνοῦχοι*. A one-eyed man is not irregular; but preference is to be given to a man who has his *left* eye perfect, because a man who has only his right eye cannot read the mass-book *without an indecent turn of the head*! If a man wants two fingers and half the palm of his hand, or *the whole of his finger-nail*, he cannot be ordained, because he cannot properly break the bread! Epilepsy after the age of puberty prohibits; and Pope Gelasius (Can. 7. 2.) defines epilepsy to be a falling on the earth with violence, with loud cries, and a foaming at the mouth. A Priest who kills another in a duel, or by a champion, is irregular! All are irregular who have

professed *heresy* after ordination ; *who have been ordained by heretics ; who have not been baptized* in the “ Catholic Church ;” but in France the decrees of the Popes are not observed, so as to include “ *the children of heretics to the second generation.*” Simoniacal Priests are not irregular, because there are no canons on the point. The Pope has the sole power of dispensation in cases of *homicide*. The Bishop may “ *dispense les bâtards*” for minor orders.

The sacrament of *Marriage* understands two characters in the Priest: the civil and the spiritual. The Latin Church holds marriage, to be a natural and civil contract, which Jesus Christ raised to the rank of a sacrament. There is much misunderstanding on this point: we will explain the matter. It is deemed that, though marriage gives reciprocal right over the bodies of the married, marriage is a spiritual affair. Espousals are necessary ; the age for *them* is that of reason ; for marriage, that of puberty. These must be free and unconstrained, and may be dissolved by after infirmity, or irregular habits. Publication must be made by *bans*, which word, by the way, in the old language of the Franks and Lombards, signifies *a public cry, or advertisement, or a convocation* ; sometimes a *punishment* ; sometimes *a place where justice is administered*. Thus, we have in English, a *ban* of justice, viz. *a curse* ; and in France, there is a district in Alsace called the “ *Ban de la Roche*,” near Strasbourg. The application to marriage is, therefore, obvious. The marriage-act in France is something like that of England, being full of similar provisions for the prevention of *clandestine* unions. The Bishop sometimes dispenses with *bans* ; but in the first volume of the Journal of the Palace, an act of the Paris parliament of the 22d Dec. 1672, declares a marriage between a servant and her master *null*, because the dispensation to marry *quâlibet horâ* was gained just at the close of the man's life. The laws of France require six months' residence by the parties in the place of marriage ; and twelve months if they marry out of their own diocese. The contracting parties are the ministers of the sacrament, of which the form is the promise made in the presence of the Curé of the parish, who must not give the nuptial benediction before having been certified, as to the civil contract, in the presence of the secular magistrate. With respect to Priests, the validity of the civil contract of marriage has been the subject of much controversy before the tribunals. Our readers will find acts for and against it in the “ *Gazette des Tribunaux*” of 23d and 24th Feb., 2d and 14th March, 23d May and 6th June, 1828 ; and in the “ *Courier des Tribunaux*” of 1st March and 11th June, 1828. On 18th May, 1818, the “ *Coun Royale*” of Paris declared such marriages *null* ; on the 9th Jan. 1821, they were declared *legal*. But the eighth canon of the twenty-fourth session of the Council of Trent declares them void, *because* the Priest is under a tacit vow to love his spouse the Church, and must therefore be guilty of *bigamy* ! Such are the traditions of men ! The table of kindred and affinity extends to ties of “ *illicit commerce*” in the same way as parentage or brotherhood. God-fathers and god-mothers may not marry, because there is a spiritual union between them, and because the Gallican Church requires only one of each for each baptism. Marriages between “ Catholics ”

and "heretics" are not null. The Pope often dispenses in such cases to "Catholic" princesses and "heretic" princes. The French law, following the bull of Clement III., provides for a case which often puzzles ministers in England (and has puzzled ourselves amongst the number): it declares that *no absence, however long*, of either party, annuls a marriage. There must be a proof of death, by certificate of proper persons. We dare not enter upon the cases and provisions for "*impuissance*" of the parties, and other cases. The Latin Church prohibits marriages from Advent Sunday to the Epiphany, and from Ash-Wednesday to the first Sunday after Easter. The grounds for dissolution of marriage are so abominably particularized, and the power of the Church in enforcing, by public censures, certain conjugal duties, is so plainly stated, that we pass them over.

We have entered into the various topics of the work before us thus minutely, because it has appeared to us to throw a light on many interesting points, and because there are various subjects enumerated illustrative of the true character of every Romish communion, however mitigated. Before we conclude, we wish to lay before our readers a few notes on other branches of inquiry into the *mysteries* of the Romish Church, equally curious, and equally illustrative.

We are taught, that a church may be polluted by the burial of an infidel, of a heretic, or of an excommunicated person denounced for the exercise of a false religion; by violent blood-shedding, or corporal defilement. *Blood-shedding does not include bleeding at the nose!* and a church is not defiled by *any act of impurity done in secret!* Such a church is purified by sprinkling with *holy water, mixed with salt, wine, and ashes*, and by reciting prayers to chase away the devil, and to obtain remission of sins. Burial grounds near to churches undergo the same ceremonies, with the addition of being robbed of the *heretical carcase* if it can be distinguished. *Rousseau and Voltaire*, however, yet lie in the vault under the church of St. G  n  vi  ve in Paris! It is prohibited to walk about, make reports, *represent plays*,* hold assemblies, to speak of temporal affairs, or do justice, in churches. Divine service is only permitted in Latin. "*L'agabond*" Priests must not offer the sacrifice of the mass.* The holy vessels, cloths, &c. are to be blessed by a Bishop. *Bells* are to be very solemnly blessed, with oil, holy chrism, incense, myrrh, and many prayers. Robes are made matters of individual care. It is very well known that a Bishop of Amiens, in 1669, once visiting the collegiate Church of Roye, *excommunicated the Dean because he would not put off his stole in the presence of the Bishop*. It was tried before the courts, and given against the Bishop.

The Worship of Saints is defended on the principle of *ancient prescription*; and it is allowed "to invoke them as *intercessors before God*, by the merits of Jesus Christ, who is alone our Saviour and Redeemer." The Pope, since the twelfth century, has had power to place new names in the lists of saints: when prayers are offered in a given spot or district, it is called a *beatification*; when this worship extends to the whole Church, a *canonization*. The Council of Trent

* We intend, before long, to shew how often such things have been represented in churches in France.

declares, that the worship of relics of the saints who live with Jesus Christ has always been approved by the Church, and authorized by the Lord. Therefore they are to be exposed, and new ones allowed after due examination by medical men and bishops. However, it is *forbidden* to make them sources of profit. There is, it is said, no divinity or actual virtue in *images*; but they are permitted, because they call Christ to memory, and the honour paid to the images belongs to Jesus and the saints. To sell relics, is simony; but pictures and cups may be sold. When the worship of a saint or relics is *attended by miracles*, people are allowed to assemble: this is called pilgrimage. We observe (*en passant*), that the badge of the pilgrim, the scallop-shell, is the remains of the worship of *Venus Astarte*, who rose from the sea in that shell!

Heretics, being separated from the communion of the Church; according to Pope Innocent III., cannot be buried either in churches or cemeteries. But the National Convention (of the 12th Frimaire, an 2.) declares that *no law* authorizes burial to be refused to *any person*. A similar law and proviso extends to the excommunicated. Gregory allows prayers, the sacrifice of the mass, fastings, and alms for the dead who died in the communion of the Church. Vows are permitted; and one kind, *vows of poverty*, consist in the dedicated despoiling himself of every kind of property; in having nothing, acquiring nothing of his own; and in using all things which the community may furnish him with for food and clothing! See Eph. iv. 28; Rom. xii. 16, 17; 1 Tim. v. 8.

So much for the mildest of all the Churches which have enlisted under the banners of the "*Catholic*" superstition. "*Ex unâ disce omnes.*" We say nothing of *Papacy* after this: here we see what *simple Romanism* is, and that is sufficient not only to teach us how to believe, to trust, and to respect it; but also how to regard and reverence the memory of those good men who have delivered us and our fathers from the vanities and wickednesses of an intolerant priestcraft. Thanks be to God for such a deliverance; and never may an Englishman, who confesses to rest his hopes in the faith taught in the doctrines of our purified and apostolic Liturgy, ever think himself at liberty to despise, or to underrate, the blessings he enjoys in his emancipation from a thralldom such as that, which yet chains down the spirits of the freest of Romish communions!

The notices which we have thus put together will, we hope, serve the purpose to which we alluded in our introductory observations. They will teach us how to credit the impudent assertions of those political charlatans, who boast of the changes and securities of a Church which is 'unchangeable' in its *object*, and whose changes in *conduct* are only the Proteus-like variations of an anomalous monster. How can we trust *them*, whose principal doctrine is that 'no faith is to be held with heretics? Perhaps the preceding extracts may not justify quite so bold an assertion. We have before us, however, testimony from another quarter on this point, which cannot be denied; and although we have occupied almost too much room, we cannot dismiss the subject without admitting it in favour of our argument. With respect to refusal of burial to heretics and excommunicated

persons, the Priests in France, and elsewhere, are instructed to demand from the friends of the deceased, satisfactory replies founded on the following articles, and commands of *Tradition*, and ecclesiastical law :

1. Those who are absent from mass two succeeding Sundays are nominally *excommunicated*. (Conc. Marc. 1337. 4. Trullo. 80.)
2. Those who do not communicate at Christmas, Easter, and Whitsuntide, are *excommunicated*. (Agde. 506. 18.)
3. Ditto those who do not confess at Easter. (Con. Latran.)
4. Ditto those who eat meat in Lent. (Con. Valladolid. an 1322. 16.)
5. Ditto those who use art in *curling their hair* ! (in Trullo. 692. 96.)
6. Fortune-tellers, *consulters* also, those *who keep beds*, and all kinds of such charlatans, are condemned to six years' penance. (Rome, 721.)

7. Those who paint the "*Agnus Dei*" of any other colours than those which they have by the whiteness of the wax of which they are made, are *excommunicated*. (Const. Greg. 13. 1572.)

8. He who says, that *marriage is preferable to virginity or celibacy* ; and that it is not a *better and more happy thing to remain in a state of virginity or celibacy than to marry* ; *let him be anathematized* ! (Council of Trent, 24. Can. 10.)

All these are denied Christian burial ! There are other cases, such as duelling, less objectionable. The Council of Trent (25. Can. 19.) says, the detestable custom of duels, introduced by the artifice of the devil in order to profit by the loss of souls through the bloody death of their bodies, shall be entirely banished from all Christendom. Those who fight, and those who are called seconds (literally *God-fathers*, Gallicè *Parrains*), will suffer the penalty of *excommunication, of confiscation of all their property, and of perpetual infamy*. They will be punished as homicides, and if they die in the combat itself, they will always be deprived of ecclesiastical burial.

The Gallican Church has, we know, very recently hurled its thunders against certain *excommunicated* persons, such as comedians ; which the canons scarcely tolerate. Far be it from us to uphold what is wrong ; but in a future day we will point out the inconsistencies in this respect of the conduct of the French Clergy, in examining a work which has been for some time lying unnoticed (i. e. critically) amongst a multitude of others, whose claims are more imperative.

Having extended to such a length our present observations, we have now no inclination to trouble our readers with any memoranda on the financial affairs of the late Church of France, but this may be summed up in an early number in another way. We cannot, however, take our leave without noticing two curious passages in an authentic work,* published in 1827, at Brussels, which throw some light on the history of the Concordat of 1801, mentioned at page 579, and on the nature of the celibacy still imposed upon the French Clergy.

Pius VI. died at Valentia, 29th August, 1799, during the govern-

* Mémoires Anecdotiques sur l'Intérieur du Palais et sur quelques Evénemens de l'Empire, depuis 1805 jusqu'au 1^{er} Mal 1814, pour servir à l'Histoire de Napoléon, par L. F. I. Bausset, ancien Préfet du Palais Imperial : avec gravures et cent vingt fac-simile. 2 tom. Bruxelles : H. Tarlier, Rue de la Montagne. 1827.

ment of the Directory in France, which had hoped to have prevented a successor, by augmenting the army in Italy. In case of failure, the government had provided two or three candidates, with a view to upset the chance. But the revolution of 19th Brumaire, which took place on the 9th November, dissipated the ridiculous reveries of the *theophilanthropy*. Bausset says, he had heard Napoleon express himself distinctly on the point, saying, that his first care in attaining the consulate, should be to favour the election of Pius VII. who was accordingly elevated on the 9th March, 1806. A courier was shortly after sent to Rome, desiring M. de Cacault, the French ambassador, to demand his passports and quit Rome, because the Pope did not seem desirous of facilitating the views of France. The Romans took fright, and the Pope determined to agree in those views. M. de Cacault advised the Pope to send to Paris, Cardinal Gonsalvi, whose rank flattered Napoleon, and whose powers were unlimited. Thus the concordat was signed, and religion was re-established in France; and some years after, the Pope, from gratitude, was willing to consecrate and crown the Emperor.

One day the Cardinal met M. de S — as he was taking leave of M^{de} de Brignolé. "*Can you imagine,*" says Madame de Brignolé, "*what the subject of my conversation with the Cardinal was? We were speaking of the marriage of the Priests.*" In fact, the Cardinal, overjoyed at the signature of the concordat, had said, if France demanded it, the Pope would concede the point, as it was only a point of discipline. M. de S — hastened to tell the First Consul, who replied that he did not doubt that the proposition, if made, would be accepted, but that he abstained from giving the "*faubourg St. Germain*" an opportunity of calling the Holy Father a heretic: he added, that he wished to have a Pope whose character was not weakened; a *true, catholic, apostolic, Roman Pope*. And this was not the first occasion the Emperor had of proving his respect for the wishes of good society (which he expressed, by the "*faubourg Saint-Germain.*") So much, for the present, of Gallican independence and inconsistency.

MONTHLY REGISTER.

NEW-YORK.

Bishop Hobart and Dr. Milnor.

THE following speech of the Rev. Dr. Milnor, of this city, at the anniversary meeting of the "Prayer Book and Homily Society," in London, taken from an English paper, has appeared in several of the public prints:—

The Rev. Dr. Milnor, of New-York, who, after adverting to the benefit which would result from the present institution, observed, that in America it was proposed by one of the prelates of the American Episcopal Church, to make an alteration

respecting the lessons which were used, by having a smaller portion read than at present; and this proposal was no less than three years before the Conference, and was discussed by those who had been sent to the Conference from the different states. Upon its coming on for a decision, he was gratified in saying that there was not a single person in favour of the proposed alteration of the venerable prelate who brought forward the measure; and he rejoiced in saying, that throughout America they now used the same Prayer-book and Homilies which were used by the Church

of England, with the exception of some slight alterations that took place upon the declaration of independence in the United States. He certainly considered it was dangerous to touch and alter that which contained such sacred writings. Was not the Prayer-book deserving their most serious attention, especially as it had produced such an essential alteration in the opinions of the people, who formerly, and before they read the beautiful Homilies of the Episcopal Church, looked upon it more like a Roman Catholic Missal? Since then mankind had become more candid in their inquiries, and they found that the Prayer-book contained what the Bible contains, all which was pure and sacred.

He, moreover, felt proud in saying it was a work against the introduction of heresy; and in proof of his assertion he was prepared to say, that only one man had been able to introduce any thing like heresy into the United States, and that was in Boston, and he by some means did manage to convert his congregation from Christianity to Unitarianism; but it was a triumphant reply, when he stated that it was the only instance which had occurred in the United States. They, however, had learned that lesson from London. They had intercepted a correspondence from thence, in which the Unitarians here begged of those in America not to be too fast, lest by so doing they exposed themselves. The intercepted correspondence desired them to preach morality, and to keep the Redeemer out of their view; by so doing, the congregation would praise the beauty of their sermons; and not to let them appear practical, but to talk of the Saviour as a martyr, who came to teach a purer system of morality than the world before contained, and in defence of that system he had laid down his life. Thus they might go on until the congregation was prepared to reject the divinity of the Saviour, and strip Christianity of all that was spiritual and pure. This was the doctrine of those who rejected the Prayer-book and its Homilies; such their endeavours, though a more delightful service did not exist to carry their aspirations to the throne of mercy. In conclusion he would say, that if any circumstance existed to establish the Church of England upon an imperishable foundation, it was by preserving the Homilies and the Prayer-book.

BISHOP HOBART'S LETTER DR.
MILNOR.

New-York, June 22, 1830.

REV. AND DEAR SIR,—A Report of
a speech which you delivered in the

city of London, on the 5th of May last, at the meeting of the Prayer-Book and Homily Society, has been published in several of our newspapers. In that speech, as reported, the following paragraph occurs:—

The Rev. Dr. Milnor, of New-York, who, after adverting to the benefit which would result from the present institution, observed, that in America it was proposed by one of the prelates of the American Episcopal Church to make an alteration respecting the lessons which were used, by having a smaller portion read than at present, and this proposal was no less than three years before the Conference, and was discussed by those who had been sent to the Conference from the different states. Upon its coming on for a decision, he was gratified in saying that there was not a single person in favour of the proposed alteration of the venerable prelate who brought forward the measure; and he rejoiced in saying, that throughout America they now used the same Prayer-book and Homilies which were used by the Church of England, with the exception of some slight alterations that took place upon the declaration of independence in the United States. He certainly considered it was dangerous to touch and alter that which contained such sacred writings.

This paragraph, and indeed the entire speech, are calculated to produce the impression that "one of the prelates of the American Episcopal Church" (I am the individual meant) stood alone in a rash and presumptuous attempt to "touch and alter" the Liturgy; and that you, and the entire American bishops and clergy, actuated by a sincere and devoted reverence for this hallowed ritual, marshalled yourselves against this daring innovator, and saved this "delightful service" from the rude hand that would have marred its beauty.

I am unwilling to believe that it was your deliberate design to produce these impressions; for they are not warranted by facts known to you. You and I, too, under all variety of circumstances, and under no very unimportant differences in matters of policy, and, I am afraid, of principle, have been friends from early life. On your recent departure for England, I took leave of you as a friend: and our mutual expressions of feeling on this occasion were, I am satisfied, perfectly sincere. I was not prepared, there-

fore, to find that, on one of your first public appearances in England, you held up your bishop and your friend in a light certainly not calculated to raise him in the good opinion of those whom you addressed.

I have reason to thank God that I have never been much tempted to consider, in the determination of duty, what might or might not be *popular*; and the older I become, the more convinced am I that "it is a small matter to be judged of man's judgment." But I am not indifferent to that "good report" which, both from personal and official considerations, it is my duty to endeavour to preserve. My visit to England made me somewhat known there, and I am willing to think that I enjoy the good opinion of some distinguished individuals, whose friendship is as honourable as it is gratifying. A principal claim to that good opinion arises from the conviction of my consistent attachment to the Church, and especially its Liturgy. It is the *tendency* of your remarks to deprive me of this claim. I must be permitted to prove that they are not warranted by facts.

In the Journal of the General Convention of our Church, of 1826, at page 76, is the following record on the proceedings of the House of Bishops:

On motion of the Right Rev. Bishop Hobart, *resolved*, that the House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:—

The House of Bishops, *deeply solicitous to preserve unimpaired the Liturgy of the Church*, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the communion office, which is commonly called the *ante-communion*, do UNANIMOUSLY propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several state conventions, in order to be acted upon at the next General Convention, agreeably to the eighth article of the constitution.

Then follow the resolutions:

It appears from page 65 of the same journal, in the proceedings of the House of Clerical and Lay Deputies, that this house, thirty-nine ayes, nineteen noes, concurred in the resolutions of the House of Bishops.

Thus then the *propositions* which I am represented by you as alone sustaining, were *unanimously* adopted by the *House of Bishops*, and by a *very large majority* of the *House of Clerical and Lay Deputies* of the General Convention of 1826.

It is true, the motion which introduced these *propositions* was made by me—but not until I had consulted all my brethren of the House of Bishops, several members of the House of Clerical and Lay Deputies, and others not members, and among them *yourself*, and received their and your approbation of them.

You observe that these "propositions were no less than three years before the Convention, and were discussed there; and on their coming to a decision, you are gratified in saying, that there was not a single person in favour of the proposed alteration of the venerable prelate" (meaning me). I am confident, that individuals not acquainted with the real state of the case, would suppose, from the above statement, that I was, after the lapse of three years, the advocate of the adoption of the proposed alterations, and in this sentiment stood alone. What is the fact? In the Journal of the General Convention of 1829, in the proceedings of the House of Bishops, page 79, is the following record:—

On motion of the Right Rev. Bishop Hobart, seconded by the Right Rev. Bishop Brownell, *resolved*, that, under *existing circumstances*, it is not expedient to adopt the proposed resolutions relative to the Liturgy and Office of Confirmation, and they are therefore hereby dismissed from the consideration of the Convention. And the resolution was sent to the House of Clerical and Lay Deputies for concurrence.

A message was afterwards received from that house, with information that they concurred in that resolution.

Thus, then, there was, in fact, no "decision" on the abstract propriety of the proposed alterations. Under "*existing circumstances*," it was judged not expedient to adopt them, and they were dismissed from consideration, in consequence of a motion made by me to this effect. What circumstances led to this determination, and what reasons induced the measure of bringing forward these propositions, may be inferred from the following extract from

an address made by me to the New-York Diocesan Convention of 1827 :

What are the alterations proposed? On this subject I would adopt the language of a Right Rev. Brother, and say, that, *strictly speaking*, there are no alterations of the Liturgy contemplated; that is, there are to be no omissions of any parts of the Liturgy, nor a different arrangement of them. *As a whole, the Liturgy remains as it now is.* There is no omission, or alteration, or different arrangement of the *Prayers* of the Morning and Evening Service: they are to remain as they now are. The alterations respect merely the *Psalms*, and the *Lessons*, and the *proportions* of them which are to be read.

There is no accounting for the different views which individuals of equally sound judgment and honest minds will take of the same subject; but, really the objects to be accomplished by the proposed alterations appear to me to be so desirable, and the alterations so reasonable and judicious, that I have felt great and increasing surprise at the opposition to them. I hope and pray that this opposition may in no respect be influenced by a desire to retain the plea of necessity for altering the Liturgy in consequence of its length, that thus "individual license may have no bounds." But, without doubt, the opposition is dictated in many by considerations entitled to the highest respect—their attachment to the Liturgy, and their fears of innovation. Of my devoted attachment to that Liturgy, I think I have given the fullest evidence; and so far from desiring, for my own gratification, to shorten it, I rarely avail myself of the discretionary rubrics. To secure it from hasty and injudicious alterations, unless my memory deceives me, I proposed the present article of the constitution, which requires that no alterations shall be made in it, which have not been adopted in one General Convention, made known to the different Diocesan Conventions, and finally adopted in a subsequent General Convention. Here, surely, is full security for our invaluable Liturgy. This provision of the constitution cannot be altered but by the same process. The alteration must be proposed in one General Convention, made known to the Diocesan Conventions, and adopted in a subsequent General Convention. Without such a provision, the Liturgy might be endangered by hasty and injudicious alterations. With this provision, its most solicitous friends need not fear for it. There will be, with such a provision, extreme difficulty in altering the Liturgy under any circumstances. Their fears, I humbly conceive, should arise from a different source—from the *unlicensed* altera-

tions in the Liturgy which are now practised; which mar its beauty and effect; which diminish the sacred veneration with which it should be cherished; and which thus most seriously endangers it.

How are these alarming innovations to be arrested? By remonstrance and admonition? These have been tried in vain. By the strong arm of authority? But is this an easy or a wise course? When the service is felt and admitted by so many persons to be too long, public sentiment and general practice will, more or less, sanction abbreviations in it. Under such circumstances the exercise of discipline, if not imprudent, would at least be difficult. Would it not be wiser to remove, as far as possible, the reasons, real or feigned, for these violations of law, and then to enforce it? Would not such a course be pursued in a civil government? Is it not eminently proper in an ecclesiastical one?

It may be said, that they who now alter the service will continue to do it, even after the proposed abbreviations are adopted—if they do not respect law at one time, they will not at another. But let it be remembered, law can be enforced with more salutary effect, and with less odium, when it has been accommodated, as far as possible, without departure from essential principles, to those circumstances which are urged as a plea for violating it.—Those who now omit parts of the service, on account of its length, will have no reason to do so when it is by law abbreviated. And those who will still be lawless, may then be most reasonably subjected to ecclesiastical discipline.

Will it be said, that the proposed abbreviations are so short that they will not satisfy those who now object to the length of the service? In many cases, doubtless, the Lessons are short; but in many others they are so long, that by judiciously abridging them and the Psalms, a portion of time will be gained nearly equal to that which would be occupied in the use of the Ante-Communion Service. By the abbreviations now allowed, by the omission of the Gloria Patri in certain cases, and of a part of the Lessons, but little time is saved; and yet it seems generally to be deemed of importance to save that time.

It ought to be a strong recommendation of these proposed alterations, as far as the Morning and Evening Prayer are concerned, that these services will not appear to our congregations in a different form from what they now do. The Psalms will still be read, but the portion need not be so long—the Lessons will still be read, but in some cases abbreviated, and on week days changed from those appointed in the calendar—a circumstance which will not be apt

to be noticed by the congregation. And all this is discretionary; for those who prefer using the whole portion of Psalms, and the entire Lessons, may do so.

Is this discretion objected to, as destroying the uniformity of the service? But who alleges that the discretion which now exists, as to the omission, in certain cases, of the Gloria Patri, and a part of the Litany, seriously destroys the uniformity of the Liturgy? And yet these variations are more striking than those in the contemplated alterations.

Uniformity is, indeed, most seriously destroyed in the present state of things. The liberty is taken, in many cases, to alter the Liturgy, to omit parts of it, and especially the Ante-Communion Service. Such a state of things must endanger not only the Liturgy, but the authority and integrity of the Church. It is not one of its least evils, that it increases the causes of disunion, and leads to criminations and recriminations of a most painful description. The evil of this state of things was deeply felt by those who, in the last General Convention, advocated the proposed alterations in the Liturgy, as the best mode of remedying it.

The address from which the above extract is taken, was delivered in your hearing, and, as well as the Journals from which the other extracts are made, printed and published. I now beg leave to call your attention to these documents, because I think, if they had not escaped your recollection, you would not have made the state-

ments in your published speech. In that speech you appear, I think at my expense, the high panegyrist of the Liturgy. I doubt not your attachment to it. But who most consistently displays a sacred regard for this invaluable ritual? The use of the Book of Common Prayer, and of nothing but that book, is bound upon us by our ordination vows and by the canons. You use this Liturgy, as it is *prescribed*, in your church edifice; but when you assemble your congregation in what is called your lecture-room, you abbreviate the Liturgy *ad libitum*, and use extemporaneous prayer. I judge not your conscience in this matter. But the individual who addresses you uses the Liturgy, the whole Liturgy, and nothing but the Liturgy. May I not ask, who evidences the most consistent attachment to it? The length of the service with you is no difficulty, for you think yourself at liberty, when you judge proper, to abridge it.

I think you have not done me justice before the English public, and that portion of the American community who may not be in possession of all the facts of the case. But, Reverend and dear Sir, it will require stronger acts than these, and often repeated, to extinguish the feelings of esteem and regard with which I am your friend and brother,

J. H. HOBART.

To Dr. Milnor.

POLITICAL RETROSPECT.

DOMESTIC.—The fine weather at the conclusion of the preceding, and during the present month, has afforded the agricultural interest the twofold opportunity of gathering in the remainder of the harvest, and in a far better state than the most sanguine expectations could have anticipated, and of sowing the seed of the future wheat crop under the most favourable circumstances. The continued moisture of the summer had reduced all, except the sandy soils, to that deplorably wet condition, that the farmer was completely stationary. This change of weather has dried the stiff and tenacious soils sufficiently to enable him to act; and all, except such as are locally

exposed to a superabundance of water, which cannot be carried off, will receive the seed of their intended harvests. We believe the breadth already sown to be very extensive, and if the dry weather lasts a fortnight longer, probably the extent of the wheat and winter-sown crops will be greater than at any former corresponding period, and commenced with the most promising hope of future success.

Of the result of the last harvest, we cannot speak with the same satisfaction. The moisture of the spring and summer on the rich and well-drained soils, produced an abundance of straw; on the cold, and poor, and ill-drained ones, a starvation of growth: each

equally unfavourable to the production of corn. The consequence is a deficient crop. The samples of new wheat which we have seen are many of them fine, but all soft, and unfit for present use. We conceive that necessity alone can have induced any farmer to bring his wheats to the flail in the imperfect state in which they must be found, till hardened by the coming frosts; and we lament to add, that we know of too many instances where this has certainly been the case. The cultivator is now obliged to have recourse to those supplies which ought to furnish his future means, the premature use of which must hereafter be severely felt.

The green food for present consumption is abundant; and the graziers, who are generally possessed of larger capital than the farmers, find it desirable to hold back their cattle to eat the after-grass. Hence the present scanty supply of the market; but this can only temporarily exist. The turnip crop is very far from abundant; and when the grass is consumed, the scarcity of these will compel the grazier to send his stock to market perhaps more freely than is compatible with the future public convenience. Potatoes, on the rich and warm soils, are a great crop; on all others they yield very badly; and this observation applies to Ireland more forcibly than England—the climate of that country is more subject to rain, has had its superabundance, and the result is such as to create alarm for the real wants of the poor and distressed classes of her inhabitants.

The peace of that country is certainly not less disturbed than previous to the passing of those two lamented Acts, which, we were assured, would for ever pacify the turbulent portion of her inhabitants. The agitations of the deluded people, under the influence of their popish and unprincipled leaders, are more violent than ever, and in many parts of the island, midnight murder, fires, and plunder, are only imperfectly restrained by military power, under the direction of very able and active magistrates. The metropolis, under the measures now pursued, presents the appearance of a place occupied by arms during a civil war; the most commanding stations

are filled with troops, whose numbers are increasing, and strong detachments of artillery are posted to support these, if necessary. Leave of absence to officers is denied even for a single day, whilst open declarations of intended attempts on the political relation of that part of the empire, justify these signals of alarm.

FRANCE.—The new King continues to receive acknowledgments from those states which had not previously given them. There does not appear to exist any where, externally, any desire to interfere with the internal affairs of this kingdom.

The new administration has a most difficult course to pursue. For the most part, composed of men of moderate principles, and desirous to procure the peace and prosperity of their country by similar measures, they are opposed by the violent of all parties. To insure the return of deputies of their own principles to the numerous vacancies in the chamber, is the object now ardently pursued by all.

The military tendency of the measures now adopted by the French Government, demand the serious attention of their neighbours. With the most open and avowed declarations of the pacificacy of their intentions, they are making such preparatory regulations as must place them in the most formidable position, unless similar ones are resorted to by their neighbours, and which would make all Europe a body of military governments. The national guard, or militia, is already extended to the number of fourteen hundred thousand men, enrolled. Of these, five hundred thousand have received their arms and accoutrements. When the necessary equipments are provided, the whole of this immense body, perfectly organized and partially disciplined, can be called out at a few hours' notice. Their commissioned officers are appointed by the King, and when on duty they receive the same pay and rations as the troops of the line. The last-named have also received an addition of one hundred and fifty thousand recruits. France now only wants a popular military chief to make her the arbitress of continental Europe.

A very large portion of the army at

Algiers is already withdrawn. Only about ten thousand men remain to keep possession, till the question of its maintenance or abandonment is finally determined.

The Chamber of Deputies have presented an accusation of treason against the ex-ministers who signed the Ordinances of the 29th of July last. These are M. M. de Polignac, de Peyronnet, Chantzeloutze, de Guernon Ranville, d'Hausez, Capelle, and de Montbel. The popular feeling against these men is very strong, and also violently directed against a projet of law now brought forward for the abolition of death as a legal punishment, and which, if carried into effect, would save their lives.

CENTRAL EUROPE.—The turbulent and excited feelings which have for some months past harassed this portion of the continent, continue to disturb it, though not with equal violence. An ill-conducted attempt to, occupy Brussels by force failed, and the failure gave a temporary encouragement to the rebellious party, which threatened very serious consequences. Several strong places in Belgium surrendered themselves, or were betrayed into the power of the insurgents, but these have not produced a result likely long to prevent the conclusion we anticipated in our last Retrospect. The misery of a mob government has been so severely felt by all the better classes, and the wants arising from the interruption of all business and employment by the labouring ones, that the same disposition which prevailed when we last compiled our record is now again at work to lead, if possible, to an adjustment of differences; and we believe with greater hope of success, because arising from a severer trial of the evils of anarchy and democracy.

In Germany the Princes have generally shewn an inclination to meet the wishes of their subjects, who have in their turn manifested a disposition to be satisfied with moderate measures of improvement. The Duke of Brunswick has nominated his brother, Prince William, his Vicegerent, without hinting at any intention of resuming the reins of government. The nomination has given his subjects the most cordial satisfaction.

Austria continues to pour her troops into Italy, to the great discontent and dissatisfaction of the governments of that country, Naples alone excepted. Even the Papal power is strongly opposed to it. The measure is entirely one of military occupation and oppression.

THE PENINSULA.—The severe exercise of authority sustained, and often administered, by ecclesiastical persons, where the spiritual power is mighty and undivided, have hitherto prevented any great expression of hostility to the tyrannical measures which have so long oppressed these countries. In Portugal the arrests, and deportations to fortresses in Africa of the arrested, continue; nor are females exempted from a share of these sufferings. On one night one hundred and fifty ladies were conveyed to prison, suspected of being attached to the cause of the Queen, Maria da Gloria. That much discontent prevails is well known, and will probably soon be evident. On the 14th, the little army of the Constitutionalists, about seven thousand strong, entered Spain and occupied the small village of Udache; they are led by General Valdez.

TURKEY.—The same indefatigable attention to every means of giving strength or consistency to the government continues to employ the Sultan. His power, so often only nominal with his predecessors, is really felt through the remains of his dominions. The Albanians on one side are submitting to his rule, and the Pasha of Egypt on the other, whose situation makes him really independent, is equally, though voluntarily, under his control. In the mean time the augmentation of the disciplined army, and the improvement of the revenue, are so successfully pursued, that his Sublime Highness may confidently expect to be soon in a position to exact by force, if necessary, what is now yielded by good-will.

JAMAICA has been visited by a severe hurricane. The damage done to the buildings, particularly the military hospital and barracks, and to the forward canes, is very great. The loss of human life has been less than usually occurs under such circumstances.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Clayton, Augustus Philip	Domestic Chapl. to Lord Viscount Melbourne.
Cooper, Mark	Second Mast. of Islington Proprietary Grammar School.
Kerby, R. W.	Head Mast. of Wymondham Grammar School, Norfolk.
Randall, Moses	Chapl. to Manchester Coll. Ch.
Ripley, Luke	Second Mast. of Durham Grammar School.
Sterky, F. M.	Domestic Chapl. to the Duke of Cambridge.
Townsend, William L.	Domestic Chapl. to the Right Hon. the Earl of Craven.
Tyrwhitt, J. Bradshaw	Dom. Chapl. to the Rt. Hon. Lord Belhaven and Stenton.
Tyrwhitt, Thomas	Domestic Chapl. to the Earl of Stirling.
White, William	Head Mast. of Grammar School at Wolverhampton.
Wray, Cecil D.	Fell. of Coll. Ch. of Manchester.
Wyatt, William	Domestic Chapl. to the Marquis of Londonderry.

PREFERMENTS.

The King has been pleased to order a *congé d'élire* to the Dean and Chapter of the Cathedral Church of Bangor, empowering them to elect a Bishop of that See, the same being void by the death of Dr. HENRY WILLIAM MAJENDIE, late Bishop thereof; and His Majesty has also been pleased to recommend to the said Dean and Chapter, the Right Reverend Father in God, Dr. CHRISTOPHER BETHEL, now Bishop of Exeter, to be by them elected Bishop of the said See of Bangor.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ashfield, Charles R.	Loddon, V. } and Whitton, R. } with Thurilton, R. }	Norfolk } Suffolk }	Norwich	Bishop of Ely
Baring, Frederick	Abbotstone, R. } with Itchin Stoke, V. }	Hants .	Winchest.	Alex. Baring, Esq.
Barlee, William	West Chiltonington, R.	Sussex	Chichester.	Earl of Abergavenny
Bellairs, Henry	Bedworth, R.	Warwick	Lichfield	Earl of Aylesford
Bosanquet, Edwin	Ellisfield, R.	Hants	Winchest.	B. Brocas, Esq.
Colson, John Morton	Linkenholt, R.	Hants	Winchest.	John Crockford, Esq.
Coward, W.	Westhock, C.	Durham	Durham	V. of South Shields
Dew, John Worgan	Halifax, St. James, C.	W. York	York	V. of Halifax
Dewdney, G.	Fovant, R. } to hold by disp. Gussage, }	Wilts	Sarum	Earl of Pembroke
Dolphin, John	St. Michael, R. }	Dorset	Bristol	W. Long, Esq.
Dolphin, John	Antingham, St. Mary, R.	Norfolk	Norwich	Lord Suffield
Echalaz, John M.	Appleby, R.	Leicester	Lincoln	Guardians of George Moore, Esq.
Everest, T. Rowpell	Wickwar, R.	Gloster	Gloster	
Eyre, W. Thomas	Padbury, V. } to Hillisden, P. C. }	Bucks	Lincoln	Lord Chancellor
Fox, Henry	Allington, P. C. } to Pillesden, R. }	Dorset	Bristol	Christ Ch. Oxford
Garbett, John	Birmingham, St. George	Warwick	Lichfield	Pev. Henry Fox
Holme, J.	Low Harrowgate, C.	W. York	York	Rev. G. Raymond
Law, Henry	Archd. of Wells } and Can. Res. of Cath. Church of Wells }			V. of Pannal
	and Chanc. of Diocese of Bath and Wells }			
	and West Camel, R. }	Somers. B. & Wells		Bp. of Bath & Wells
	to Yeowilton, R. }			
Roberson, W. H. M.	Tytherington, V.	Gloster	Gloster	T. Hardwick, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Robinson, John ..	{ York, St. Dennis in Walmgate, R. with St. George & Na- bourn, V. }	York	York	George Palmer, Esq.
Sandys, Sir E. W. ...	{ Wiustone, R. Frettenham, R. }	Gloster	Gloster	Sir E. B. Sandys, Bt.
Shirley, James.	{ with Stanninghall, R. }	Norfolk	Norwich	Lord Suffield
Shuttleworth, E. ..	Chorley, St. George, C.	Lancaster	Chester	R. of Chorley
Sibley, Joseph	Enstone, V.	Oxford	Oxford	Rt. Hon. Lord Dillon
Trye, C. Brandon ..	Leckhampton, R.	Gloster	Gloster	C. N. Trye, Esq.
	{ Preb. in Cath. Church of Sarum to Turnworth, V. and Winterbourne Whit- church, V. }	Dorset	Bristol	{ Bishop of Sarum
Vale, B.	Stoke-on-Trent, St. Peter, C.	Stafford	Lichfield	R. of Stoke-on-Trent
Whitehead, W. B. ..	Preb. in Cath. Church of Wells	Wells		Bp. of Bath & Wells
Wilson, Plumpton ..	Ilchester, R.	Somerset	B. & Wells	Bp. of Bath & Wells
Wood, James	Willisham, C.	Suffolk	Norwich	Thomas Myers, Esq.

CLERGYMEN DECEASED.

Benn, Joseph	Caton, C.	Lancaster	Chester	V. of Lancaster
Cape, Joseph	Udale, R.	Cumb.	Carlisle	Rev. J. Cape
Churchward, W. ..	Goodleigh, R.	Devon	Exeter	Rev. W. Churchward
	{ Chapl. in Ordinary to His Majesty and Sudbourne, V. with Orford, C. }	Suffolk	Norwich	The King
Digby, Hon. Robert	{ Coleshill, V. and Sheldon, R. }	Warwick	Lichfield	Earl Digby
	{ Fell. of Coll. Church of Manchester and Cheetham, C. and Worthingbury, R. }	Lancas. Flint.	Chester	{ Rev. C. W. Ethelston John Threfall, Esq.
Ethelston, C. W. ...	{ Chillington, P. C. & Seavington, St. Mary, P. C. }	Somers. B. & Wells		Earl Poulett
Evans, Thomas ..				
Gottwaltz, Francis ..	Coughton, V.	Warwick	Worcester	{ Sir C. Throckmor- ton, Bart.
Jeffries, Richard	Throcking, R.	Herts	Lincoln	Mrs. Elwes
Lockwood, J. G. ...	{ Coulsdon, R. and Croydon, V. }	Surrey	{ Winch. Cant. }	{ Abp. of Canterb.
Parry, D. C.	{ Ashchurch, C. and Kemmerton, V. }	Gloster	Gloster	{ John Parsons, Esq. May. & Corp. Gloster
Peake, George	Aston Birmingham, V.	Warwick	Lichfield	Rev. G. Peake
	{ Preb. in Coll. Church of Brecon and Talbenny, R. and Tenby, R. }			{ Bp. of St. David's Sir W. Owen, Bart. The King
Roche, N. D.D. ..		Pembroke	St. Dav.	
Roderick, David	Choulsbury, C.	Bucks	Lincoln	Trust. of Mr. Neale
Scott, John	Syston, V.	Lincoln	Lincoln	Sir J. H. Thorold, Bt.
Stanton, William ..	Moulton, V.	Northam.	Peterboro'	Miss Mostyn
	{ Preb. in Cath. Church of Wells and Ilchester, R. and Yeovilton, R. }	Somerset	B. & Wells	{ Bp. of Bath & Wells
Whalley, R. T. ..				

We record, with deep regret, the severe loss which the Church in the United States has recently sustained, by the death of the Right Rev. JOHN HENRY HOBART, Bishop of New-York, which took place at Auburn, in the central part of that diocese, 350 miles from the capital, on Sunday the 12th of September. He was upon his visitation, and had officiated at the place above-mentioned on the 2d; when he was seized with a bilious fever, under which he gradually sunk, worn out, not by age, but by incessant toil both of body and mind, in the various functions attached to his important station. He entered the Christian ministry in or about the year 1799, when he appears registered as a Deacon officiating at Christ Church, New Jersey; and in the same year had

the honour conferred upon him of being appointed Secretary to the House of Bishops, at the triennial Convention of the United States Episcopal Church, then held in the city of Philadelphia. Having transferred his pastoral labours to the State of New-York, and been appointed one of the assistant Ministers of Trinity Church in that city, he was chosen one of the Clerical Deputies to the Church Convention in 1801; and, from the trusts confided to him by that assembly, was evidently looked up to at this early period of his ministry, as one of its ablest members. He was admitted to the degree of Doctor in Divinity in 1808; and, having been chosen coadjutor to Bishop Provost, of New-York, in 1811, was consecrated on the 29th of May in that year, and in 1815, succeeded to the sole government of the diocese. He had already, before his elevation to the Episcopate, distinguished himself by his *Apology for Apostolical Order*, published in 1807—a work in which the argument in defence of Episcopacy is unanswerably stated, in as condensed and at the same time perspicuous a form as it has ever been exhibited. But from the moment of his contracting that high responsibility his labours have been almost past belief. Besides continuing the indefatigable Rector of Trinity Church, engaging annually in extensive visitations, and actively superintending the concerns of various Church Societies, established for the purpose of diffusing its pure Christian principles amongst its members of all ages and degrees, and of extending its pale into the remotest corners of the vast district committed to his superintendence; there is scarcely a department of Theology to which he has not contributed; as his *Manuals of Devotion*, both public and private—his *Catechetical and Pastoral Treatises*—his enlarged edition of the *Christian Knowledge Society's Bible*—together with his Discourses, both single and collected, most amply testify. At the commencement of his Episcopal course his diocese did not contain fifty congregations of his own communion; at the close of it, considerably above double that number are his splendid epistle of commendation, written not with ink, but with the Spirit of the living God, on the fleshy tables of the heart of an affectionate and deeply afflicted people.

UNIVERSITY INTELLIGENCE.

OXFORD.

The Rev. Dr. Jones, Rector of Exeter College, has been the third time nominated and admitted Vice-Chancellor, by letters from the Chancellor of the University, and approved by Convocation.

The new Vice-Chancellor has nominated as his Pro-Vice-Chancellors, the following gentlemen:—

The Rev. Dr. Hall, Master of Pembroke Coll.

The Rev. Dr. Jenkyns, Master of Balliol Coll.

The Rev. Dr. Rowley, Master of University Coll.

The Rev. Dr. Gilbert, Principal of Brasen-nose Coll.

The Rev. Henry Rookin, M. A. has been elected Fellow of Queen's College on the Old Foundation.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. Benjamin Saunders Clayton, Worcester Coll.

BACHELOR AND DOCTOR IN DIVINITY,

By accumulation.

Rev. Wm. Davison Thring, Wadham Coll.

DOCTOR IN CIVIL LAW.

William Rosser Williams, B. C. L. Michel Fellow of Queen's Coll., and one of the Law-Fellows on Mr. Viner's foundation.

MASTERS OF ARTS.

Rev. Wm. Marsh, Magdalen Hall.

Rev. H. Sanders, Student of Christ Church.

C. Lushington, Student of Christ Church.

Rev. Walter Lucas Brown, Student of Christ Church.

Rev. Jacob Jos. Marsham, Christ Church.

Rev. Richard Lane Freer, Christ Church.

John Edward Jackson, Brasen-nose Coll.

Rev. George Leigh, Brasen-nose Coll.

Rev. Joseph Birchall, Brasen-nose Coll.

Charles Neate, Fellow of Oriel Coll.

Hungerford Hoskyns, Oriel Coll.

BACHELORS OF ARTS.

Thos. Jas. Agar Robartes, Christ Church, Grand Compounder.

Edward Power, Magdalen Hall.

William Worsley, Magdalen Hall.

John Welstead Sharpe Powell, St. Edmund Hall.

Herbert Randolph, Scholar of Balliol Coll.

Fred. Belson, Scholar of University Coll.

John Tighe Wells, University Coll.

James Frederick Crouch, Scholar of Corpus Christi Coll.

Thomas Garnier, Worcester Coll.
 Alex. C. Streatfield, St. John's Coll.
 Wm. H. B. Stocker, St. John's Coll.
 Edward Cockey, Scholar of Wadham Coll.
 Robt. John Rolles, Fellow of New Coll.
 Chas. Henville Bayly, Fellow of New Coll.
 Newton B. Young, Fellow of New Coll.
 Samuel Lysons, Exeter Coll.
 Horatio Dudding, Exeter Coll.

The following noblemen have been admitted of Christ Church :—
 Lord Visc. Alfred, son of Earl Brownlow.
 Lord Visc. Alexander, son of the Earl of Caledon.
 Earl of Hillsborough, son of the Marquis of Downshire.

MARRIED.

The Rev. John Wickham Griffith, M. A. Michel Fellow of Queen's College, to Maria Louisa, daughter of the Rev. Wm. Bayly, D. D. of New College, and Vicar of Hartbury, Gloucestershire.

At Letcombe Bassett, Berks, (by the Rev. Charles Meredith,) the Rev. Wm. Firth, B. D., Fellow of Corpus Christi College, Rector of Letcombe Bassett, and one of the City Lecturers, to Miss West, of Holywell, in this city.

The Rev. Francis Fulford, Fellow of Exeter College, second son of Baldwin Fulford, Esq., of Great Fulford, Devonshire, to Mary, eldest daughter of Andrew Berkeley Drummond, Esq., of Cadland, Hants.

CAMBRIDGE.

ELECTIONS.

The Caput for the ensuing year are :
 The Vice-Chancellor.

Rev. M. Davy, D. D. Caius Coll. *Divinity*.
 Rev. J. W. Geldart, LL. D. Trinity Hall, *Law*.
 Rev. W. Clark, M. D. Trinity Coll. *Physic*.
 Rev. F. Henson, B. D. Sidney Coll. *Sen. Regent*.
 Rev. G. O. Townshend, M. A. King's Coll. *Sen. Non Reg.*

The following gentlemen, Bachelors of Arts, of Trinity College, have been elected Fellows of that Society :—

John Wordsworth,	W. A. Soames,
E. H. Fitzherbert,	Robert Pashley,
John Raine,	Christ. Wordsworth,
J. Watkins Barnes,	Thos. Henry Steel,
T. Joddrell Phillips,	W. Lloyd Birkbeck.

John Halsey Law, Scholar of King's College, has been elected Fellow of that Society.

PROCTORS.

Jas. C. Bernard, Esq. M. A. King's Coll.
 Rev. C. H. Gouch, M. A. Corpus Christi Coll.

MODERATORS.

James Challis, Esq. M. A. Trinity Coll.
 Rev. Jas. Bowstead, M. A. Corpus Christi Coll.

SCRUTATORS.

Rev. A. J. Carrighan, B. D. St. John's Coll.
 Rev. Charles Smith, B. D. St. Peter's Coll.

TAXORS.

Rev. Joseph Cape, M. A. Clare Hall.
 Rev. Edward Baines, M. A. Christ Coll.

DEGREES CONFERRED.

BACHELORS OF ARTS.

Charles Chapman, Fell. of King's Coll.
 H. E. F. Vallancey, Fell. of King's Coll.
 George Perry, Trinity Coll.
 Samuel Longhurst, Queen's Coll.
 John Bridges Kenrick, Jesus Coll.

MARRIED.

At St. James's Church, London (by the Rev. Richard Crawley, Vicar of Steeple Ashton, Wilts), the Rev. John Griffith, B. D. Fellow of Emmanuel College, and Prebendary of Rochester, to Mary Elizabeth, only daughter of the Rev. James Barker, of Hildersham Hall, Cambridge-shire.

NOTICES TO CORRESPONDENTS.

The criticism on Gen. iv. 26, already in types, is unavoidably postponed.

We repeat our acknowledgments to "H. T." A similar suggestion has been offered by "P. H." who will oblige us by transmitting the promised list, &c.

"E. B." and "G. M." will find their communications, of which we are unable to avail ourselves, at our publishers'.

"U. Y." and "W." are under consideration.

Want of room must be our excuse for the non-appearance of several interesting communications.

THE CHRISTIAN REMEMBRANCE.

DECEMBER, 1830.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *A Sermon preached in Trinity Church, New-York, at the Funeral of the Right Rev. JOHN HENRY HOBART, D.D. Bishop of the Diocese of New-York, and Rector of the said Church, Sept. 1830. By BENJAMIN T. ONDERDONK, D.D. An Assistant Minister of Trinity Church, and Professor of Ecclesiastical Polity in the General Theological Seminary. With an Appendix. New-York: Swords. pp. 56.*
- 2.—*A Sermon preached in Grace Church, New-York, Sept. 1830, on occasion of the Death of the Right Rev. JOHN HENRY HOBART, D.D. Bishop of the Protestant Episcopal Church, in the State of New-York. By JONATHAN M. WAINWRIGHT, D.D. Rector of Grace Church, New-York. To which are appended, Extracts from a Sermon delivered in the same place. By the Rev. F. H. CUMING. New-York: Swords. pp. 31.*
- 3.—“*The Wise and Faithful Steward:*” *A Sermon, preached in St. Stephen's Church, New-York, Sept. 19, 1830, being the Sunday after the decease of the Right Rev. Bishop HOBART. By HENRY ANTHON, Rector of St. Stephen's Church, New-York. New-York: Swords. pp. 19.*

IN our last number, we communicated the melancholy intelligence of Bishop Hobart's death, with as particular an account of this very eminent prelate, as the short interval before publication would admit. We have since received the discourses in reference to this event, which are named at the head of this article; and can hardly offer to our readers a more interesting subject than some notice of their contents.

At a time when apathy on the one hand, or contempt of ecclesiastical order on the other, are dividing mankind between them;

“ when the claim of apostolic authority would be received but with a smile or a sneer ;” * and the only religion thought to be worth possessing, is of that sort which accounts the form thereof to be a matter of perfect indifference ; it is refreshing to turn our eyes to a part of the world, where the influence of such misguided opinions is not yet prevalent, and to relieve our despondency at the decay of old-fashioned churchmanship at home, with the sight of a people capable of appreciating the worth of those distinctions, which we are grown so silly as to despise.

The death of Bishop Hobart must be, in the estimation of every one acquainted with his character and station, a great public loss : and to those who knew him in private life and enjoyed the privilege of his friendship, it is heavy and irreparable. To the whole of Christendom it is the privation of one of its greatest ornaments, the setting of the brightest star in the western hemisphere ; and our sympathy with that church (the offspring of our own venerable mother), which has immediately sustained this bereavement, is lively and affectionate. It is not a few tears only of genuine grief which we could mingle with hers on this melancholy occasion ; but, in the midst of them, we do not disguise the pleasing and grateful emotions we experience, that such a man as Bishop Hobart should be so honoured and lamented, as the publications before us sufficiently testify ;—that so faithful and active, so conscientious and uncompromising an advocate of “ EVANGELICAL TRUTH AND APOSTOLIC ORDER,” should be so sincerely and universally deplored. †

The first of the discourses, which now lay open before us, is from

* See Mr. Allen's Sermon, *Remembrancer* for last month, p. 677.

† In almost every part of the diocese of New-York, resolutions of the churchwardens and vestries vie with each other in expressions of “ veneration for a beloved friend and pastor, and a high sense of his promptitude, unexampled zeal, and unwearied exertions to promote every object connected with the best interests of religion and of the Church, of which he was one of the most able, disinterested, and indefatigable servants.”—*Resolutions of Trinity Church, New-York.*

“ Resolved, that the members of this Vestry have heard with the deepest grief of the loss which they, the diocese, and the church at large, have sustained in the death of the Right Reverend Bishop Hobart ; they are desirous of thus recording their sorrow, and the unqualified respect and affection with which they regard the character of their late diocesan.

“ That in their estimation, the Church in this diocese is chiefly indebted, under Providence, for its rapid increase, and its present peaceful and flourishing condition, to the wisdom, zeal, energy, self-devotion, and piety of its late Bishop, in whose character were beautifully combined, virtues that dignify and adorn our nature, varied talents of the highest order, piety deep and unaffected, a heart replete with affectionate sentiments, and a deportment that won the confidence and love of all who knew him.”—*Resolutions of the Vestry of Grace Church New-York.*

• To the same effect, varying in form of expression only, but emulous of each other in sentiments of admiration and esteem, are the resolutions of no less than THIRTY other churches and religious societies, contained in an *unfinished* pamphlet now before us ; the members thereof, both Clergy and laity, determining to wear the customary badge of mourning for thirty days, and the interior of the Churches throughout the diocese being hung with black until the festival of Christmas.

the pen of Dr. Onderdonk, an assistant minister of Trinity Church, New-York, of which Bishop Hobart was the rector; a sufficient fund being not yet raised for the separate endowment of the bishopric, which is therefore in some measure connected with the discharge of pastoral duties.*

In this discourse of the Bishop's colleague, prepared, as it professes to have been, under the agitation and distress of the moment, (for it was delivered at the funeral of the Bishop, and on the evening of the fourth day only after his decease, which took place at Auburn, 320 miles distant), we are struck with the marks of undissembled grief which the whole tenor of it evinces. It is the language of one, (and we are not unacquainted with the reverend author,) who has written his discourse, and we are sure must have delivered it, under emotions, against which it was impossible effectually to contend. The text is from St. John v. 35—"He was a burning and a shining light; and ye were willing for a season to rejoice in his light." But, dismissing with a few pertinent observations the immediate occasion of these words, and adapting them to the mournful subject before him, he proceeds directly to unburthen his grief in the following affecting language:—

When the words of my text first met your ears, your minds reverted at once to a burning and a shining light, which has been—not extinguished—but taken from us, and called to mingle with the pure splendour of perfect day

We weep not for the father and the friend, who has rested from his toils, his anxieties, and his sorrows. We weep not that a good and faithful servant has been called to the joy of his LORD. We weep not at his gain, but, oh, we do weep at *our loss*. We weep because a burning and shining light, in which we had so long been wont to rejoice, has been taken from us. Sorrow fills the hearts of many who remember how that light shone upon their path, to direct in the way they should go, the steps of their childhood and their youth. Many a penitent weeps when he remembers how, from the ministrations of the beloved and venerated one who lies before us, light has flashed conviction of sin upon his mind,—laid open the recesses of his corrupt and guilty heart, and led him for refuge to the grace of an all-sufficient Saviour, where he has found mercy, whence peace and comfort have been derived, and in the guidance and strength of which he now goes on his way rejoicing. The bitter tear of bereavement is shed over those dear remains by many who, in the trials and afflictions of life, have been soothed and cheered by the light of heavenly consolation, emanating from the friendly and pastoral offices so congenial with the kind and benevolent nature of the good man whose loss we now deplore. The confirmed Christian laments that he is never more to be blessed with *his* instructions, who so well conducted him in the ways of truth and holiness. The anxious inquirer respecting the things that belong to his everlasting peace, weeps sorely that that voice is hushed

* For the service of Trinity, however, which being the oldest in the city, is styled the mother-church, and two other large churches in connexion with it as chapels of ease, three assistant ministers are appointed, who officiate alternately. The Rev. William Berrian, D.D. a relation of the Bishop; the Rev. Benjamin T. Onderdonk, D.D. and the Rev. I. F. Schroeder, A.M.—men of sound learning and piety, whose laborious and conscientious fulfilment of their duties would do honour to any church.

whence he has derived so much clear light of satisfaction and comfort. The lover of truth laments that the fearless champion has sunk in death, who was ever its ready, enlightened, and valiant advocate and defender; who set his eye and his mind immovably on what his conscience told him was the right and the truth, and thither directed all the powers of an extraordinarily clear and vigorous intellect, unbiassed by minor and collateral considerations; undaunted by what, to the self-interested, would be appalling difficulties; rising above all motives unconnected with principle and moral obligation; and going right onward generally to a successful issue, always to the firm establishment of a claim to the testimony of a good conscience, that he had well and faithfully performed what he was honestly convinced was his bounden duty.—Pp. 7, 8.

Referring to the estimation in which the Bishop was held, by those who had the best opportunities of knowing him, Dr. Onderdonk subjoins:—

To them indeed he appeared in all the lustre of “a burning and a shining light;” burning with a zeal, tempered indeed by the most extensive and correct knowledge of spiritual things, and therefore too pure, holy, and rational to run wild in the extravagances of enthusiasm and disorder; yet truly ardent, deeply felt, and energetically practised. Such a pattern of piety has been removed from before our eyes. Great was our privilege in having been so long permitted to rejoice in its light; and, blessed be the sweet remembrance of the just: even the grave cannot extinguish that light.

We shall make no apology to our readers for the length of the following extracts, which describe the closing scene of Bishop Hobart’s life, especially as the documents from which they are taken, are not, in this country at least, in general circulation.

The lovely simplicity which had marked the piety of this devoted prelate during life, forsook not that which shed its sweet influences over his dying hour. His expressions were brief, unaffected, and unadorned, but full of meaning. Referring to the brightness of the sun, of which, in his characteristic fondness for the works of nature, he begged that he might have a fuller view, he spoke in admiration of its beauties; but it was the admiration of a Christian looking up from providence to grace: “This is indeed delightful; but there is a *Sun of Righteousness*.” This evinced his views of the strong foundation of all his hopes, and the only source of all his joys. “*There is a Sun of Righteousness*.”—In this light he saw that only light which brought true comfort and refreshment to his soul; and, rejoicing in that light, he was enabled to give evidence of the humble composure and serenity of his mind. There were three favourite ejaculations often on his lips; *God be merciful to me a sinner*.—*God’s will be done*.—*God be praised for all his mercies*.

God be merciful to me a sinner,—the effectual fervent prayer which was the blessed mean of justification to the humble and contrite publican.

God’s will be done,—the devout ejaculation of our divine Exemplar in the days of his suffering humanity. And it was attended with the devout prayer that he might not say this only because he *must*,—because God’s will *must* have its course; but that he might feel it,—that it might be the language not of constraint, but of his heart,—of willing, cheerful resignation.—*Dr. Onderdonk*, pp. 14, 15.

From the discourse of the Rev. Mr. Cuming, who watched the Bishop’s pillow during his last illness, we transcribe the following particulars:—

When suffering the most agonizing pain he exclaimed, “Oh, this pain is distressing, yet what is it compared with what my Saviour endured? I will not

complain; I will not complain; God's will be done!" He often repeated the following declaration of the psalmist, "Like as a father pitieth his own children, even so is the Lord merciful unto them that fear him, to them that love him;" adding, at one time as he repeated it, "Oh, I do: do I not love that gracious Being? Will he not then pity me, his child? God be praised for this precious promise!" When the moving litany of Bishop Andrews, which himself had copied into one of his invaluable works, was used in his sick room, he observed, "Oh, in what endearing relations does this doctrine of the Trinity exhibit to us the blessed Godhead! Be sure that in all your preaching the doctrines of the cross be introduced; no preaching is good for any thing without them."

It will not be supposed that one who had stood forth so fearlessly in defence of the Church, of which he was such a singular ornament and such an able champion, forgot her now that he perceived she was so soon to be taken from her visible fold. To his principles he adhered to the very last. Measures which he disapproved of in the early days of his ministry, and in the maturity of his more advanced years, he disapproved of now. Upon this subject, however, he said but little; but what he did say was peculiar and emphatic, and full fraught with meaning. His language was, "*I well,—disapprove of them!*" note that." And in reference to his approaching dissolution, and to the future condition of the Church, he remarked, "Her affairs will be managed by other hands: God, however, will be with her; God will defend her." I observed to him, "The promise, Bishop, is, The gates of hell shall not prevail against her." "Yes," he replied, "that promise is sure: God be praised for his mercies; God's will be done."—*Rev. F. H. Cuming, p. 30.*

Another part of this affecting scene is thus described by a Clergyman, who long enjoyed the Bishop's intimate friendship, the Rev. Mr. Anthon:—

How like the Bishop was that consideration and tenderness which sought to allay the painful sense of responsibility felt by his despairing physician! Again and again he would say, "My dear Doctor, give me your hand, it soothes me; you have been very kind and faithful to me; you have been most judicious in your treatment of me; you will not lose your reward; for whether I live or die, you have done your duty. God will bless you; my Saviour will bless you."

In the early part of his illness the Bishop frequently reminded his friends that it was the third attack of the kind; and one such, he had no doubt, would some day be his end. "Perhaps," said he, "this may be that one; if so, *God's will be done.* O pray for me, that I may not only say this, but feel it,—feel it as a sinner; for, bear me witness, I have no merit of my own: as a guilty sinner would I go to my Saviour, casting all my reliance on him,—the atonement of his blood. He is my only dependence—my Redeemer, my Sanctifier, my God, my Judge.

He remarked with energy, I have been told, that he freely forgave all,—that he was at peace with all men; expressing at the same time with this evidence of his charity, as it might be expected, an unwavering confidence in the principles which he had espoused and so long and ably advanced. Conscientious advocate for truth! Like Bishop Ravenscroft, who had just before him passed to his reward, higher than its source he had not attempted to carry the Church; lower than its origin he would not degrade it; and only by its proper proofs would he acknowledge it.

"Fixed and steady to his trust,
Inflexible to truth, and obstinately just."

But the time of his departure was at hand; and, having fought a good fight, and kept the faith, he was now ready to be offered up. When informed that the hope of his recovery was over, the Bishop, with a firmness and composure in his manner which melted every heart, uttered the words, "Well, God's will be

done." O Death, where then was thy sting? Happy is he who in that trying moment, hath the God of Jacob for his help, whose hope is in the Lord his God. Yet ere he laid aside the burden of the flesh, and went forth to meet his Lord, he desired once more the pledges of his love, that by them he might be comforted and refreshed. "The sacrament, the sacrament," said he, "that is the last thing—that is all,—let me have it." And now, my brethren, what a scene was it their happiness to witness who knelt at his bed side! What an example of humility, faith and hope, clinging to his Saviour and rejoicing in his love. The banquet of that most heavenly food is made ready. The lowliest of confessions begins, "Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed by thought, word, and deed, against thy divine Majesty." At these words, "by thought, word, and deed," the Bishop stopped his friend who was officiating, and said, "You know the Church expects us to pause over these words; pause now, repeating one of the words at a time, till I request you to go on." This was done; and the pauses in each case were so long, that a fear passed over our minds that he had lost his recollection or fallen asleep. This, however, proved not to be so; he repeated each word, and after the third pause, added, "Proceed, I will interrupt you no more." The prayer of consecration being ended, and just before he received the elements, he asked to hear read the ninety-third hymn.* As soon as this was done he sung clearly the second and third verses,—his last triumphant song on earth.

"And worthy is the Lamb, all power,
Honour, and wealth, to gain,
Glory and strength; who, for our sins,
A sacrifice was slain.

"All worthy thou, who hast redeem'd,
And ransom'd us to God;
From every nation, every coast,
By thy most precious blood."

The promise of that merciful Saviour cannot fail; they which have thus believed do enter into rest. In the dawn of the first day of the week, the emblem of that rest, and of a blissful resurrection, the warfare of our beloved father was accomplished, and his spirit passed without a struggle to the bosom of his God. "Let me die the death of the righteous, and let my last end be like his."

On perusing such a narrative as the foregoing, how appropriately may it be said,

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly, ye profane! if not, draw near with awe."

A concise statement of the overwhelming labours of this distinguished prelate, and of the monuments of indefatigable industry he has left behind him, was given in our last. The extent of his visitations, and the numerous offices requiring to be performed in them, may be traced in his journal annually laid before the convention: but the excessive fatigue and exhaustion incidental to such service, can scarcely be understood by those who are unacquainted with the disadvantages of travelling by land in the interior of North America;

* The Rubric of the American Communion Service, appoints that a hymn should be sung in this place.

and the incessant requirements of personal friendship, to which such a character was liable.

That Bishop Hobart fell a martyr to his zeal in the discharge of his momentous functions, cannot be doubted. The fervent piety which influenced that zeal, and the unfeigned humility with which it was accompanied, are beautifully exhibited in the preceding extracts. What follows, will serve also to show that he was alike eminent for consistency.

Of Bishop Hobart (observes Mr. Anthon) it may be said, as it was of Bishop Heber, who also expired in the midst of a laborious visitation of his flock, "There was nothing on which his intellect was bent, no prospect on which his imagination dwelt, no thought which occupied habitually his vacant moments, but the furtherance of that grand design of which he had been made a principal instrument," the glory of his Saviour, and the best interest of his Church.

In one of his earliest works, published three-and-twenty years ago, this was the standard which our Bishop lifted up, "My banner is, *EVANGELICAL TRUTH, APOSTOLICAL ORDER*. Firm and undaunted—I must summon to my sacred cause whatever powers nature (alas! as yet, indeed, too little cultivated by the laborious hand of study) has bestowed upon me; whatever ardour, whatever zeal, nature has enkindled in my bosom. It were vain to rest here. I must arm myself by imploring the grace of Him whose glory it is to make often the humblest instrument the victorious champion for the truth." Yes, my brethren, *For the Church of God! For the Church of God!** This was his standard; and through good report and evil report, prompt in decision, fearless and firm in act; with a vigilance that never slept, and an ardour that never tired, he has borne it onward, even unto death."—Pp. 9, 10.

Our limits oblige us to curtail these quotations; but we should not do justice to our readers, if we omitted to notice the peculiarly interesting and successful manner, in which Dr. Wainwright has recalled the image of the departed Bishop, fresh to the recollections of all who knew him.

In this place, and on this sacred day, he will first be brought to our minds in those public official duties in which he chiefly delighted, which he performed with such distinguished excellence and success, and in which it was our enviable privilege often to behold him. With what ardent love for the souls of men did he enter the sacred desk, and there put forth the energies of his mind and the affections of his heart, to speak of the things which make for our eternal peace! The sounds of his animated and pathetic eloquence have hardly yet ceased from our ears, and his energy and grace of expression we can yet see in the picture of our minds. As a preacher of the gospel he was powerful and convincing; and its peculiar doctrines he exhibited in a faithful and uncompromising spirit. . . . Nor did he fail to explain and inculcate the moral duties, and to enforce the precepts of religious wisdom as applied to all the relations of man, with which the Scriptures abound, and to which our blessed Saviour's sermon on the mount was devoted. But then, in this department of the preachers duty, he was not the cold and formal expounder of ethics derived from heathen philosophy, and slightly modified and confirmed by the gospel:—No; in the spirit of the gospel he proclaimed all its truths, doctrinal as well as moral, and moral obedience was enforced on the ground of faith, and its attainment was encouraged through the influences of the Holy Spirit helping our infirmities, and given in answer to constant fervent prayer.

* The dying exclamation of Archbishop Whitgift.

Leaving the temple of the Lord and its holy employments, we must recall his image when divested of his sacred functions and engaged in social intercourse. Who, that, upon these occasions, has once beheld him, will not remember, and alas! weep at remembering,—now to be seen, and heard, and felt no more!—his kind expressive smile, the cheerful accents of his voice, the quick and friendly pressure of his hand. How ready and unaffected was his interest in all that concerned the happiness and welfare of his friends No one could have known him, even casually, without a full conviction that he possessed a heart as warm and susceptible of all kind affections as ever rested in a human bosom. Active in body as in mind, prompt in judgment, decided and firm of purpose, persevering in exertion, his efforts were indeed triumphant. . . . Discriminating, decided, active, zealous, his integrity unstained and unsuspected, the evidence of a single heart strongly exhibited in his countenance, his words, his manner,—differences of opinions almost uniformly gave way before him; and where there was yet indecision, the conviction of his sincere and ardent zeal would often produce a conquest of the will, if not a full assent of the judgment. These vigorous powers of the mind and sterling virtues of the heart were by him sacredly devoted to one grand absorbing object, THE CHURCH OF THE LIVING GOD, EXHIBITING EVANGELICAL TRUTH UNITED WITH APOSTOLICAL ORDER. To this he was devoted, body, soul, and mind; for this he would have sacrificed every earthly object; and to promote its interests he would willingly have resigned his life. In this view of his character his death was appointed by a wise providence, with a coincidence of circumstances at once striking and affecting. He died upon the field carrying forward the banners of salvation, and in the hearing of the triumph of the Redeemer's cause.

Such was the splendid example of "singleness of aim," and uncompromising steadiness of pursuit, which this departed prelate has left to the universal Church, and to that portion of it especially, which, (with a feeling fully reciprocated by the wisest and best members of our national establishment,) values herself upon her descent from the Church of England. "The mother-country," observes the pious Bishop of Pennsylvania, (for so we are yet affectionately styled), "the mother-country, which sent colonies to these shores, reared also the Church within the colonies, by providing and supporting missionaries: and the religious debt we owe to the mother-country, we repay to the regions that have sprung from our older territories."* To the Venerable Society for the Propagation of the Gospel, and her benevolent exertions, under Archbishops Tenison and Secker; Bishops Lowth, and Sherlock, and Berkeley; Dean Kennet, Gloucester Ridley, and others, the cause of religion is indebted, (as far as means may be thus spoken of) for the implantation of those seeds which have produced so fair a harvest. Like a matron, justly proud of her children, growing up into usefulness and distinction; the honours of our offspring remind us of the value of those principles by which such effects have been produced—the principles, to adopt the standard of the departed Bishop, of EVANGELICAL TRUTH AND APOSTOLICAL ORDER.

* Address of the Right Rev. H. Onderdonk, before the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania. January, 1839.

The lasting and valuable results before us, of a steady adherence to these in all missionary undertakings, oblige us to the duty of supporting, by all our means and influence, the same uncompromising system, which, without any infringement of the right of private judgment, will never consent to regard as matters of indifference, the peculiar doctrines and discipline of our Apostolic Church ;—and, on the other hand, will never admit the pretext of orthodox opinions to shelter a cold, heartless, and apathetic disposition,—careless about the growth of Christianity abroad, uninterested in the labours of its ministers, and inclined, when a few guineas have been parted with, to suppose that a full acquittance is obtained from the highest of all possible obligations—the advancement of the kingdom of Christ throughout the world, under the standard of EVANGELICAL TRUTH AND APOSTOLIC ORDER.

ART. II.—*The Iris: A Religious and Literary Offering.* Edited by Rev. THOMAS DALE, M. A. London: Low. 1831. 12s.

The Amulet: A Christian and Literary Remembrancer. Edited by S. C. HALL. London: Westley and Davis. 1831. 12s.

THE month of November is periodically marked, in the publishing world, by the appearance of those elegant little volumes, called “Annuals;” and we cannot forego the pleasure of introducing some of their beauties to our readers. Of those which we have selected as the subject of our primary consideration, religion is the prominent feature; and as such, they are justly entitled to our more immediate regard. Nor do they yield to their more gay and lively contemporaries in point of literary merit and splendid illustration; and, if we are of opinion that either the one or the other of them has not reached the standard of last year, the failure is no less evident in all their rivals. We do not hesitate to say that most, which we have yet seen, have deteriorated, at least in point of embellishment; and we predict that this deterioration, added to the fact that there are too many competitors in the field, will have the effect of diminishing their number, before another Christmas smiles upon the survivors. Among the deaths and marriages, however, we do not anticipate those of the *Iris* or the *Amulet*.

The latter of these volumes has now attained the sixth year of its periodical existence; while the former, to which we have given the precedence in compliment to its clerical editor, is only in the second year of its probation. In the literary department, we expected, from the high and deserved reputation of Mr. Dale, nothing short of excellence; nor have we been greatly disappointed. It is true that we have

searched in vain for any thing that will bear comparison with the "Daughter of Jairus," which placed the former volume on the basis of substantial popularity. Nor has the editor produced so many of his beautiful "Scriptural Illustrations" as before. Upon the whole, too, the contributions are of a more sombre and melancholy caste, than we expect to find in "New Year's Gifts," and "Christmas Offerings." We trust, upon the next occasion, to meet Mr. Dale in a more lively mood. There is a "time to laugh," as well as a "time to weep;" and we have been used to look upon the season of the Nativity as more congenial with "joy and gladness," than "lamentation, and mourning, and woe."

Proceed we to our extracts. From the prose we select the following, by the author of the "Living and the Dead;" chiefly because it is the shortest piece which will suit our purpose.

YET "HOPE."

It was a sorrowful group which gathered around Henry M.—, on the twentieth anniversary of his marriage, in the garden house of the little vicarage at Wilmington. It was evening—the stillness of the gentle skies, the softness of the summer breeze, the stars in their distant loveliness, the moon in her mild and tranquil radiance, all spoke the language of harmony and peace. Alas! for those whom nature has no power to soothe! That anguish must indeed be acute, which makes us loathe the face of creation beaming in beauty and brightness, and hide ourselves from its smile. Those must be moments of unimaginable bitterness, when the loveliness of nature *without*, cannot charm away the recollection of misery *within*.

Henry M.—, the ex-curate of Wilmington, was one who had preferred a life of privation and usefulness to a career of profusion and indolence. His godfather, for he was an orphan even in infancy, had, on entering him at college, set both before him, and desired he would make his election. He chose the former; and cheerfully abided by the consequences. He obtained at Cambridge high academical distinctions, obtained them *decisively*; while the abilities of his antagonists added to the honour, though not to the danger of his victory. This scene of, to him, well earned triumph, he quitted without a sigh, to become a labourer in the richest of all vineyards,—a soldier in the noblest of all armies. And bravely did he maintain his post; though, at times, pushed to the front of the battle, and, from the situation of his curacy, separated from the host.

To assert that his was a contented and an united flock is not, perhaps, saying much for it; a parish can scarcely be otherwise when its pastor is devoted to his duties. But he could affirm more. "I have not, to my knowledge, two dissenters in my district. I am quite sure there is no chapel within my beat. How delightful to be spared the task of contrasting the merits of different creeds, by all my people abiding in one!"

But man is but an instrument in the hands of a higher Power, and that Power often dashes in pieces the instrument before the work be complete; or removes what appeared an honoured and successful agent from the scene of his usefulness,—dooms him thenceforth to silence and inactivity; and finishes His work without him. Such was the case here, as if to prove the uncertain issue of human efforts, however well directed. The scourge of fever visited the village;—the parsonage was not exempt from its ravages;—and its revered inmate, after a protracted struggle, was wrested from its grasp, only to be doomed to blindness during the remainder of his days!

Beggary now appeared the inevitable portion of him and of his children: his curacy must be resigned, for he was no longer equal to its duties. And what expedient, what refuge remained for him, who had nothing but his profession to rely upon? Necessity makes even the timid daring. A mother will venture much, to avert want from her children; and Mrs. M——, who had been known to the Princess Charlotte in very early life, determined to lay her case before that benevolent Princess. A letter written on the very morning of her marriage—what a heart must that have been, which even in the very heyday of its happiness could remember the woes of others and remedy them!—announces Mrs. M——'s success; and concluded thus:

"I am commanded by H. R. H. to assure you that steps have *already* been taken towards carrying your wishes into effect."

The next week but one brought a presentation. Oh, what gratitude, what joy—did its receipt occasion! what bitter disappointment,—what heartfelt regret were attendant on its rejection! The event was, without delay, communicated in person by M—— to his diocesan. Bishop ——, though a mild and amiable man, was the slave of forms. "I commiserate your case," he said. "I would do any thing in my power to serve or to assist you; but, I cannot break through established usage, or create a mischievous precedent. Shew me how you intend to read yourself in, and I will give my Secretary the necessary instructions forthwith."

Protracted correspondence, and repeated interviews, left the matter in this perplexing situation—as undecided as ever. How long affairs could have remained in this state, or whether any adjustment would ever have taken place, cannot now be decided: for one evening, when M—— himself was beginning to feel the sickness of hope deferred, and the spirits of his family were deeply depressed, a new turn was given to affairs by Arthur, the eldest boy, starting up and exclaiming, "Father, since the Bishop says you must read yourself in; and Mr. ——, the Bishop's Secretary, says the same; and Mr. ——, the Proctor, says the same; and you say (truly enough) you can do nothing of the kind: suppose you were to *repeat* yourself in? I am sure, since I have heard you say the whole of the first book of Virgil, you could manage the thirty-nine Articles; and I would be with you in the desk, and stand prompter."

"Blessings on you, my dear Arthur," was the reply of the agitated parent, "you have suggested a plan which will relieve us from all our difficulties." And it did. I was not at the church myself on that eventful morning; but there sits by my side one who was. He tells me that there was scarcely a dry eye in that crowded building, when Arthur guided his blind and aged parent into the desk; that the old man's voice faltered greatly at the commencement of the morning prayers, and the services of his prompter were put into active requisition—that he gained courage as he proceeded, and made a noble ending:—that most cordial, and hearty, and sincere were the congratulations offered him at its close by his new parishioners; and that many a rough and weather-beaten hand seized his, and shook it with friendly sympathy, as he was guided through the churchyard, at the end of the service, by his dutiful and delighted son.

And, reader, upon these details you may rely. Would you know who it is that smiles as I write this, and tells me that I am spinning "a long yarn,"—but a true one? It is (bronzed with foreign service, and not altogether so choice in his expressions as I could wish) *my* Friend, and I hope, yours, Captain Arthur ——.

Among other contributions, "A Scene of the Pestilence," "Nathan and David," "Recollections of a Murderer," and "Judith," will be read with considerable interest. The poetic department is also very rich. As specimens, we subjoin "The Protestant's Kyrie Eleäson," and one of the editor's "Illustrations."

THE PROTESTANT'S 'KYRIE' ELEESON.

I.

God! whose throne of living light
Burns beyond the starry sky,
Where the hosts of Seraphs bright
Avert the dazzled eye;—
By a Father's tender name,
By thine own unchanging Word;
By the Saviour's holiest claim—
'HAVE MERCY ON US, LORD.'

II.

Thou in equal Majesty,
Seated on the Father's throne,
Far withdrawn from human eye,
Yet still the Incarnate Son;—
By the scourge, the shame, the scorn—
By the blood of ransom poured,
By the curse for sinners borne—
'HAVE MERCY ON US, LORD.'

III.

Thou, who shar'st the Father's throne,
Spirit holy, pure, divine!
Thou, who with th' Incarnate Son,
Once dwelt in mortal shrine!—
By the strength to sinners given!
By the Book, thy victor-sword!
By the panoply of heaven—
'HAVE MERCY ON US, LORD.'

IV.

Holy, holy, holy Three!
Pure and undivided One!
God in perfect Trinity,
We pray to THEE alone!
Saviour! by the Father given!
Father, by the Son restored!
Spirit! guide from earth to Heaven,
'HAVE MERCY ON US, LORD.'

Pp. 81, 82.

CHRIST IN THE GARDEN WITH MARY.

BY THE REV. THOMAS DALE, M. A.

I.

Love is not of the Earth!
A Ray that issued from the Throne of Heaven
First warmed it into birth!
And then to dwellers of the dust 't was given;
Their pearl of price, their gem of peerless worth,
Ere from blest Eden's shade their first frail Sire was driven.

II.

But Love the pure, the bright,
Hath lost on earth its glory, and hath fled
To its own realms of Light;
Scarce lingering o'er the unforgotten dead,
Where in the lonely place of tombs, by night,
The mute, fond prayer is breathed—the silent tear is shed.

III.

Love is no more divine,
Save when it seeks the source whence first it came—
Forsakes its mortal shrine,
And, like the Prophet, on a car of flame
Mounts to the Holiest! Such, dear Saint, was thine,
When thine expiring Lord endured the cross of shame!

IV.

Thou didst not heed the cry
Of myriad voices, clamouring fierce for blood!
The truest turned to fly,—
The boldest quailed,—but firm the weaker stood!
Thy heart endured to watch His agony,
Unawed by scoffing Priest and warriors fierce of mood.

V.

Yea, when his parting groan
Smote, like Death's fearful summons, on thine ear;
Thou didst not seek alone
Idly to shed the fond yet fruitless tear;—
By thee the last sad care of Love were shewn—
Composed the stiffening limbs, and spread the decent bier.

VI.

They laid him in the tomb—
 Thou followedst still—and morning's earliest ray
 And midnight's latest gloom
 Still found thee watching where the Saviour lay;
 The earth was there thy bed, the cave thy home,
 Till the sealed grave was rent—the stone was rolled away.

VII.

The Victor Victim rose—
 And what, true Saint, was then thy meet reward?
 The eye that watched his woes
 Was first to hail the rising of the Lord!
 O when were tears so pure, so blest as those
 Which gushed, when at his feet he knelt—gazed—wept—adored!
 Pp. 313—315.

If we were in a true critical humour, we should be inclined to visit the engraving, after Titian, to which these beautiful stanzas are attached, with our severest strictures. It is in the painter's loosest style; and, to our untutored eyes, savours very strongly of indelicacy. The figure of the Saviour borders on the ridiculous; and Mary's attitude is absolutely so. With this exception, the embellishments generally are well chosen, and well executed. We admire especially the vignette, "The Head of Christ crowned with Thorns," after Lawrence; West's picture of "Christ blessing little children;" "Nathan and David," after the same artist, by Sangster; "The Deluge," after Poussin; and "Judas returning the Thirty Pieces," after Rembrandt.

In parting with Mr. Dale, we would suggest to him the propriety of confining his contributions exclusively to those which are written by members of the Church of England. We do not know, as we observed in our review of the first volume of the *Iris*, that we have any right to quarrel with a name, so long as the writer bearing it offends not our moral or religious creed. Yet it strikes us, that there is enough of talent among churchmen to adorn the *Iris*: and would not a clergyman of the Establishment be in quite as good company with associates of his own persuasion, as with those who have not a feeling in unison with his own? We are well assured that no dissenter of them all, would insert a contribution from Mr. Dale to an annual of their own manufacture; and it is surely a spurious liberality, that gives to an adversary what would be equally acceptable to a friend.

The Amulet is introduced by a lovely picture, after Lawrence, of "The Countess Gower and her Child;" and the engravings, with one or two exceptions, do infinite credit to the several artists. We have no room, however, to particularise. The literary portion of the work is only inferior to that of the *Iris*; as it is but justice to say, that it surpasses its rival in its embellishments. Its main fault, and it is common to all the Annuals, is too great a sameness in its yearly contributors. The same names occur constantly; whereas, an abundant variety might be easily supplied by a little extra exertion on the part of the editor and

proprietors. Novelty is charming; and though Mrs. Hemans, L. E. L., Miss Jewsbury, &c. &c. are very pretty songstresses indeed, yet they occupy too great a space in all the annuals year after year; while 'a rising aspirant, whose name happens to be unknown to fame, seeks in vain for the proud distinction of "writing for an Annual."'

Passing by the prose articles, which, however excellent, are too long to be extracted entire, and will not admit of abridgment, the poetry of the Amulet presents us with the two following pieces, among many more of equal, if not superior merit.

THE POOR MAN'S DEATH BED.

BY CAROLINE BOWLES.

Tread softly!—bow the head—
In reverend silence bow!
No passing bell doth toll,
Yet an immortal soul
Is passing now.

Stranger! how great soe'er,
With lowly reverence bow!
There's one in that poor shed,
One by that wretched bed,
Greater than thou.

Beneath that pauper's roof,
Lo! Death doth keep his state;
Enter—no crowds attend—
Enter—no guards defend—
This palace-gate.

That pavement damp and cold,
No whispering courtiers tread;

One silent woman stands,
Chafing with pale, thin hands,
A dying head.

No busy murmurs sound;
An infant wail alone:—
A sob suppressed—again
That short, deep gasp—and then
The parting groan!

Oh, change!—Oh, wond'rous change!
Burst are the prison bars!
This moment there—so low
In mortal pangs—and now
Beyond the stars!

Oh, change!—stupendous change!
There lies the senseless clod:
The soul from bondage breaks,
The new immortal wakes—
Wakes with his God,

Pp. 109, 110.

DARKNESS.

BY THE LATE REV. R. POLLOCK, AUTHOR OF 'THE COURSE OF TIME.'

Still margined with gold are the clouds of the west,
The last steps of day on the mountains are seen;
Haste, haste ye away, to the isles of the blest;
Let darkness unmingled envelope the scene.

In me, lone and friendless, the fair eye of light
But points out a laugh to a world of scorn;
Kind, kind to the wretched, the shadows of night;
But bitter and taunting the looks of the morn.

Come, daughter of night, gloomy darkness, come forth!
Why tarry so long in the place of thy sleep?
Dost thou dwell in the cold icy halls of the north,
Or slumber the day in the caves of the deep?

Deep muffle the moon in the garments of night,
Roll back from the welkin the stars' twinkling sheen;
By fits, from thy clouds send the red meteor's light,
And let thy dread visage be awfully seen.

Sweet, sweet is thy brow, to a soul wed with grief!
The broad, idle gaze of the world in vain
Seeks for mirth in my face:—I ask not relief,
Burst, my heart, when thou wilt, but never complain.

As watches the wand'rer for way-pointing fires,
 As the maid for her love by the moon's dewy light,
 As the sailor looks out for the land of his sires,
 So wait I the slow-coming footsteps of night.

The notes of thy minstrel, the grave watching owl,
 The voice of the wind through the sad piny grove,
 The roar of the torrent, the waves' distant growl,
 When shrowded in gloom, make the music I love.

Oh, when wilt thou take me, dark night, to thy place,
 Where the sleep-frighting footsteps of day never tread,
 Where no cold eye of pride scowls on misery's face,
 Where Death makes the weary and friendless a bed?

Having paid more particular attention to the two religious Annuals, we may, perhaps, be allowed to take a short glance, at parting, at some others of the class. Of those, which we have yet seen, the Literary Souvenir stands *facile princeps*. Lawrence's portrait of Lady Ellis is unquestionably the most finished and beautiful engraving which has yet appeared in any of these periodicals; and it is accompanied by a series of embellishments of very superior excellence, though they must lose greatly by a comparison with this exquisite *unique*. Next to the Souvenir, we place the "Friendship's Offering," which we noticed hastily in our last number. Ackermann's "Forget Me Not" follows at some distance both in literature and illustration. The "Gem" has some very highly finished and beautiful pictures; so has the "Cameo." The "Keepsake," &c. &c. at the time of going to press, we have not seen.

Of the Juveniles, we give the preference to that of Mrs. Hall; chiefly because it really is, what it professes to be, a book of instructive entertainment for the young. The "Letter from London," "Impulse and Amiability," "The Nutting Party;" and, among the engravings, the Frontispiece, and "Me and My Dog," are capital. Mrs. Watts has been devoting a great portion of her time to the "Talisman;" but she has, nevertheless, not forgotten her young friends, though her catering, on the whole, has been less successful than that of Mrs. Hall. The "Infant Samuel," in the "Juvenile Forget Me Not," is a pretty picture; and its companions are generally in good taste, and well executed: but the contributions are somewhat above the comprehension of children, and so unsuited to the work.

And now, with a hearty wish for a "merry Christmas and a happy new year," to each and all the editors and readers of these said and sundry little "Trifles," we take our leave of them for the present season.

ART. III.—*The Scheme and Completion of Prophecy, wherein its Design and Use, together with its Sense and Application as the Grand Fundamental Proof of Religion, specially adapted to all periods of the World, and all stages of the Church, are considered and explained; together with an Enquiry into the Shechinah and the Cherubim in the Holy of Holies, and the Visions of the Prophets.* By the Rev. JOHN WHITLEY, D. D. T. C. D. Master of the School of Galway. London: Rivingtons. 1830. 8vo. Price 12s.

"It is of the greatest concernment in the church and commonwealth, to have a right vigilant eye how books demean themselves, as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors; for books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul was, whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon's teeth; and, being sown up and down, may chance to spring up armed men."* Some such feeling, as dictated this sentence of our immortal Bard, seems to have influenced the learned author of the work before us. He condemns, with one sweeping anathema, repeated ever and anon with augmented violence throughout the progress of his labours, almost all modern expositors of prophecy, "from Napier and Brightman down to Dr. Hales and Mr. Faber." (Sect. 7, p. 258.) The fiercest spirit of his censure is directed against those expositors especially, as having warped and bent the straight and parallel lines of prophecy to particular objects and pressing contingencies,

Who seek for the key of prophecy in the now obsolete and antiquated constitution of the German empire and its seven electors, or in the casual and short-lived effervescence of the atheistical infidelity and impiety of the French Revolution.—Sect. II. p. 86.

Dr. Whitley characterises modern expositions, with almost no exception, as "incongruous," "inadequate," "unjust," "illegitimate," "contentious," "disputatious," "litigious," "fanciful," "distorted,"—"as the low and pitiful employment of partisans;" and tells us, moreover, that the difficulty of interpreting the prophecies, and the obscurity so much complained of,

do not perhaps arise so much from the subject itself as from defects more immediately in ourselves, and more in our power to remove,—as from confined and inadequate conceptions of the church,—from narrow and unjust views of religion,—from party zeal and undue prepossessions,—from the love of con-

troversy and of victory rather than of concord and of peace, and the preference of opinions or of party to the catholic faith and the whole body of the Church.—Sect. I. p. 41.

Nor is he content with pointing out the deficiencies of those writers, who have mischievously misconstrued the prophecies, (from which, doubtless, the Master of Galway School is exempt,) but he condescends to enumerate the qualifications, (possessed, we presume, in his own judgment, by himself,) which entitle a man to handle so perplexed a branch of theology. Prophecy

must be approached with great reverence and with sacred awe, and be investigated with minds amply enlarged and enlightened by the spirit and truth of religion, and profoundly versed in the study and the theology of the New Testament, the apt and adequate elucidation of whose prophecies is the last result and perfection of deep piety, sound discretion, extensive learning, and of great theological tact and acquirements; but before all and above all, of just apprehensions and extensive acquaintance with the history and constitution of the Church of God,—with its vast extent and utmost limits,—with its different interests and various members,—with its numerous and watchful enemies,—with its ever shifting, never-ceasing conflicts and dangers. And this is a work not merely of labour and of application, but much more of candour and of impartiality, and, above all, of charity.—Sect. II. pp. 86, 87.

“ Quid signum tanto feret hic promissor hiatu ? ” His whole “ scheme ” is comprised in the position, that

Prophecy, whether it is more immediately engaged in advocating the rights of the one Jehovah, against the idle pretensions and unfounded usurpations of Baal, and of the countless hordes of Deities which swarmed in and ruled the heathen world; or whether it defends the faith and cause of Christ against infidelity and imposture, is solely concerned for the honour of the one true religion, and the interest and establishment of the one true Church, *without any reference to the variety of the opinions, or to the differences of parties or of denominations which may be in it.*—P. 60.

And that

Having solely for its object and aim the defence of the catholic faith, and the interest and weal of the whole body of the Church, *it can take no notice of its various distinctions and almost endless subdivisions, and extends not to the reformation, but only to the propagation of religion.*—P. 9.

Hence we are again and again reminded by our author, that the prophecies should be applied “ to the definite and particular purpose of advocating ANY and EVERY profession of the Christian faith, and of defending ANY and EVERY part of Christ's Church against infidelity and apostasy, (p. 13); for that their “ object is the whole body of Christ; their aim and end the diffusion and establishment of the one true religion, which was preached by our Lord and his Apostles, and has been continued and handed down to us by those who heard them, and succeeded them in the Catholic Church: Quod semper, quod ubique, quod ab omnibus; in which all Christians of all ages and of all places are agreed.” (P. 44.) Hence we are taught that prophecy “ is not the advocate of national and subordinate Churches, but of the

universal Church, and defends not particular opinions or professions, but the Catholic faith, and the profession of Christianity ;” (p. 63,) and that “ the notion, so fondly cherished and so strenuously maintained by the splendid talents and the great names of Warburton and of Hurd, that prophecy was particularly designed and conferred by the Head of the Church, for the purpose of giving its suffrage and verdict in favour of Protestantism, however plausible and ingenious, is utterly untenable and fallacious.” (P. 64.)

In the first place, we beg the privilege of asking, (to look at the point in the abstract,) whether the principle here advocated by Dr. Whitley has any *primâ facie* probability of truth to recommend it to our adoption? Granting, for the sake of argument, that the prophecies contemplate the fortunes of the universal Church, and direct our principal regard to her *external* enemies,—and more especially to the opposition of Mahomet,—we cannot understand upon what ground it is contended, that the foes “ *of her own household*” should be excluded from their purview. The divine prescience would be as clearly manifested in the one case as in the other ; and the *prophetic* evidence to the truth of Christianity equally strong ; nor does it seem a whit more alien from the guardian care of Providence to premonish the disciples of the cross of their perils from “ *false brethren*,” than it is to forewarn them of hostilities *from without*. Seeing, indeed, that treachery within the camp is more to be feared, because generally less suspected, than the open assaults of declared foes ; we know not but that the stratagems of adversaries in the mask of friends, are more likely to be the theme of prophetic wisdom than the violent attacks of recognized infidelity.

To say that “ inferior controversies and party bickerings degrade prophecy,” (p. 65) is begging the question at issue, or is mere declamation, to notice which would be a waste of time. Does Dr. Whitley hold the *vital disputes* upon religion, which compelled Protestants to resist the monstrous abominations of popery, and to separate themselves from her idolatrous enormities,—to be the mere “ fringes of the garment of the body of religion ?” (P. 83.) If the papal heresies, and the damnable errors of the Latin church ;—if her sanguinary usurpations, and her lust of power,—her gross perversions of the truth, and her abominable deceptions, and her self-destroying practices,—were foreseen of heaven, (and who can doubt that they were ?) why should not God forewarn us of her machinations, and hold up the torch of prophecy to manifest her iniquities ? The principle, for which Dr. Whitley so zealously argues, is utterly ridiculous and untenable :—yea, it is contradicted by the express words of holy Writ, and stands in glaring contrast with the practice of St. Paul, who deemed it no degradation of his prophetic character to premonish the elders of the

church of Ephesus of the intestine divisions which should harass the members of her communion: "*Take heed unto yourselves, . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. ALSO OF YOUR OWNSELVES SHALL MEN ARISE, speaking perverse things, to draw away the disciples after them.*" (Acts xx. 28, 29, 30.)

Our learned author, (we use not this epithet as a common phrase of courtesy,—for Doctor Whitley has displayed no ordinary acquirements, and his style, we take this opportunity of observing, is remarkably chaste and vigorous;)—our learned author has told us that "*theological discussions are not to be mixed up with the evidences of religion.*" (p. 7.) We deny this maxim as applied to the interpretation of prophecy, and are prepared to maintain that prophecy cannot be separated from such "theological debates" as concern the characteristic marks of the persons or communities, the history of which it has pleased God to foretell. We would venture to ask Dr. Whitley how even Islamism, on his own view and scheme of prophecy, can be proved to form the theme of so many predictions *without consideration of the tenets of its author?* And if "*the Church be the standard, the interpreter, and the completion of prophecy,*" (p. 24,)—(and we have grave authority for stating that "*the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance,*")—again we ask, how is it possible to separate the notice of theological points from prophetic testimony to the truth of Christianity? How are we to judge of the apostasy (ἡ Ἀποστασία) which was predicted as the forerunner of St. Paul's "man of sin," whether such apostasy be *total* or *partial*, without an accurate knowledge of the *standard of doctrine, from which men should fall away?* (2 Thess. ii. 3.) If, lastly, to use Dr. Whitley's words, "*Prophecy have solely for its object and aim the defence of the catholic faith,*" (p. 9.) and that faith be "*ONE*;" (Eph. iv. 5.) it follows, we think, as an undeniable consequence, that heretical deviations from it, by whatever name their advocates may designate themselves, or *wheresoever* they may be found, may be the legitimate theme of prophetic annunciations. What offence such interpretations may give to papists, on the one hand, or to infidels, on the other, a sincere lover of truth will take no pains to inquire; and, therefore, we dismiss all that our author has said upon that topic, p. 14, &c. without a remark.

We have thought it right to say thus much upon the great principle which our author has adopted as the foundation of his "Scheme and Completion of Prophecy." Having *sapped that*,—we leave the superstructure to fall of itself; and are little anxious to expend our ammunition upon an untenable post, whence the master of Galway school

will doubtless be driven by the potent assaults of those giant warriors, the Rector of Long Newton* and the Rector of Killesandra!†

The volume before us, however, must not be dismissed without affording our readers some further insight into its merits. It is divided into ten sections; the Table of Contents describes them summarily thus :

Sect. I. p. 1. General nature and object of Prophecy.—Sect. II. p. 46. Design and use of Prophecy.—Sect. III. p. 91. Hieroglyphics, or the emblematic language of Prophecy.—Sect. IV. p. 134. The double sense of Prophecy.—Sect. V. p. 189. Antichrist.—Sect. VI. p. 226. The four Monarchies.—Sect. VII. p. 239. The Beast.—Sect. VIII. p. 289. Babylon; Gog.—Sect. IX. p. 318. The Dragon.—Sect. X. p. 364. Reign of Christ and of Antichrist on earth; the Millennium; Messiah slain by Gog.

We have no space for a detailed account of Dr. Whitley's scheme : indeed, our limits hardly admit of the attempt, and we sufficiently discharge our duty as reviewers, we hope, by directing public attention to the *general* character and style of the Works which attract our notice. It gives us pleasure, however, to assure our readers, that notwithstanding the difference of opinion between ourselves and Dr. Whitley on the subject of prophecy, there are parts of his "Scheme" with which we feel highly gratified. We coincide with him in his views of the Millennium, and the resurrection of the saints to reign personally with Christ on earth for a thousand years, and the binding of Satan for the same period of time. (Pp. 148, 149, &c.) Our author has written well on the subject of heathen oracles; but the present "Bishop of Durham has written infinitely better; and though we meet with many wise distinctions in what he has stated relative to the language of prophecy, we think him inferior in this respect to the admirable author of the "Discourses on Prophecy." ‡

We would willingly close our review of Dr. Whitley's volume with these expressions of approbation; for "unless wariness be used, as good almost kill a man, as kill a good book. Who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself,—kills the image of God, as it were, in the eye. Many a man lives a burden to the earth: but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. We should be wary, therefore, what persecution we raise against the living labours of publick men,—how we spill that seasoned life of men, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom, and slay an immortality rather than a life." With this eloquent caution before our eyes, however reluctant we may be to discharge a painful duty, we pass no friendly sentence upon the culprit volume now standing at our bar: and when called to an account

* George Stanley Faber.

† William Hales.

‡ Mr. Davison.

for our proceedings, we shall not condescend to protect ourselves by the plea of *justifiable homicide*, but would stand upon the high ground of imperious duty and official privilege.

Dr. Whitley has said, that "the Jews were neither required nor expected to give up the Old Testament for the New, nor Moses for Jesus*Christ, merely on account of the miracles which attended and attested the first preaching of Christianity." (p. 9.) How are we to reconcile this statement with John x. 25, 37; Acts ii. 22; Heb. ii. 4?

We are not about to contend "*omnia peccata esse equalia*;" nor will we presume to weigh the respective demerits of infidelity and idolatry, for the purpose of shewing, with our learned author, how much Islamism exceeds in enormity of guilt the "*PETTY LARCENY*" of paganism (p. 339); nor have we the hardihood to varnish the detestable crime "of the worship of images, and of saints and angels, in the Christian Church," (p. 339) with softening comparisons, when we call to mind that it is "*MOST DAMNABLE BEFORE GOD.*"*

There is no worship of stocks and of stones in hell!!! (p. 339.) And what then, Dr. Whitley? Is idolatry, therefore, the less abominable, and impious, and detestable? *Is there murder committed in hell?*—What miserable trash is this! It may suit the *liberalism* of the times thus to gloss over the sins of the idolatrous church of Rome, and the Master of the School of Galway may be complimented as a priest "without bigotry:" but, for ourselves, we covet no such questionable praise, and had rather possess the uncompromising spirit of Asa, who deposed Maachah from her royal throne, though his mother, "because she had made an idol in a grove," (2 Chron. 15, 16,) than court the worthless applause of the multitude, by attempting to hide the offences of an idolatrous community with mitigating comparisons, and thus become obnoxious to the punishment, and partakers of the infamy which cleaves to that son of Nebat, "who made Israel to sin."†

LITERARY REPORT.

Sermons on Points of Doctrine and Rules of Duty. By the Rev. R. PARKINSON, M. A. of St. John's College, Cambridge; Perpetual Curate of Whitworth; and Lecturer in Divinity at the Clerical Institution, St. Bees. Second Edition. London: Rivingtons. 1830. Pp. xix. 370. Price 6s.

* PERHAPS we are scarcely justified in having allowed these unpretending, but clear, useful, and elegant discourses to reach a second edition unnoticed. We will endeavour to retrieve lost time by assuring such of our readers who have not contributed to the appearance of a second edition of this work, that they

* Homilies. Third Part of Sermon against Peril of Idolatry, fol. edit. p. 168.

† 2 Kings, x. 29.

will, so far as our opinion goes, do well in expediting the publication of a third.

The volume is composed in a spirit of piety, solemnity, and simplicity. Its portable form will recommend it to the pocket as well as the library; and it will be found an useful study for young divines, who are desirous of attaining a style which unites expression and force with evenness and purity.

A Sermon preached at St. Botolph, Aldersgate, on Sunday, August 29, 1830, by the Rev. ANDREW IRVINE, B.D. Vicar of St. Margaret's, Leicester, and late Assistant Preacher at the Temple. London: Rivington and Wix. 1830. 8vo. Pp. 40. 2s.

THIS Sermon was delivered under circumstances of more than ordinary interest. Mr. Irvine had been long resident in the parish of St. Botolph, and was about to bid farewell to his fellow-parishioners from the pulpit of his friend and pastor, Mr. Carston; with the additional view of soliciting their aid in a work of Christian benevolence. The National School-house had been destroyed by the recent calamitous fire in Bartholomew Close, and a favourable opportunity thus presented itself for exhorting the inhabitants to a liberal contribution for its restoration on a larger and more useful scale. We are informed, in a note, that the hope was "not only fully realized, but greatly surpassed by the amount of the collection;" and we trust that the profits arising from the sale of the Sermon, which are to be devoted to the furtherance of the same benevolent end, will be yet more effective. Although, as might be expected, there are evident marks of haste in the composition, it is well worthy of an attentive perusal, and contains much that will be useful to Christians in general, independently of the object which it is immediately intended to promote. From Heb. iv. 14, the preacher develops the *typical* office of the high-priest of the Jews; the fulfilment of the type in the person of Christ: the blessings derived to the Christian from his *priestly* character; and the encouragement thence held out to hold fast our *profession*. He then proceeds to apply

the subject to the peculiar circumstances of the congregation before him; and the discourse concludes with an appeal in behalf of the re-establishment of their National School. An Appendix is added, in which the various charities established in the ward of Aldersgate are enumerated, and Notes of a practical nature subjoined, in order to render the sermon more generally useful, and "to further the accomplishment of objects highly important to the very extensive parish of St. Margaret's, Leicester." It would be well if they elicited the serious attention of those concerned in the temporal and spiritual welfare of every parish in the kingdom.

A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters, to the year of our Lord 1445. Vol. I. Part I. By ADAM CLARKE, LL.D. F.A.S., Member of the Royal Irish Academy; Member of the Royal Asiatic Society; Fellow of the Geological Society of London, &c. &c. Part II. By J. B. B. CLARKE, M.A., of Trinity College, Cambridge, and Chaplain to H. R. H. the Duke of Sussex. London: T. S. Clarke, and Simpkin and Marshall. 1830. 8vo. Pp. xxiv. 502. Price 12s.

THE plan of this work is nearly the same as that of the *Historia Literaria* of Cave. It commences, however, with the first exhibition of alphabetical characters in the Decalogue, which was written by the finger of God, about A. M. 2513. Thence it proceeds with a brief yet comprehensive account of all the books of the Old and New Testament, with a summary of their contents, and a memoir of their respective writers. Inserted in chronological order we have a concise history of the several Greek versions of the Jewish Scriptures, as well as of the Talmud and Mishna; an account of the Masorites; and a copious detail of the lives and writings of Josephus, Philo, and other writers connected with sacred literature, to the close of the Scripture Canon. The Apostolical Fathers come next under review, followed by

the succession of ecclesiastical writers to the end of the fourth century, where the present volume concludes. It is intended to continue the series to the period of the invention of printing, A. D. 1445; since which time the rapid multiplication of writings has diffused the evidence which this work is intended to substantiate, into so great a variety of channels, as to render its impeachment impossible. But we shall state the author's purpose in his own words.

In producing the following work, I had two objects in view:

First, to shew that, from the time in which it had pleased God to begin to reveal his will to man, there had been such an uninterrupted succession of additional revelations till the whole of the Sacred Canon was completed; and such constant reference made to this revelation by learned men (both enemies and friends) in all ages, that it was impossible that any part could be *lost*, or any *added*, without the fact being noticed by some of those who were interested in its destruction or preservation.

From this, the *antiquity* of the Scriptures may be fairly deduced; they are no forgery, nor of late date—they can be traced up to the very *time* and *persons* of which they treat,—and can be proved to be the *same* now, they were then; and thus the *integrity* of the Sacred Oracles may be ascertained, as well as their *authenticity* and *antiquity*.

Secondly, I wished to make my readers, especially those designed for the sacred ministry and those engaged in it, no matter of what denomination, acquainted with ecclesiastical antiquity, by not only giving them a view of the successive writers in a chronological series, with an epitome of their lives, drawn from the most authentic sources, but also an account of their works, with a faithful and distinct analysis of each; so that in a few pages might be seen the substance of immense volumes.—Pp. iii. iv.

No one will question the utility of this work; and the extensive learning and deep research of Dr. A. Clarke render him peculiarly qualified for such an undertaking. The subject has nothing to do with his own peculiar views and opinions; and we can therefore fearlessly recommend it to the theological student. The former part of the present volume was published some years since; but circum-

stances prevented its continuation. In consequence of the doctor's advanced age and failing sight, the materials for the remainder of the work, from A. D. 370, downwards, have been placed in the hands of his son, who has acted not merely as an amanuensis, but enriched, from the stores of his own reading, the outline which his father had planned.

Suggestions for the Amendment of the Statutes relating to the due Observance of the Lord's Day; in a Letter to the Right Hon. Sir Robert Peel, Bart. M. P. Secretary of State for the Home Department. London: Cochran, 1830. 8vo. Pp. 39. 1s.

EVERY reflecting man must view with feelings of deep distress the notorious profanation of the Lord's day which prevails in the metropolis, and, indeed, throughout the country generally, to an extent which could scarcely be credited in a Christian country without the most decisive evidence of the fact. That the powerful appeal of the Bishop of London has had but little effect, is more to be lamented than wondered at; and nothing less than a revision of the statutes, and the strict enforcement of the penalties annexed to their violation, can be productive of a reformation in the existing state of things. The inefficiency, or rather the absolute futility, of the acts now in force, is ably and convincingly pointed out in the pamphlet before us; and we sincerely trust that the attention of the legislature will be engaged by the writer's admirable "Suggestions" respecting their amendment. We know not what effect they may have had upon Sir Robert Peel; but the 'bane and antidote,' as set forth in the Bishop's Letter and the present pamphlet respectively, are justly entitled to some portion of the Secretary's attention.

Since writing the above, the seals of office have passed into other hands; and it will not be unworthy of the new cabinet to take some steps for the abatement of an evil, so injurious to the religion, to the morals, and the character of the country.

A SERMON.

ISAIAH ix. 2.

The people that walked in darkness have seen a great light ; they that dwell in the land of the shadow of death, upon them hath the light shined.

It is a remarkable feature in the writings of the prophet Isaiah, that his predictions, (particularly those which refer to the advent of the Messiah, and the destined glories of the Christian church,) are delivered in the language of history, rather than of prophecy. He not only speaks without any doubt or hesitation as to the fulfilment of his prophetic declarations, but with as much confidence and decision as if they had been already fulfilled. In rapturous anticipation of the appearance of the promised Messiah, and with an enlarged and comprehensive view of those benefits, which all nations were to derive from the arising of the Sun of Righteousness, he exclaims, in the language of ardent exultation, "Unto us a child is born ; unto us a son is given." Unto *us*. Though seven hundred years must yet revolve before his actual manifestation upon earth, yet unto us the child is born, inasmuch as we are partakers of that redemption which He shall accomplish for mankind ; and which, as it will operate prospectively on generations now unborn, so has it a retrospective operation upon all those who have sinned after the transgression of our first parents, from the foundation of the world. Nor shall this Child, this Son,—though, in becoming incarnate for our salvation, he "does not abhor the virgin's womb,"—be therefore deprived of that dignity and glory which are eternally and unalienably his ; "for the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Equally explicit and impressive, though clothed in language more figurative and metaphorical, is the prediction of our text : "The people that walked in darkness have seen a great light ; they that dwell in the land of the shadow of death, upon them hath the light shined."

By the term 'people,' the Prophet appears to intend peculiarly the Jewish nation. This was originally the chosen people of God. Delivered by the special intervention of Almighty Power from the land of Egypt, the house of bondage ; conducted by the immediate guidance of Jehovah through the howling wilderness unto the fertile and flourishing land of Canaan ; instructed in the revelation of the divine law, and themselves constituted the sole depositaries of the oracles of God, the Jews had long enjoyed the benefits of religious light and knowledge ; while the rest of the world was still enveloped in the thick darkness of error and superstition. At the time, however, to which the prediction of our text refers, they had lamentably fallen from their high estate :—the glory had departed from Israel,—the pure effulgence of the law of God had been succeeded by the deceptive glare of vain and empty tradition, and Israel was walking in darkness. The Jews had not yet indeed sunk into the lowest depth

of ignorance and impiety; the law of God, corrupted as it had been by the folly and presumption of man, was not yet wholly subverted; but, as the prophetic expression beautifully intimates, they were proceeding from vanity to vanity, and accumulating sins on sins. Every succeeding generation became more hopelessly bewildered, more darkly ignorant, more obstinately perverse, till that affecting exclamation of the Prophet was universally and mournfully verified:—"Ah, sinful nation! a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel, they are gone away backward."

Yet the people that walked in darkness beheld a great light. That merciful and almighty Creator, who knew from the beginning that the imaginations of man's heart were ~~only~~ evil continually, would not leave his chosen people in that darkness which they had voluntarily, or at least unresistingly, incurred. "When the fullness of the time was come, he sent forth his Son made of a woman, made under the law, to redeem them that were under the law." Then indeed did the day-spring from on high arise over the darkness of Judah; and that glory, which shone around the shepherds who kept watch by night, was but a faint and feeble type of the glory which should afterwards be revealed—which was actually revealed in the manifestation of the Son of God. For Christ was emphatically Light. Such was his own divine declaration: "I am come a Light into the world." Such was the express testimony of the inspired Evangelist St. John: "That was the true Light, which lighteth every man that cometh into the world." Such, as we have seen, had been, many centuries before, the prophetic language of the devout Isaiah: "The people which walked in darkness have seen a great light." Such was, after the close of His earthly career, the assertion of St. Paul, who calls him "the brightness of the Father's glory." How applicable these expressions are to the Saviour of the world, may be inferred from the result of his appearance, shining forth like the sun in his strength! He dissipated the clouds of error, and dispersed the mists of superstition. He not only shed the beams of divine truth over the wilderness of this world, but illuminated the dark valley of the shadow of death with the radiance of celestial hope, and disclosed to Israel and to the world that narrow path which led by a direct and unerring course to the mansions of eternal glory. "He came forth out of Sion, the Deliverer, and turned away ungodliness from Jacob."

Yet it was not only the people who walked in darkness that saw this great light; there were others whose condition was more forlorn, whose misery more hopeless, whose ignorance more profound. By "them that dwell in the land of the shadow of death," the Prophet means, beyond a doubt, the whole Gentile world, which was immersed, at this period, in the grossest and most abandoned profligacy. It is impossible for us, who live under the benignant influence of the Christian dispensation, and who are all partakers of its blessings, though some may be despisers of its authority;—it is impossible for us, even to imagine the melancholy condition of the world at this period. The most solemn obligations were violated without remorse; crimes, of which it is now a shame even to speak, were then universally

practised, and openly avowed; the altars of the sanguinary deities reeked with the blood of human victims, and the solemn worship of the gods was a signal for the unrestrained indulgence of the most infamous licentiousness. Men, as St. Paul affirms, in writing to those very Romans who were the most polished nation of the age,—men were “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such sins are worthy of death, not only do the same, but have pleasure in them that do them.”

That this dark and fearful picture is not in any degree overcharged, might be proved, were it necessary, by the concurrent testimony of profane historians. Suffice it however to remark, that it was then an opinion current among the wiser and more reflecting portion of mankind, either that some signal interposition of the Deity must soon take place for the reformation of the world, or that it must be destroyed altogether by the stroke of his merited indignation.

Upon those, therefore, who were thus dwelling “in the land of the shadow of death,” was the light to shine; and the light *did* shine. It was indeed among the Jews that the Sun of Righteousness arose, but not to them were His benignant influences to be confined. He who was the glory of his people Israel, was no less the light to lighten the Gentiles, as it was expressly said of him by the Most High: “I have set thee for a light unto the Gentiles, that thou mayest be for salvation unto the ends of the earth.” Well therefore might the Angels sing, upon the entrance of the Saviour into the world, “Glory to God in the highest, and on earth peace; good-will towards men.” Of the great events which succeeded the advent of Christ; of the wonderful reformation which ensued among all nations to which the sound of the Gospel reached; of the gradual abolition of idolatry, with all its attendant cruelties and abominations; of the joy and peace in believing, which was the support of so many confessors in their dungeon, of so many martyrs at the stake; it were superfluous now to speak,—they are recorded in the page of history; and of the benefits of Christianity we have a more personal, if not a more convincing evidence. We feel them in the ties which unite society; in filial obedience and parental love; in the sanctity of the nuptial tie; in the munificence which provides for the necessities of the indigent; in that enlarged and expansive charity, which, disregarding the distinction of colour or of climate, aims to unite all men in the bond of fraternal amity, by making them partakers of that Gospel which is the power of God unto salvation. We might also feel them—and would to God such experience were more generally diffused—in that rational and enlightened piety, which consecrates these hallowed courts to the solemnities of devout supplication; in that contrite and unfeigned repentance, which embraces in humility and truth the gracious promises of God; in that firm and devoted faith, which reposes itself exclusively on the atoning sacrifice of Christ; in that assured and

animating hope, which is founded upon the word of Him who cannot lie, and which enlightens the dim eye of the departing Christian with the bright presage of an approaching and eternal victory.

The prediction of the inspired Prophet has long since been fully and finally accomplished. That event, which we are called upon by the solemnities of this season to commemorate, has long since taken place; the Son of God himself, the Eternal and Almighty God, has, as the Apostle declares, been manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. The narrative of his sojourning among men, the doctrine which he proclaimed, the example which he set, the mysteries which he revealed, the promises which he declared, all are contained for us in that Scripture which was given by inspiration of God. Consequently, though our nature be the same with theirs whom the Prophet adverts to, equally degenerate; though our hearts, like theirs, be "deceitful and wicked," yet our circumstances are materially different. They walked in darkness and saw no light—now is the light shining in darkness; and if the darkness comprehendeth it not—if men choose darkness rather than light, it is because their deeds are evil. They have now no palliation of ignorance or inability; the benefits of the Christian dispensation are proffered with equal and indiscriminating liberality to all, and they who wilfully refuse them refuse eternal salvation, and choose death rather than life.

The light which at this time first dawned on a benighted world, is still shining with unabated radiance, and shining for *you*. Do not turn away from this astonishing spectacle; behold the Lamb of God, taking away the sin of the world! Behold Him, to whom all the Prophets gave witness; of whom all the Evangelists spake; for whom all the Martyrs bled; to whom all the spirits of the just made perfect are now offering hymns of praise around the throne of life. Behold Him, who will be your light amidst the dimness of affliction, the gloom of sickness, the darkness of death! And date from this day of the Saviour's entrance into the world *your* entrance into a new and holy life; that so, when he shall return in his transcendent majesty to judge the world, you also may arise and shine, for your light is come, and the glory of the Lord is risen upon you, to set no more for ever!

T. D.

MISCELLANEOUS.

CHALMERS ON CHURCHMEN AND DISSENTERS.

WE copy the following from a provincial newspaper:—

"In the course of a sermon which Dr. Chalmers preached on the opening of Mr. Hare's chapel, near Bedminster-bridge, Bristol, he made these remarks on the established church:—'I hold the Establishment to be not only a great Christian good, but one indispensable

to the upholding of a diffused Christianity throughout the land. In spite of all the imputations and errors which its greatest enemies have laid to its door, we hold that on the alternative of its existence or non-existence, there would hang a most fearful odds to the Christianity of England. We are ready to admit that the working of the apparatus might be made greatly more efficient; but we must, at the same time, contend that were it taken down, the result would be tantamount to a moral blight on the length and breadth of our land. We think it might be demonstrated, that were the ministrations of your Established Church to be done away, they would never be replaced by all the zeal, energy, and talent of private adventurers. Instead of the frequent parish church, that most beautiful of all spectacles to a truly Christian heart, because to him the richest in moral associations, with its tower peeping forth from amidst the verdure of the trees in which it is embosomed, there would be presented to the eye of the traveller only rare and thinly scattered meeting-houses. The cities might indeed continue to be supplied with regular preaching, but innumerable villages and hamlets, left dependant on a precarious itineracy, would be speedily reduced to the condition of a moral waste. Our peasants would again become pagans, or, under the name and naked form of Christianity, would sink into the blindness, and brutishness, and sad alienation of paganism. But we are far from regarding with a jealous eye the zeal and exertions of other orthodox religious bodies. In connexion with an Establishment, we wish ever to see an able, vigorous, and flourishing dissenterism. The services of dissenters are needed to supplement [supply] the deficiencies, and to correct and compensate for the vices of an Establishment, as far as that Establishment has the misfortune to labour under the evil of a lax and negligent ministration, or a corrupt and impure patronage. Such wholesome dissent is a purifier, and because a purifier, a strengthener of the Church. I am willing to profess any where, and upon all occasions my sense of the usefulness of such dissenters, and of the worth of their services; but there is no place where an homage for that order of society should be more profoundly felt, and more willingly proclaimed, than in a city which is honoured by the residence or the immediate vicinity of distinguished men, belonging to their communion, whose admirable writings have shed a lustre over our common Christianity, and who are themselves equally eminent for the mildness of their private worth and the majesty of their genius. Let churchmen be assured that their most dignified attitude, in reference to dissenters, is the attitude of fearlessness, and their most becoming part is that of a kind and friendly co-operation with them, in all that relates to the moral and spiritual good of the population. * * * Alluding afterward to those, 'who regard the Establishment as an incubus upon the land, and think that Christianity might revive and flourish, were the whole of the machinery taken down,' he observed, 'we honestly believe that the overthrow of the Protestant Establishment, whether in England, Scotland, or Ireland, would be attended with the most fearful consequences to the interests of Christian truth.'

For the credit of Dr. Chalmers, we could scarcely induce ourselves to believe that the above absurdities were ever uttered by a man of

such unquestionable talent; and we have refrained from an earlier notice, in order that the Doctor might avail himself of the opportunity to disclaim opinions so unscriptural and ridiculous. As this has not been done, we reluctantly admit the persuasion, that the above are the genuine sentiments of this popular preacher; and the rather, since we believe there can be no doubt that he, a minister of the Established Church of Scotland, officiated in a place not only wholly unconnected with his church, but of so very ambiguous and undescribable a character, that it is, with significant propriety, designated by the reporter as "*Mr. Hare's chapel*." It would afford us a very high degree of pleasure, to be authorized, on Dr. Chalmers's part, to disavow language so absurd and pernicious as that which we have just cited; but in the mean time, we shall deem it our duty to expose the astonishing ignorance and false reasoning which are circulated undenied, and almost unopposed, under the sanction of so eminent a name.

It would be unfair to expect from Dr. Chalmers that solicitude regard for the great duty of ecclesiastical unity which might consistently be demanded from a minister of our own Church. We are content to meet him on his own ground exclusively. He holds the Establishment to be "not only a great Christian good, but one indispensable to the upholding of a diffused Christianity throughout the land." He contends "that if it were taken down, the result would be tantamount to a moral blight on the length and breadth of our land." "Innumerable villages and hamlets would be speedily reduced to the condition of a moral waste." "Our peasants would again become pagans, or, under the name and naked form of Christianity, would sink into the blindness, and brutishness, and alienation of paganism."

Such is Dr. Chalmers's opinion of our Church. We thank him for a testimony which must be as independent as it is honourable. But, in connexion with all this, the Doctor wishes ever to see "an able, vigorous, and flourishing dissenterism;" (this word being, we presume, the northern form of what, in our vocabulary, would be called *dissent*.)

Now, what is this "dissenterism?" Why, its very essence and definition is *separation* from the church; and this is what Dr. Chalmers wishes to see in connexion with the Establishment! It denies even the character of a Christian Church to that Establishment which the Doctor holds indispensable to the diffusion of Christianity, the removal of which would be a moral blight and waste, and reduce us to the blindness, darkness, and alienation of paganism.* And this the Doctor would see "able, vigorous, and flourishing!" And why? The argument is worthy of the sentiment:—"such wholesome dissent is a purifier, and, because a purifier, a strengthener of the Church!"

Can Dr. Chalmers really be the author of this? If so, let us ask him to what extent he would see "dissenterism" able, flourishing, and vigorous? If its nature is to strengthen the Church, the more it flourishes and increases, the stronger the Church must be; and, by

* The great authority of the dissenters, Micaiah Towgood, says, "Compare the constitution of the Church of England, and the constitution of the Church of Christ, and see if they be not societies of a quite different frame." And again, "The Church of England and the Church of Christ seem to be two societies absolutely distinct, and of a quite different constitution."

necessary consequence, the universal prevalence of dissent would place her in a state of complete fortification; and the strongest conceivable situation of the Church would be when she could not number an individual of her communion, and when all would be "the blindness, brutishness, and alienation of paganism." We hope the dissenters will take the Doctor's hint; and, finding they are strengthening the Church by their secession, be content to return within her pale. •

To connect by disjunction, to strengthen by annihilation, are startling theories, even in these days of paradox. But we have a graver charge than that of nonsense. Dr. Chalmers's scriptural knowledge, as well as his powers of argument, was surely under abeyance in "Mr. Hare's chapel." He seems to have considered England as a vast house of parliament, and the Church as a sort of treasury bench, which required keeping in order by a "wholesome opposition." The dissenters will scarcely thank the Doctor for this compliment; and, indeed, we understand that his panegyric on the church has gained him the universal ill-will of that interest at Bristol. But, is this the view of the subject which scripture exhibits? Dr. Chalmers, of course, allows the Church of England to be a true portion of the Church of Christ; after what we read above, any other conclusion would be pregnant with greater inconsistency than even that with which this sermon abounds. Where, then, in the Bible will Dr. Chalmers find that it is the duty of Christians to set themselves against a true portion of Christ's holy catholic Church? The dissenter, who affirms the Church of England to be a society of "a quite different frame from that of Christ," quits us at least with consistency. But he who, believing the one society to be only a portion of the other, recommends disunion by way of purification, might as reasonably recommend persecution. Has Dr. Chalmers ever read that the most pure and primitive Christians that ever existed, were "of ONE HEART and of ONE SOUL?"* How does he reconcile this state of matters with his new parliamentary opposition? And how does he interpret the injunction of the Apostle to ENDEAVOUR to keep the UNITY of the Spirit? How does this party-coloured Christianity agree with the scriptural account of "one body, one Spirit, one hope, one Lord, ONE FAITH, one baptism, one God and Father of all?"†

But "the most becoming part of churchmen is that of a kind and friendly co-operation with dissenters in all that relates to the moral and spiritual good of the population." Did not the scripture question here suggest itself to Dr. C., "Can two walk together except they be agreed?"‡ How can consistent and intelligent men, whether churchmen or dissenters, combine with their opponents for the promotion of the very objects on which they differ? A friendly feeling towards religious dissenters we have always cherished and advocated; but difference and agreement on the very same subject, is what we cannot understand. If a sense of Christian unity commends itself, as it must, to every really Christian mind, let that unity be sought in a scriptural and rational manner. Let the dissenters consider whether the points of separation are really worth the cost. Let them reflect on the certain

* Acts i. 32. •

† Eph. iv. 3—6.

• ‡ Amos iii. 3.

effect of their example in countenancing and exciting still further schism in the church universal. Let them, for that peace of which every true Christian is solicitous, cast their trifling objections before the throne of Unity. Let them remember, too, that if concession is to be made at all, it must be by themselves, until the Convocation, the only constitutional authority which can alter our forms and internal economy, is restored to its legitimate powers.

We have here done with Dr. Chalmers. His name, not his argumentation, attracted our notice: and perhaps we ought to apologize to our readers for allowing even this to introduce into our pages the pitiable self-exposure of this celebrated person; and still more for volunteering a syllable of comment on what is its own most entire and eloquent refutation.

SCRIPTURE CRITICISM.

Gen. iv. 26.

וְלִשְׁתָּ בְּמִיּוֹמָהּ יָלַד בֶּן וַיִּקְרָא אֶת־שְׁמוֹ אֶנּוֹשׁ וְאָז הֵחֵל לִקְרָא בָּשֵׁם
: יְהוָה

Kai τῷ Σηθ ἐγένετο υἱός, ἐπωνόμασε δὲ τὸ ὄνομα αὐτοῦ, Ἐνός· οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τοῦ Θεοῦ.

"And to Seth, to him also there was born a son; and he called his name Enos: then began men to call* upon the name of the Lord."

MR. EDITOR,—The following interpretation of this passage occurred to me several years ago; and having looked in vain among the commentators for any suggestion, which would either confirm or refute it, I have reason to believe that it is new. Perhaps you will think it worthy of a place in your columns.

I remain, Sir, yours, &c.

A.

I. May not הֵחֵל be the preterite Hophal from the root יָחַל and signify, *hope or encouragement was given*?

II. May not ἤλπισεν be translated, *he was a cause of hope*?

If these interpretations be admitted, the Hebrew text and the Septuagint translation express the same sentiment, the former in a passive, the latter in an active form; namely, that the birth of Enos was a source of religious hope to the family of our first parents. The whole passage, beginning at the 25th verse, is this:—

"And Adam knew his wife again; and she bare a son, and called his name Seth:† for God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then (by his birth) encouragement was given } to call upon the
he (his birth) gave encouragement
name of the Lord." The upper line of the last clause being a literal translation of the Hebrew, and the lower of the Septuagint.

* Or, to call themselves by the name of the Lord.

† Seth, that is, appointed, or, put.

Each of the postulates, which I have assumed as the basis of my interpretation, may afford matter of objection. Thus, with regard to the word הִחַל, it may be said that the root יָחַל is not used in the Hophal form; that is, it is not so given in the Lexicons: but what does this prove? not surely that the Hophal form of this root does not, nor ever did exist, but merely that the compilers of the Lexicons have all been ignorant of its existence. The formation of the word from the proposed root is perfectly regular; as may be seen by comparing it with any other verb of the same class, as יָרַד or יָסַף, which, in the preterite Hophal, make respectively הִיִּירַד and הִיִּסַּף. But, as the passage before us is probably the only one in the Hebrew Bible, in which the Hophal form of יָחַל occurs, therefore a misinterpretation of this one text, by the derivation of the word הִחַל from a different root, would have the effect of banishing that form from the text of Scripture, and consequently from all the Lexicons which explain only scriptural words. When or by whom this misinterpretation was first introduced, it is now probably impossible to ascertain. If I may be allowed to hazard a conjecture, I should attribute it (for reasons which will appear evident before the close of these observations) to the influence of Jewish prejudices, at or immediately after the time of our Saviour's appearance. But, be that as it may, the authors of the Chaldee, the Syriac, the Vulgate, and all the subsequent interpretations which I have been able to consult, agree in deriving the word הִחַל, from the root חָלַל; though they are by no means unanimous in the meaning which they attach to the concluding clause of the sentence. The majority of interpreters adopt one or other of the meanings given in the English Version, and understand the passage as describing the avowed public worship of JEHOVAH by the family of Seth, in contradistinction to the idolatrous rites, which they suppose to have been about that time introduced by the descendants of Cain. Others arrive at nearly the same conclusion, though by a different route; for finding that חָלַל signifies "*to desecrate, or, profane that which is holy,*" they regard this text as recording in direct terms the first introduction of idolatry. Plausible however as all this may be, and however learned may be the arguments by which these several interpretations have been defended, I cannot but think, (notwithstanding the charge of presumption, which I may incur in opposing my individual opinion to such an overwhelming host of authorities,) that these conjectures are all nothing to the purpose, and that the Septuagint alone points to the true derivation of the word and the real meaning of the passage.

But the translation which I propose of the Septuagint itself is also new, and may possibly give rise to an objection. By what authority do I translate ἐπιζω, *to cause hope*? This objection, I feel persuaded, will be started by those persons only, who are not familiar with the peculiarities of the Septuagint version: for nothing is more common with its authors than to render the Kal and Hiphil forms of a Hebrew verb by the same Greek word, thus giving an active or

transitive sense to verbs, which the classical authors use only as neuter and intransitive. Thus, in the Septuagint, ζῶω signifies either *to live*, or *to preserve alive*, *to cause to live*; βασιλεύω, *to reign*, or *to make a king*, *to cause to reign*; and many others. There can therefore be no reason why ἐλπίζω may not signify either *to hope*, or *to cause hope*, according as the context may require.

Assuming then, that there are no valid objections against the proposed translation, the only question which remains is, what meaning do I attach to the passage according to this mode of rendering it? I answer this question by another; What constituted the fundamental principle of religion, in the family of our first parents? Faith in the promised seed of the woman who should bruise the serpent's head. (Gen. iii. 15.) The inspired writer has distinctly recorded their expression of this faith, at the birth of their first son Cain, Gen. iv. 1. *I have gotten a man! even Jehovah!* and again at the birth of Seth, Gen. iv. 25, *God hath appointed me another seed instead of Abel, whom Cain slew.* These pious exclamations are precisely such as might be expected from the mother of the human race. And it can hardly be supposed that the birth of her first grandson would fail to call forth from every member of this holy family similar expressions of faith in that one promise on which all their hopes rested. The Holy Spirit, therefore, who has related the birth of that grandson, has marked also in one concise sentence, the religious hope and confidence which it inspired: *And to Seth, to him also there was born a son; and he called his name Enos: then were they encouraged to call on the name of JEHOVAH.*

BISHOP HEBER'S OBSERVATIONS UPON THE ALTAR, PULPIT, &c.

TO C. R. COCKERELL, ESQ.

Lincoln's Inn, June 24, 1822.

MY DEAR SIR,—I can assure you that I have not lost sight of your question, whether any grounds of objection are to be found in the canons or precedents of the Church, to such an arrangement of the communion-table, desk, and pulpit as you shewed me in your beautiful design for Lord Lansdowne's chapel; and I am happy to say that my subsequent inquiries have fully confirmed the opinion which I, in the first instance, expressed, that the custom of ascending to the chancel by a flight of steps, was at once most suitable to the public and decorous celebration of the service performed there, most consonant to the practice of Christian antiquity, and to the general arrangement of our Christian churches, before the puritans, and their dislike to every thing which favoured the name or notion of an altar, sank the communion-table to the level of the floor, and obscured it as much as possible with the pulpit and reading desk.

In the earliest Christian churches, and so far down as the seventh or eighth century, so far as I have been able to discover, the communion-table, and the steps which led to it, were the places whence all the principal parts of divine service were delivered. There was, in

* Upon this text see Christian Remembrancer, Vol. X. pp. 383, 435, 567.

fact, nothing in those churches which properly answered to our notion of a pulpit. We find, indeed, toward the west end of the nave, and near the partition which separated it from the *northex*, or station of penitents, one, or sometimes two *tribunes*, or *ambones*, where the singers stood, and whence the deacons and other inferior officers of the church chanted the litany, introits, &c. But the presbyters and bishop were always seated in the chancel, and whatever *they* did was done from the altar or the steps, which were generally pretty numerous, so as to enable all the congregation to see what was going on. The chancel was in fact called *βῆμα*, from *ἀναβαίνειν*. And it is more frequently noticed that the Gospel was read, and the sermon preached there.

You will find this substantially the same account which Bingham has given (*Antiq. of the Christian Church*, Book VIII. c. 5, 6.) He is wrong, however, in supposing the *ambo* to have resembled a pulpit, inasmuch as it most certainly was a kind of gallery, capable of holding many persons, as is plain from the 59th canon of the Council of Laodicea, which speaks of the choristers going up there to sing. It answered, in fact, to our organ loft, and to the galleries for singers in modern Greek churches.

This arrangement is still accurately followed in Russia, where, except in very modern churches, pulpits are never seen; but the reader or preacher lays his book or MS. on a small moveable desk, like a music-stand, on the steps leading to the 'royal gate' of the *ἄγιον*.

The rules prescribed by the English Church in this particular, are, merely that a convenient pulpit, or preaching place, and desk, should be provided (without saying any thing as to their situation), and that the communion-table be railed in, and placed against the eastern wall of the chancel. But the chancel itself is ordered to be left "as in times past;" and it is very certain that all the old chancels, anterior to the reformation, were much elevated, and approached by many steps. Some instances of this kind still remain. That in the church of Tenby is, as I am informed, raised nearly ten feet above the nave. The altar in the Cathedral of Chester is approached by six or seven rather steep steps; and the same may be observed of the fine church of St. Mary's, Shrewsbury, and of that at Wrexham.

And when we consider that the most solemn and impressive part of our Liturgy is celebrated in this situation, it seems no more than natural and decent to give it as much elevation as we find necessary and convenient for other parts of the service. It is as fit that all the congregation should hear the commandments, as it is that they should hear the litany; as necessary that the Gospel should reach their ears as the sermon. Nor can I understand how the priest can be said to consecrate the elements "in the sight of all the people," when he is inclosed with pews higher than his head, and when a pulpit fifteen feet high is built up between himself and his congregation. Nor is there much decency or good sense in exalting the pulpit so greatly above the reading desk, as if preaching were a more important office than prayer, or the commentaries of men more valuable than the Scriptures themselves: and it is, therefore, noticed with approbation by honest Isaac Walton, in his life of Herbert, that this excellent

man, in the new church which he built at his own expense, had the pulpit and desk of the same height, and opposite to each other.

The truth is, that the time when the altars were depressed, and the pulpits exalted, was, as I have already noticed, when the puritans were in power. Several instances of their having done so, are mentioned by Walker, in his "Sufferings of the Clergy;" and it is probable that, on the restoration, the bishops acted with much wisdom in not returning immediately to the ancient custom, which so many were then disposed to consider as a remnant of popery. But I do not believe that any feeling of this kind now exists, either among members of the Church of England or dissenters; and I can hardly think that, in a new erection, any offence would be given by an arrangement at once so convenient and so elegant.

On talking over your plan with a friend, whose experience and good sense, as well as his knowledge of the history of our Liturgy, made me anxious for his opinion, he said, "The only difficulties which occurred to him were, that old and infirm communicants would find the ascent of so many steps inconvenient, and that the preacher would not be sufficiently elevated." The first of these objections might, I should think, be remedied either by making the stairs sufficiently easy, or perhaps by placing them within the communion rails, so that the priest only, and not his communicants, would have to ascend and descend. But the fact is, that even in the largest church, no great elevation would be necessary or desirable. Our modern pulpits are very much too high. We all know that sound ascends; and we therefore may easily understand why, in most London churches, though the galleries hear well, the aisles can hardly hear at all; and why, in order to remedy an evil of his own creating, the builder has usually had recourse to a sounding board, to beat the voice down again, an object which it answers very imperfectly. But, from repeated trials I have found, as a general rule, that an elevation of six feet above the floor of the church, is amply sufficient, and that at which the human voice is best heard by all parts of a large auditory. It is, in fact, nearly the height of the stage in most theatres, buildings of all others best calculated for the transmission of sound, and in the construction of which both sight and hearing are most studiously considered. On the whole, my impression is, that your plan needs only to be once tried to be very generally imitated; and that you have not only contrived an extremely convenient and picturesque arrangement of this necessary furniture of our churches, but that you have got rid of what I always considered the great deformity and inconsistency of a step-like edifice for preacher, reader, and clerk, with its back directly turned on those mysteries which are, or ought to be, in every church, the chief object of a Christian's reverence.

The best, however, and the only legitimate judge of such arrangements, is the Ordinary, to whom, by the rules of our Church, it belongs to determine where the communion-table, &c. are to be fixed in every place of worship; and if any doubt exists in your mind, or the minds of the trustees for the new church, I know no person on whose taste and judgment I could so implicitly rely, as the Bishop of London.

Believe me, dear Sir, ever most truly yours, REGINALD HEBER.

REMARKS ON THE PRESENT STATE OF PROTESTANTISM IN FRANCE.

(Extract from a Letter from Paris.)

I WILL comprise the result of my inquiries into the state of the Protestant clergy in this country within as brief a space as practicable. There can be no doubt that numbers of Protestant pastors are anxious for a better state of things in a religious point of view ; but, unhappily, the means of accomplishing any amelioration are denied to the majority of them : they are destitute of books ; cut off from all intercourse with their brethren ; and their whole orthodoxy is limited to the scanty ideas which they contrived to pick up, none can tell how or where, some thirty or more years ago. It is of common occurrence to meet with a whole department of four hundred thousand souls under the charge of one single pastor : no wonder, therefore, that the few, who have any reading at all, should not have wandered beyond the unholy pages of their idol, *Voltaire*. Their religious food is supplied by occasional reports of Bible Societies, or a pious tract, or so, doled out to them, at far and wide intervals, in bundles for chance distribution. I learn, however, with much gratification, that, in those parts where the members of the Protestant community are in a less isolated state, particularly in Languedoc, congregational associations have been formed : this can scarcely fail to afford a convenient opportunity for promoting harmony of views in theological matters. One of the principal associations of this nature, I mean that established at Nismes, has printed certain of its statutes, and from these I collect what follows :—All the clergy, candidates for orders, and students of theology, who desire to take part in its proceedings, meet at Nismes three times a year, and, after opening their assemblies with a short prayer, confer upon some point brought forward at the preceding sitting : on this point each member present is called upon to express his opinion in succession. No resolutions are put or adopted, their only object being mutual instruction, and an unreserved interchange of sentiments. The signatures, which are subjoined to these statutes, are of the most heterogeneous complexion : Methodists figure in equal numbers on the same page with Arians and Socinians. This is a proof that toleration, at least, has made some progress amongst them ; but it holds out a warning that none but general and unimportant questions are likely to come under discussion. I observe, among other subjects of debate, that one of these meetings at Nismes sat in judgment on the advantage or disadvantage of extemporary preaching ; another touched upon the benefit or prejudice resulting from conventicles ; whilst a third took higher ground, and argued over the subjects which were fitting to be broached from the pulpit. The number of meetings is so confined that it is not possible their influence should reach the sphere of domestic life but at a very measured pace ; and it is easy to foresee that, unless a more than common spirit of peace and love pervade them, they must speedily fall to the ground. An instance, in proof, has occurred at Vaunage, in the department of the Gard, where most of the clergy are Methodists, and the association took upon itself to assume the character of a

convocation. On this occasion articles of belief were propounded, and candidates who presented themselves for ordination were required to go through certain examinations, with a view to prove their orthodoxy: fertile subjects these for the clashing and conflict of the members' opinions. Now, as the number of members was unlimited, and every strange face was entitled to admission, it so happened that, at one sitting, the doctrine of predestination was adopted by a considerable majority; but, at the succeeding one, the vanquished party having mustered their distant adherents, the subject was again brought upon the carpet, and, after being canvassed and twisted in every direction, was at last—*anathematized and scouted* by as great a majority as had previously *eulogized and sanctioned* it!

This wretched state of things is aggravated by the total want of any monthly or other publication, which might serve as a rallying point for men of sound and rational views. Coquerel's "*Revue Protestante*," even if its editor were not a man to whom theological studies and foreign lore are *terre incognita*, has no one fixed religious principle about it; and the "*Religion et Christianisme*," edited by Vincent of Nismes, concerns itself more for the religious wants of the vulgar, than the intellectual necessities of the educated class of society. In short, what remains among the '*piu desideria*' of Protestant France, is a Christian Journal, having the vitality of religious learning for its base; and, in its conduct, combining perspicuity and intelligibility with that single-heartedness and intrepidity which, under Providence, carries a righteous cause to a happy consummation.

REV. ZACHARIAH MUDGE'S MONUMENT.

THE ancient church of St. Andrew, Plymouth, has lately been adorned by a master-piece of Mr. Chantrey's chisel, erected there under the artist's personal superintendence. It is a monumental bust of the REVEREND ZACHARIAH MUDGE, from a picture by SIR JOSHUA REYNOLDS. Of three portraits which Sir Joshua completed of his friend, this (painted in 1766) was the last, and universally allowed to be the best. The expression of deep contemplation which distinguishes it, and obtained for it the appellation of "the intellectual picture," has been transferred to the marble, with admirable effect, by the sculptor's unrivalled hand. The inscription on the pedestal is short and simple.

ZACHARIAH MUDGE,
PREBENDARY OF EXETER,
AND VICAR OF
SAINT ANDREW'S, PLYMOUTH,
BORN 1694, DIED 1769.
IN PRIVATE LIFE
HE WAS AMIABLE AND BENEVOLENT;
IN HIS MINISTRY
FAITHFUL, ELOQUENT, AND PERSUASIVE;
DISTINGUISHED FOR KNOWLEDGE
AMONG THE LEARNED;
AND FOR TALENT
AMONG MEN OF SCIENCE.

A striking delineation of Mr. Mudge's character, from the pen of his intimate friend Dr. Johnson, appeared in the London Chronicle of the 2d May, 1769, to which concurrent testimony is borne in Boswell's Life of Johnson, Vol. IV. p. 82, and in Mr. Northcote's Life of Sir Joshua Reynolds. His talents, his attainments, and his Christian graces were, also, eloquently described from the pulpit, to his sorrowing parishioners, on the Sunday following his decease, in a sermon by the Rev. John Gandy, his curate, and successor in the vicarage of St. Andrew's, to whose kindred spirit a cordially intimate intercourse of many years had afforded the best opportunities of appreciating the moral and intellectual character of the friend whom he delighted to honour. We the more readily give, below, some passages from this sermon, as the record of a competent judge, because in a recent work,* of somewhat more pretensions than a mere pert self-sufficiency, Mr. Northcote is (strangely enough) made the organ of sentiments respecting Mr. Mudge very different from those expressed in his own avowed publication, "The Life of Sir Joshua Reynolds."

Passages from a Sermon preached 9th April, 1769, by the Rev. John Gandy, on the occasion of his predecessor's death.

"And here, I cannot resist the inclination I feel, to pay a small tribute to the memory of your late most worthy pastor. It is impossible that the subject I have been treating ('Let me die the death of the righteous,') should fail of bringing him to your minds; and I doubt not you have already guessed with what intention I chose it. The intimate and unreserved friendship with which I was honoured by that excellent man, and which, indeed, for some years has made one great happiness of my life;—this, together with the relation I have borne to him in a public capacity, seems to call more especially on me thus publicly to recollect his virtues.

"His character was, indeed, rendered truly amiable and respectable by an union of the best qualities of the head and heart. His understanding, naturally vigorous and comprehensive, was enlarged and disciplined by study and contemplation. Well versed in every necessary branch of learning, and nicely skilled in the original languages of the Sacred Writings, he bent himself, almost wholly, to the work he was so well fitted to undertake, and to which the obligations of his profession very happily led him. The Testimonies of God were, indeed, his delight and his counsellors, and in the latter years of his life were scarcely ever out of his hands. Hence, his profound knowledge in the doctrines as well as duties of religion, which, in these matters, made his authority almost decisive. The public already enjoy some fruit of his learned labours in the elucidation of the Holy Scriptures; and it were much to be lamented, by all that wish well to the interests of piety and good learning, if any production of so much genius should be lost to the world.†

* Hazlitt's Conversations with Mr. Northcote.

† Mr. Mudge translated the *whole* of the Hebrew Bible, the manuscript of which was lent to a clergyman, and—*lost!* a misfortune which almost gives to the above expression a character of unconscious prophecy. He is also the author of "Sermons;" "An Essay towards a New Translation of the Psalms," and other works highly esteemed by the learned and the good.

"The retirement of the closet, sometimes unfriendly to the growth of social virtues, and apt to spread a rust over men of recluse lives, served only to polish and humanize this most excellent man, and more completely qualify him for the offices and enjoyments of society. He did not wrap himself up in a vain self-sufficiency, but was industrious to impart every discovery of truth, and make others as wise as himself,—not dealing out his knowledge, drop by drop, with the niggardliness and jealousy of a little mind,—but, as from an abundant fountain, pouring it forth with a generous profusion where he saw a capacity for receiving it, and with an energy that always made it sink deep into the mind. Thus, in private life, he omitted no convenient opportunity of showing the loveliness and necessity of religion and virtue, with the warmth of a zealous votary to both. As a public preacher he enforced (as you all well know, who have so long listened to him with pleasure, and, I doubt not, with infinite advantage to your eternal interests),—as a public preacher, he enforced those great truths which he so perfectly understood, with an animated, manly, and most unaffected eloquence. Equally removed from bigotry and insipid indifference, he was steady in his own principles, and indulgent to other men's. Learned without arrogance,—a critic without asperity,—a genius without the pride of parts,—it is no wonder that his conversation was universally coveted as the certain source of instruction and entertainment. Who ever felt uneasy in his presence? Who was ever oppressed or insulted by his superiority of genius or learning? Who remembers an illiberal contradiction to have fallen from him—or a mortifying expression that might raise a blush in the face of youth or modesty? His candour and indulgence were, indeed, as great as his talents:—he made the most of every little attainment,—magnified every trifling grace,—rejoiced in every hopeful promise; if there was any virtue—any praise—in persons of whatever age, or degree, or understanding, or abilities,—it was nourished by his liberal commendation. The truth is, he wanted no addition to his own, and therefore was never inclined to detract from the merit of other men. His virtue and wisdom, however eminent (and they were most eminent), had none of that unamiable austerity which has so often brought discredit upon both. He knew too well the difficulty of being wise and good, to refuse allowance to the weakness and infirmity of mankind. Thus, influenced by the most ingenuous and liberal sentiments, and watchful over himself to detect the insinuation of every unamiable habit, years came upon him without their vices, and his very advanced age was adorned with all the cheerfulness, the candour and liberality of youth. His growing infirmities, that seemed to lead apace to that labour and sorrow which naturally belong to his time of life, never betrayed him into petulance, nor divested him for a moment of that complacency which he had learned in the school of religion: for, convinced that *the universe, and every single part of the universe, is under the immediate care of a Being of perfect wisdom and perfect goodness, and that the great scheme of providence is so ordered as to include within it all possible good to every individual of the creation*, he did not suffer this grand opinion of his to rest in a useless and ineffectual speculation,—but made it the rule of his life. He was not only convinced

that he ought to be satisfied with every dispensation of providence, but he *was* satisfied; and the fruit of this persuasion was visible in the admirable serenity of his mind:—neither anxious for life, nor afraid of death, he had long given himself up to the supreme Disposer of all events, having subdued the reluctances of corrupt nature which dictates an indecent competition between our will and the will of God. By a sudden death, it pleased God to spare him, indeed, the pain of further trial,—but at the same time, I doubt not, he lost the glory of being exemplary in the last stage of life, as he had been in the progress of it. It was, I believe, his wish so to die—and *he* might be allowed to wish it; for, such was the tenour of his life, that no death could be sudden to him in the view of religion. If the constant improvement of his talents—the sincerest love of God and zeal for his glory—the firmest persuasion of the truth of the Gospel, and an exemplary though unostentatious practice of the duties of it—and the warmest and most comprehensive charity, can qualify a man for the enjoyment of heaven,—he is, where he firmly trusted he should be, in the bosom of his Redeemer. We may well be allowed to mourn our loss;—it were strange, indeed, if we did not;—for where again shall we find so much learning tempered with so much wisdom, and adorned with so many graces of social virtue? But it is for ourselves only that we must weep, and not for him, for he is in everlasting peace."

THE "CHRISTIAN OBSERVER" ON THE 'CHRISTIAN REMEMBRANCER.'

'THE editor of the Christian Observer has, in his last Number, asserted a doctrine somewhat startling, and which he would be surprised to see applied to his own periodical, viz. that Editors are responsible for every syllable written by their correspondents.' That they are, to a certain degree, responsible, we fully allow; they are bound to close their pages against all matter offensive to religion, morality, and decency: and any communication deficient in these respects would justly open them to censure. There may be other cases,—for it is not our present business to settle the limits of our editorial accountability,—in which we could not reasonably complain if the public should visit on our heads the errors of our correspondents. But such, we submit, is not the case, in the instance selected by the editor of the Christian Observer, for the fulmination of his terrors against us. A correspondent, signing himself "E. B." in our number for October last, calls the attention of the public to "the assumption of the title of 'Reverend' by dissenting teachers." In his letter he frequently alludes to the laxity of ecclesiastical principle which characterizes the Observer, and contrasts this quality with the profession of that publication, that it is "conducted by members of the Established Church." We are not obliged to say whether or not we agree in every iota of our correspondent's observations. All that we affirm is, that his communication was one of that nature for which we ought not to be made responsible; it was, indeed, controversial, and might have admitted a reply in our own pages; and we could not, of course, be answerable for the opinions of both sides. At any rate, our correspondent has been very

fair ; for he has given *references* throughout, so that such as take an interest in the question may form their own conclusion on the validity of his arguments.

The Christian Observer, therefore, will not draw us into the lists of controversy, in behalf of one for whom the laws of literary warfare have never made us surety. It was natural enough that the editor of that publication should repel the allegations of E. B. ; and had he contented himself with so doing, we should have left the whole affair in the hands of our correspondent. But as the Observer chooses to shift the fair ground of the lists, and not only to run at us, as though we were bound to be champions of E. B., but also to attack us on independent reasons, we suppose he will compel us to break a lance with him.

The Observer is, in our opinion, too experienced a tactician to be ignorant that we could not, in fairness, be answerable for the opinions of E. B. ; but these afforded him what he thought a favourable opportunity for the introduction of a subject, on which he wished to engage us by an apparent contrast, which, with some readers, might have the effect of an argument. He charges us, after having, through our correspondent, affected much zeal for episcopacy, with having openly approved and encouraged an act of canonical insubordination ; the letter of the Vicar and Curate of Trinity, Coventry, to their diocesan, on his intention of presiding at the Coventry Bible Society.

Our readers may remember that, when we inserted this letter, we left it, as we ourselves expressed it, "*without note or comment*," to the consideration of every true Churchman." We expressed neither approval nor disapprobation ; nor was our motive to draw attention to the conduct of the gentlemen who wrote it, but rather to the effects of the Bible Society's constitution, as evinced in the fact that it had been the means of creating disunion among Churchmen in an important instance. But on the present occasion it would be injustice to conceal the truth, that we believed every true Churchman would be pleased with the manly but most respectful manner, in which the gentlemen in question acquitted themselves in a situation of great difficulty. Will our readers believe that we are accused of commending a letter "bidding defiance" to a Bishop ? We intreat them to re-peruse the document, and see wherein it in the slightest degree approximates to any thing of the kind. "Mr. Hook and his Curate," says the Observer, "threaten the Bishop that if he *presumes* to preside at the Bible Society at Coventry, they will render him obnoxious to the censures of his parishioners." This is a very gross misrepresentation. The remonstrants never use such language as, "if the Bishop *presumes* ;" and what follows is no threat whatever, but a simple description of what they honestly believe will be the effects of the Bishop's countenance of the motley meeting. "Your Lordship compels us," say they, "in self-defence, to state, to those persons committed to our charge, what our reasons are for declining to support a society at which our Bishop presides. If we fail to convince them that we are right, we shall expose ourselves to their contempt, and our ministrations will become ineffectual ; if, on the other hand, we succeed, we shall do what is equally to be deprecated, by rendering our Bishop obnoxious to their censures."

The remonstrants are next charged with the assumption of "the most lordly tone." We again entreat our readers to re-peruse, and we assure them they will find nothing of the sort. On the contrary, the remonstrants "respectfully represent,"—"earnestly request,"—"seriously and solemnly entreat and implore."—Is this "lordly?" Could more respectful language have been used by the editor of the *Christian Observer* himself? Or has his quotation from Quintilian put him out of taste with ordinary addresses to episcopacy?

As to the Observer's attack on the remonstrants for "praying to God to send him [the Bishop] a wise decision on the subject," it is what we do not understand. What! are our Bishops above the prayers of their clergy? The compilers of our Liturgy thought not so, when they directed the most unlettered peasant to pray that it would please God "to illuminate all Bishops with true knowledge and understanding." If it be presumption for a clergyman to suppose that his diocesan can be any the better for "wisdom that cometh from above," we confess that we must, after all, yield the palm of high church principle to the *Christian Observer*.

We are also most unjustly charged with "checking temperate argument, after the fair opening we have given for a calm discussion" of the points at issue between our contemporary and ourselves, in what he is pleased to call our "candid and handsome review" of his *Family Sermons*. We have no wish to impose any such check. The critique to which he alludes is evidence of our impartial feeling; and he may be sure that we shall ever be as forward to praise and to recommend his sermons, as we shall to condemn many principles and practices which, unhappily for the peace of the Church, find countenance in his miscellany. To correspondents we are open, and they sometimes censure us as well as the *Observer*; but we must enter our most positive protest against being arraigned by our contemporaries, for every argument and every allegation which we may not deem it advisable to exclude from this miscellany. For what we write in our behalf we are accountable, and are ready to reckon whenever the account is demanded.

* * We have just received a letter from E. B. on this subject, which shall be noticed.

HYMN,

FOR THE SECOND SUNDAY IN ADVENT.

(See the Gospel for the Day)

SEMI-CHORUS.

Son of Man, who cam'st to save
Erring flesh from guilty grave!
Mighty signs in heaven and earth
Told the tidings of thy birth!
Son of God,—once more to come,
Our days of good and ill to sum,—
What the signs when Time shall die?
What the marks of judgment nigh?

SEMI-CHORUS.

The sun shall fade in utter night,—
The moon withdraw her wonted light,—
The stars shall fall,—the earth shall
quake,—
The dark unfathom'd ocean shake!
Then the final trump shall ring,
Then descend th' Eternal King,
(To Him all might and glory given)
Riding on the clouds of heaven!

CHORUS.

Saviour of the world! to thee,
 Stooping low, we bend the knee!
 Boding signs, and tokens clear
 Tell us that the hour is near.

Death steals on with rapid pace;
 Swiftly flies our day of grace.
 Cleanse the heart, and purge the eye,—
 Then is our redemption nigh!

St. Abbs.

P. R.

MONTHLY REGISTER.

BARBADOS.

CODRINGTON COLLEGE.

It has been our happiness to witness many interesting and auspicious events since the important concerns of religion in this portion of his Majesty's dominions have been under the fostering care and superintendence of the zealous and indefatigable Lord Bishop of the diocese. The earnest labours of his Lordship to spread far and wide the inestimable blessings of the gospel—the warm interest he has ever evinced in the spiritual and temporal welfare of the immense population of souls committed to his charge,—and especially, the arduous and persevering exertions he has made to encourage and promote the instruction of youth, are circumstances so well known to all, that it would be a work of supererogation in us now to enlarge upon them. Every friend to religion—God's best gift to man—every true patriot, must rejoice at the good which has been effected, and should pray fervently for the continuance of a heavenly blessing on the labour of all those who devote their time and talents to the furtherance of christian doctrine, and the encouragement of christian practice. And what a debt of gratitude is due to the memory of that great and good man, General Christopher Codrington, who, as brave a soldier in the field in the cause of his king, as he was a zealous soldier in the cause of the "Great Captain of our salvation," provided, out of the wealth which Providence had blessed him with, the means for raising up, in successive generations after him, in his beloved native country, men, qualified by religious and moral culture, for performing, in the faithful manner that he did, the important duties of christians and patriots. That the benevolent

intentions of the illustrious founder of the college have not yet been fully accomplished, is an unpleasant subject, of which we will take no retrospect while our heart is now full to overflowing with a feeling of joy and gratitude for the blessing which our country at least partially derived from an institution, which, while it existed as a mere classical school, sent out, from its venerable walls, many men whose talents and characters have shed a lustre on their native island, but is now, thanks to the unwearied exertions of the Lord Bishop, opened on the regular plan of a college, and bids fair, from his valuable superintendence as the Visitor, and from the high character of the Principal and Professors, to reach a lofty eminence as a seat of learning.

We proceed to a brief description of the very interesting and truly gratifying ceremony of the 9th of September.

At about half-past twelve o'clock, the Right Rev. the Visitor, the Rev. the Principal of the College, and the Rev. the Tutor, in their robes, accompanied by his Excellency the Governor, and preceded by the young gentlemen exhibitors in their academical costume (caps and gowns), and by the Venerable the Archdeacon and clergy of the island, entered by the eastern door of the hall. The Governor, the Bishop, the Archdeacon, the Principal, Rev. J. H. Pinder, the Tutor, Rev. E. P. Smith, and Dr. Maycock, Medical Professor, took their seats on a raised platform at the west end of the room. Behind them were the ladies. On the left, the Students; on the right, several Members of his Majesty's Council and of the House of Assembly. There were also present, the Hon. the

Speaker of the Assembly, the Hon. the Attorney and Solicitor Generals, who, with the Governor and President of the Council, have hitherto been *virtute officii* governors of the College; Forster Clarke, Esq. the faithful and able attorney of the Society in England, Trustees of the Foundation, Mr. Hinkson, the judicious and humane manager of the properties, and a large assemblage of gentlemen from various parts of the island, and several officers of his Majesty's army. Immediately after entering the hall, the following prayers were read by the Lord Bishop :

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in this and every other work begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

O Lord God Almighty, who callest all things into being, whether in heaven above, or in the earth beneath, and rulest all things: by thy power, and preservest all things by thy providence, and givest to every undertaking of men that end which is most agreeable to thine unerring wisdom, we bow before thee in all humility and in much thankfulness of heart, for that thou wast pleased to put it into the mind of thy servant Christopher Codrington to bequeath such abundant means for the foundation of this Institution, and to confide the ordering thereof to a society of wise and good persons: we thank thee for thy preservation of it for so many years under great difficulties, and, at one period, almost overwhelming distress: we thank thee for having, at that period, raised up another individual* to restore its exhausted means by his judgment, assiduity, integrity, and generosity: we thank thee for having at length enabled the Society to place the Institution on a plan more conformable to the will of its founder, and more available, under thy blessing, to the ministry of thy dear Son.

Without thee, Lord, we can do nothing: we acknowledge thy past mercies; we confess our own weakness, and implore the aid of thine almighty Spirit.

Grant unto all who now or hereafter shall be called to rule within these walls, that, joined together in the same mind and in the same judgment, they may govern with firmness, moderation, and equity;

may instruct with faithfulness, reprove with meekness, encourage with cheerfulness, and watch over the spiritual and temporal welfare of their charge with the devotedness of men that must give an account unto thee. Grant unto all who shall come hither to study thy holy word, and make themselves, through thy grace, able ministers of the New Testament, that they bring with them teachable hearts, well-regulated minds, and an eager thirst after wisdom.

May the gospel of thy dear Son be taught here in all its purity and fulness, and practised in all integrity of thought, and word, and deed. May thy will be the motive to every action, and thy law the end of all study: that so, gathering the fruits of knowledge from every branch of human and divine literature, both he that teacheth, and he that is taught, may lay their stores at the foot of the cross, to be employed to thy glory, and in the service of their fellow-creatures.

Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

Our Father which art in heaven, &c. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The Rev. the Principal then read the following extract from the will of General Codrington:—

Extract from General Codrington's Will, dated 1702-3.

He gives and bequeaths his two plantations in the island of Barbados, and part of the island of Barbuda, to the Society for the Propagation of the Christian Religion in Foreign Parts, erected and established by his late good master, King William the Third; and desires that the plantation should continue entire, and three hundred negroes at least always kept thereon: and a convenient number of Professors and Scholars maintained there, who are to be obliged to study and practise physic and chirurgery, as well as divinity; that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunities of doing good to men's souls whilst they are taking care of their bodies; but the particulars of the constitution he leaves to the Society, composed of wise and good men.

Then the notice of the examination which had been publicly made known through the papers of the several islands, (a copy of which was given in the Remembrancer for July, p. 451.)

The Bishop then explained in the most satisfactory manner the nature of the examination of the young candidates for exhibition at the College, and spoke in the highest terms of commendation of their zeal and diligence, and of the respectable progress which they had made in the various branches of learning in which they had been very carefully examined. His Lordship also informed the meeting of a very pleasing and gratifying circumstance, that of a donation from Col. Wilson, member for the county of York, some years ago, which had now accumulated, with interest, to about 200*l.* sterling, which would provide an annual prize for some deserving competitor in the race of learning at the College. His Lordship then read the names of the candidates, who at the close of the examination for exhibitions on the Codrington Foundation were arranged in their classes according to their respective merits, and stand thus on the list:—

FIRST CLASS.

Jackson,
Skeete,
Barclay,
F. R. Brathwaite,
SECOND CLASS.
Anton,
Pearn,
Sealy,
Grant,

These, standing first on the list, were appointed to the eight Exhibitions in the nomination of the Bishop.

These, standing next on the list, were nominated by the Civil Authorities, who have hitherto acted as Governors of the Institution.

THIRD CLASS.

D. Gittens,

Musson,

Mills,
Redwar,
Hobson,
Garland,
J. A. Gittens,

Nominated by the Civil Authorities, who have hitherto acted as Governors of the Institution.

Beckles,

Bascom.

(Signed) J. H. PINDER, A.M.
E. P. SMITH, B.A.

Nominated by the Civil Authorities, who have hitherto acted as Governors of the Institution.

His Lordship then stated, that the prize for the best oration in praise of General Codrington, had been adjudged to Mr. Kyd, Bishop Skeete. Mr. Skeete then ascended the rostrum, and recited the oration. It is very gratifying to us to say that the view which the young gentleman has taken in this essay of the character of the illustrious founder of the College, and of the extensive benefits which will in all probability be diffused through the West Indies by the Institution, indicates the possession of talents of a high order, and gives very satisfactory proof that he knows how to apply those talents.

The business of the day being concluded, the company adjourned to the Principal's house, and partook of a handsome cold collation.

Besides the Exhibitioners, several gentlemen were admitted as Commoners, who had passed a good examination, and who will pay a moderate sum for their board, being allowed rooms, and to receive all the benefits afforded by the Institution. The Bishop stated that the expenses of such would be very moderate, not exceeding 40*l.* sterling per annum, but probably coming short of it.

BRIDGE-TOWN.

Tuesday, August 31, 1830.

On Saturday last we had the pleasure of witnessing on Brighton estate, the property of Conrade Pile, Esq. the commencement of another building to be dedicated to the worship of God, and to be called St. Luke's Chapel. About twelve o'clock his Excellency the Governor, attended by Major Bridgman and Captain Atherley, the Lord Bishop of the Diocese, the Venerable the Archdeacon, the Rector of the parish, the Rev. W. L. Pinder, with several other members of the clergy, and gentlemen of the laity, proceeded from the

residence of Mr. Pile to the spot, and after the reading of a Psalm by the Rev. the Rector, and devout prayers offered up by the Lord Bishop for the Divine blessing, his Excellency the Governor went through the usual form of laying the corner stone. On the conclusion of the ceremony the young negroes of the estate sung, in a very pleasing and impressive manner, that beautiful composition, the Hundredth Psalm.

The chapel is to be built by private subscription; and from the liberal manner in which it has commenced, we can feel no doubt of its being soon completed. The land is given by Mr. Pile, who also contributes handsomely in money, and in material, and labour. The spot chosen for the erection of the sacred edifice, is one of singular beauty, on a healthy elevation, and commanding a very extensive view of the surrounding country.

POLITICAL RETROSPECT.

On the 2d of November his Majesty met his Parliament, and addressed them as follows:—

My Lords and Gentlemen,—It is with great satisfaction that I meet you in parliament, and that I am enabled, in the present conjuncture, to recur to your advice.

Since the dissolution of the late parliament, events of deep interest and importance have occurred on the continent of Europe.

The elder branch of the House of Bourbon no longer reigns in France, and the Duke of Orleans has been called to the throne by the title of King of the French. Having received from the new sovereign a declaration of his earnest desire to cultivate a good understanding, and to maintain inviolate all the engagements subsisting with this country, I do not hesitate to continue my diplomatic relations and friendly intercourse with the French court. I have witnessed with deep regret the state of affairs in the Low Countries. I lament that the enlightened administration of the King should not have preserved his dominions from revolt, and that the wise and prudent measure of submitting the desires and the complaints of his people to the deliberations of an extraordinary meeting of the States General, should have led to no satisfactory result. I am endeavouring, in concert with my allies, to devise such means of restoring tranquillity, as may be compatible with the welfare and good government of the Netherlands, and with the future security of other states.

Appearances of tumult and disorder have produced uneasiness in different parts of Europe; but the assurances of a friendly disposition, which I continue to receive from all foreign powers, justify the expect-

tation, that I shall be enabled to preserve for my people the blessings of peace.

Impressed at all times with the necessity of respecting the faith of national engagements, I am persuaded that my determination to maintain, in conjunction with my allies, those general treaties, by which the political system of Europe has been established, will offer the best security for the repose of the world.

I have not yet accredited my ambassador to the court of Lisbon; but the Portuguese government having determined to perform a great act of justice and humanity, by the grant of a general amnesty, I think that the time may shortly arrive, when the interests of my subjects will demand a renewal of those relations which had so long existed between the two countries.

I am impelled, by the deep solicitude which I feel for the welfare of my people, to recommend to your immediate consideration the provisions which it may be advisable to make for the exercise of the royal authority, in case that it should please Almighty God to terminate my life before my successor shall have arrived at years of maturity.

I shall be prepared to concur with you in the adoption of those measures which may appear best calculated to maintain unimpaired the stability and dignity of the crown, and thereby to strengthen the securities by which the civil and religious liberties of my people are guarded.

Gentlemen of the House of Commons,—I have ordered the estimates for those services of the present year for which the last parliament did not fully provide to be forthwith laid before you; the estimates for the ensuing year will be prepared with that strict regard to economy, which I am determined to enforce in every branch of the public expenditure.

By the demise of my lamented brother, the late king, the Civil List revenue has expired. I place without reserve at your disposal my interest in the hereditary revenues, and in those funds which may be derived from any droits of the crown or Admiralty, from the West India duties, or from any casual revenues, either in my foreign possessions, or in the United Kingdom.

In surrendering to you my interests in revenues, which have in former settlements of the Civil List been reserved to the crown, I rejoice in the opportunity of evincing my entire reliance on your dutiful attachment, and my confidence that you will cheerfully provide all that may be necessary for the support of the civil government, and the honour and dignity of my crown.

My Lords and Gentlemen,—I deeply lament that in some districts of the country the property of my subjects has been endangered by combinations for the destruction of machinery, and that serious losses have been sustained through the acts of wicked incendiaries.

I cannot view, without grief and indignation, the efforts which are industriously made to excite among my people a spirit of discontent and dissatisfaction, and to disturb the concord which happily prevails between those parts of my dominions, the union of which is essential to their common strength and common happiness.

I am determined to execute, to the utmost of my power, all the means which the law and the constitution have placed at my disposal for the punishment of sedition, and for the prompt suppression of outrage and disorder.

Amidst all the difficulties of the present conjuncture, I reflect with the highest satisfaction on the loyalty and affectionate attachment of the great body of my people. I am confident they justly appreciate the full advantage of that happy form of government under which, through the favour of Divine Providence, this country has enjoyed, for a long succession of years, a greater share of internal peace, of commercial prosperity, of true liberty, of all that constitutes social happiness, than has fallen to the lot of any other country of the world. It is the great object of my life to preserve these blessings to my people, and to transmit them unimpaired to posterity; and I am animated in the discharge of the sacred duty which is committed to me, by the firmest reliance on the wisdom of parliament, and on the cordial support of my faithful and loyal subjects.

Their Majesties having signified their intention of honouring the Cor-

poration of London with their presence at the civic festival on the 9th, the most splendid preparations were made for their reception. The public curiosity to see, and desire to welcome, the Sovereign and his consort, were raised to the highest pitch, when it was suddenly announced, in a letter from the Home Secretary of State to the Lord Mayor, that the King, apprehensive that advantage would be taken of his presence to create a tumult and confusion dangerous to the property and lives of his subjects, had determined to postpone his visit to his loyal citizens of London.

The depression occasioned by this disappointment, could only be exceeded by the alarm and dismay excited by the official announcement of causes of apprehension which reached even to royalty itself, and to the person of a monarch most popular and beloved. The terror of the nation was further confirmed by orders immediately to strengthen the fortifications of the Tower of London; and detachments of infantry and artillery, which increased the garrison of that place to one thousand four hundred effective men, were marched in without delay; and the precautions generally adopted by a fortress in a state of actual siege were resorted to, whilst the troops in the neighbourhood of the metropolis were drawn nearer to it, and by forced marches.

The anxiety with which the nation looked forward to the moment when ministers should state the grounds of all this alarm was most intense; and when it arrived, never did fear more fully give way to disappointment and disgust. The mountain truly brought forth a *ridiculous mouse*. In the Lords the Duke of Wellington, and in the Commons Sir Robert Peel, read a letter, privately communicating what every body knew, that there were in the country desperate and abandoned characters ready to take advantage of any occasion that might offer to create disorder, that it might happen that an attack might be made upon his Grace on his way to the City, and recommending him to be prepared for it. His Majesty's ministers, in their places in Parliament, did not blush to confess, that upon this weak, but certainly

well-meant document, supported by certain anonymous communications, without employing any of those means for ascertaining the truth of the threatened dangers, and which men in their exalted stations have so fully at their command, they had deprived the King of the pleasure and satisfaction of meeting a large body of his loyal subjects, these last of an opportunity of shewing their loyalty, and how richly they deserved, his royal confidence, filled the whole country with alarm, and declared before all Europe, that a nation the most brave, moral and loyal of any on earth, was as ripe for tumult, rebellion and revolution, as the corrupt subjects of the oppressive and demoralized states around them.

Conduct so imbecile would have shaken the confidence of the nation in any administration, but to that of the Duke of Wellington it has proved a death stroke. The duplicity of the conduct of the leader, and the base dereliction of principle in his colleagues, on the Roman Catholic Question, had excited in the nation a feeling of distrust which had been cherished, by several subsequent measures; and the supposed warlike tone of the King's opening speech in parliament, together with some unpopular and quite uncalled-for declarations in the house, had raised

this to such a pitch, that it was quite evident that the ministerial power was rapidly declining, both within and without doors. A motion, on the Civil List, brought forward on the 15th, was opposed by Sir Henry Parnell and others; and when the house (437, members present) divided, there was a majority of twenty-nine against the Ministers, who on the day following announced that the King had graciously accepted their resignation.

If any measures could have encouraged riot and disorder, those adopted on this occasion would have done so; but the fact proves that no real ground of alarm existed. Some contemptible efforts to disturb the peace of the metropolis were made by the knaves and vagabonds who live by plunder, and will ever be found in every populous city. One attempt of a pupil from an atheistical-political school was of a different kind—he was secured, and his followers, who were mostly of the preceding class, dispersed by the police, whose moderate but active conduct during this season of invited tumult deserves great praise.

His Majesty has been pleased to intrust the formation of a new Ministry to Earl Grey, by whom it has been arranged as follows:—

Earl Grey	<i>First Lord of the Treasury.</i>
Lord Brougham	<i>Lord Chancellor.</i>
Marquis of Lansdowne	<i>President of the Privy Council.</i>
Lord Durham	<i>Privy Seal.</i>
Viscount Melbourne	<i>Secretary of State for the Home Department.</i>
Viscount Palmerston	<i>Secretary of State for Foreign Affairs.</i>
Viscount Goderich	<i>Secretary of State for the Colonies.</i>
Viscount Althorpe	<i>Chancellor of the Exchequer.</i>
Sir J. Graham	<i>First Lord of the Admiralty.</i>
Right Hon. C. Grant	<i>President of the Bd of Control for East Indian Affairs.</i>
Lord Auckland	<i>President of the Board of Trade, and Master of the Mint.</i>
Lord Holland	<i>Chancellor of the Duchy of Lancaster.</i>
Marquis of Anglesea	<i>Lord Lieutenant of Ireland.</i>
Duke of Richmond	<i>Postmaster General.</i>
Earl of Albemarle	<i>Master of the Horse.</i>
Marquess of Wellesley	<i>Steward of his Majesty's Household.</i>
Mr. R. Grant	<i>Judge Advocate General.</i>
Hon. Agar Ellis	<i>First Commissioner of the Woods and Forests.</i>
Lord J. Russell	<i>Paymaster General of his Majesty's Forces.</i>
Hon. E. G. S. Stanley	<i>Secretary of State for Ireland.</i>
Mr. Powlett Thompson	<i>Vice Pres. of the Bd of Trade, & Treasurer of the Navy.</i>
Sir Willoughby Gordon	<i>Master General of the Ordnance.</i>
Sir Robert Spencer	<i>Surveyor General of the Ordnance.</i>
Viscount Anson	<i>Master of his Majesty's Buck-hounds.</i>

ECCLESIASTICAL INTELLIGENCE.

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The Clergy, as usual on the opening of a Session, assembled on Wednesday morning, the 27th October, in convocation at the Chapter-house, in St. Paul's Church-yard, whence they went in procession to the Cathedral, attended by the Judges, Proctors, &c. of the Spiritual Courts. The procession was met at the great west door by Dr. Hughes, the Residentiary in waiting, the Minor Canons, and Vicars Choral, who preceded them into the choir. The Archbishop of Canterbury took his seat in the Dean's stall, the Bishop of London on his throne, and the Bishops of Salisbury and Bangor in the prebendal stalls to the right of his Grace. The latter then, as the junior Bishop, read the Latin Litany, after which Handel's fine anthem from the Messiah, "The Lord gave the word," was sung by the choir, the solo part, "How beautiful," being admirably given by Mr. Vaughan. A Latin sermon was then delivered by Dr. Burton, of Christ Church, Oxford, Regius Professor of Divinity in that University. At its conclusion "Gloria in Excelsis," was chaunted by the choir, after which the Archbishop dismissed the congregation with the usual blessing, also in Latin, and the procession returned to the Chapter-house.

### NEW CHURCHES.

**ST. GEORGE'S CHAPEL, CLAINES.**—This Chapel, which has been erected in the parish of Claines, near Worcester, has been consecrated by the Lord Bishop of the diocese. The edifice has a very neat appearance, and the interior is fitted up and ornamented in excellent taste. There is a painted window (the gift of James Wakeman, Esq.) in the chancel; it has a pleasing effect, causing "a dim religious light." A very handsome set of communion plate has been presented by a lady in the neighbourhood. There are galleries round three sides. The pews are eighty-four in number, and are calculated to contain 344 persons; there are free sittings for nearly 400. The erection of the Chapel and boundary wall will cost about 3,500*l.* There were private subscriptions to the amount of 1700*l.* (including 500*l.* from Sir H. Wakeman); the Commissioners for building Churches and Chapels contribute the remainder. The land was calculated to be worth 300*l.* but Mr. Hope, the proprietor, generously accepted only 150*l.*

**TRINITY CHURCH, HOT WELLS, CLIFTON,** near Bristol.—This Church has been consecrated by the Lord Bishop of Llandaff, for the Lord Bishop of the diocese. It has been erected entirely by voluntary subscriptions, and is admired for the chaste simplicity of the style, as well as the solidity of the structure. It contains 1654 sittings, of which number 854 are *free*.

### CLERICAL APPOINTMENTS.

*Name.*

*Appointment.*

|                        |                                                             |
|------------------------|-------------------------------------------------------------|
| Cooper, J. ....        | Chapl. of His Majesty's Ship the <i>Undaunted</i> .         |
| Dodson, Christopher .. | Domestic Chapl. to the Dowager Countess of Craven.          |
| Gibson, John .....     | Exam. for Writers in the service of the East India Company. |
| Hardy, C. ....         | Chapl. of His Majesty's Ship the <i>Revenge</i> .           |

### PREFERMENTS.

The King has been pleased to order a *congé d'élire* to pass the Great Seal, empowering the Dean and Chapter of the Cathedral Church of Exeter to elect a Bishop of that See, the same being void by the translation of the Right Reverend Father in God CHRISTOPHER, late Bishop of Exeter, to the See of Bangor; and His Majesty has been pleased to recommend to the said Dean and Chapter, HENRY PHILLIPPS, Doctor in Divinity, to be by them elected Bishop of the said See of Exeter.



| Name.                 | Preferment.                                                                                                                          | County.   | Diocese.                      | Patron.                                              |
|-----------------------|--------------------------------------------------------------------------------------------------------------------------------------|-----------|-------------------------------|------------------------------------------------------|
| Astley, F. Bickley    | { Manningford Abbots, R.<br>to hold by disp. Everleigh, R. }                                                                         | Wilts     | Sarum                         | Sir J. D. Astley, Bt.                                |
| Best, Hon. Samuel     | Blandford, St. Mary, R.                                                                                                              | Dorset    | Bristol                       |                                                      |
| Boulthbee, Charles    | { Blackborough, R.<br>and Bondleigh, R. }                                                                                            | Devon     | Exeter                        | Hon. P. C. Wyndham                                   |
| Boulthbee, Thomas     | { Bidford, V.<br>and Prior's Salford, V. }                                                                                           | Warwick   | Worcester                     | Lady Skipwith                                        |
| Burn, Edward          | { Birmingham, St. Mary, C.<br>to Smethcott, R. }                                                                                     | Warwick   | Lichfield                     | Trustees                                             |
| Clare, G. Boodle      | Wolverhampton, St. George, C.                                                                                                        | Stafford  | Lichfield                     | D. of Windsor                                        |
| Clarke, Joseph        | Ilkley, V.                                                                                                                           | W. York   | York                          | L. W. Hartley, Esq.                                  |
| Clissold, Henry       | { Stockwell, C.<br>to Chelmondiston, R. }                                                                                            | Surrey    | Winchest.                     | R. of Lambeth                                        |
| Davies, Joshua        | { Llanybydder, V.<br>to Preb. in Coll. Church of Brecon }                                                                            | Suffolk   | Norwich                       | Lord Chancellor                                      |
| Davies, Thomas        | Kanfhangel-Wchwyly, C.                                                                                                               | Carmarth. | St. David's                   | Lord Chancellor                                      |
| Dowker, Edmund        | Willerby, V.                                                                                                                         | E. York   | York                          | Lord Chancellor                                      |
| Ford, James           | { Hill Farrace, C.<br>to Navestock, V. }                                                                                             | Somerset  | B. & Wells                    | { Trin. Coll. Oxf.                                   |
| Gilbee, William       | St. Issey, V.                                                                                                                        | Essex     | London                        |                                                      |
| Gilbert, George       | Syston, V.                                                                                                                           | Cornwall  | Exeter                        | D. & C. of Exeter                                    |
| Greswell, William     | Duloe, R.                                                                                                                            | Lincoln   | Lincoln                       | Sir J. H. Thorold, Bt.                               |
| Hayes, Charles        | North Stoke, R.                                                                                                                      | Cornwall  | Exeter                        | Balliol Coll. Oxf.                                   |
| Hensman, J.           | Clifton, Trinity, C.                                                                                                                 | Somerset  | B. & Wells                    | Lord Chancellor                                      |
| Hesse, J. Legrew      | { Rowbarrow, R.<br>to Knebworth, R. }                                                                                                | Glos      | Bristol                       |                                                      |
| Hughes, Edward        | Hardwick, R.                                                                                                                         | Somerset  | B. & Wells                    | Bp. of Bristol                                       |
| Jarratt, John         | North Cave, V.                                                                                                                       | Herts     | Lincoln                       | Mrs. B. Lytton                                       |
| Jenkins, John         | Llangue, R.                                                                                                                          | Northam.  | Peterboro'                    | Rev. E. Hughes                                       |
| Lindsay, Henry        | { Wimbledon, P. C.<br>to Croydon, V. }                                                                                               | E. York   | York                          | — Barton, Esq.                                       |
| Lowther, Ponsonby     | Corhampton, P. C.                                                                                                                    | Monm.     | Llandaff                      | J. L. Scudamore, Esq.                                |
| Mann, Charles         | { Riston, C.<br>to Fordham, P. C. }                                                                                                  | Surrey    | { P. of D. & C.<br>of Worc. } | { D. & C. of Worc.                                   |
| Morton, James         | Stockley Pomeroy, R.                                                                                                                 | Surrey    | Cant.                         | Abp. of Canterbury                                   |
| Parry, Frederick      | Boughton, St. Paul, C.                                                                                                               | Hants     | Winchest.                     | H. P. Wyndham, Esq.                                  |
| Richards, C. jun.     | { South Stoneham, V.<br>to Chale, R. }                                                                                               | Norfolk   | Norw.                         | { D. & C. of Norwich<br>E. R. Pratt, Esq.            |
| Richardson, A. H.     | Llanrythian, P. C.                                                                                                                   | Devon     | Exeter                        | The King, this turn                                  |
| Royce, N. Thomas      | Dunerton, R.                                                                                                                         | Devon     | Exeter                        |                                                      |
| Seymour, T. C. W.     | { Melbourne, V.<br>to Loddon, V. }                                                                                                   | Camb.     | Ely                           | D. & C. of Ely                                       |
| Stedman, J.           | Gosfield, V.                                                                                                                         | Norfolk   | Norwich                       | Bp. of Ely                                           |
| Theobald, T. John     | Nunny, R.                                                                                                                            | Essex     | London                        | E. G. Barnard, Esq.                                  |
| Thring, J. G.         | Bishops Stow, R.                                                                                                                     | Somerset  | B. & Wells                    | C. Theobald, Esq.                                    |
| Tripp, Charles, D. D. | { South Bradon sin. R.<br>to Kentisbeare, R. }                                                                                       | Wilts     | Sarum                         | Sir J. D. Astley, Bt.                                |
| Turton, Thos. D. D.   | { Preb. in Cath. Church of<br>and Gimingham, R.<br>with Trunch R.<br>and Somersham, R.<br>with Colne St. Helen, C. &<br>Pidley, C. } | Somerset  | B. & Wells                    | Earl of Egremont                                     |
| Tyler, James          | { Akenham, R.<br>with Claydon, R. }                                                                                                  | Devon     | Exeter                        | Hon. P. C. Wyndham                                   |
| Tyrwhitt, James       | Claines, St. George, C.                                                                                                              | Lincoln   |                               | Bp. of Lincoln                                       |
| Vaughan, Thomas       | Llandaflog, R.                                                                                                                       | Norfolk   | Norwich                       | Cath. Hall, Camb.                                    |
| Whitecombe, Chas.     | { Great Sherston, V.<br>with Alderton, C. }                                                                                          | Hunts     | Lincoln                       | { Annexed to Regius<br>Prof. of Divinity in<br>Camb. |
|                       |                                                                                                                                      |           |                               | Bp. of Peterborough                                  |
|                       |                                                                                                                                      | Suffolk   | Norwich                       | Miss E. Drury                                        |
|                       |                                                                                                                                      | Worcester | Worcester                     | P. C. of Claines                                     |
|                       |                                                                                                                                      | Brecon    | St. David's                   | Lord Chancellor                                      |
|                       |                                                                                                                                      | Wilts     | Sarum                         | D. & C. of Gloster                                   |

| Name.            | Preferment.                                                                    | County.            | Diocese.            | Patron.                               |
|------------------|--------------------------------------------------------------------------------|--------------------|---------------------|---------------------------------------|
| Wood, William .. | { Preb. in Cath. Church of St. Pauls<br>and Fulham, R. & V.<br>to Coulsdon, R. | Middles.<br>Surrey | London<br>Winchest. | { Bp. of London<br>Abp. of Canterbury |

## CLERGYMEN DECEASED.

|                      |                                         |           |               |                            |
|----------------------|-----------------------------------------|-----------|---------------|----------------------------|
| Annesley, Hon. Wm.   | North Bovey, R.                         | Devon     | Exeter        | Tr. of Visc. Courtenay     |
| Beachcroft, R. P.    | Blunham, R.                             | Beds      | Lincoln       | Countess de Gray           |
| Boycatt, William.... | Beeston, St. Andrew, R.                 | Norfolk   | Norwich       | F.R. Reynolds, Esq.        |
| Chevallier, Clement  | { Baddingham, R.                        | Suffolk   | Norw.         | { Rev. C. Chevallier       |
|                      | { and Cransford, V.                     |           |               | { Earl of Gosford          |
|                      | { and Ellough, R.                       |           |               | { J.W. Tomlinson, Esq.     |
| Collyer, Charles ..  | { Cleigh near the Sea, R.               | Norfolk   | Norw.         | { Rev. C. Collyer          |
|                      | { and Gunthorpe, R.                     |           |               | {                          |
| Darke, Richard ....  | { with Bale, R.                         | Worcester | Worcester     | { Earl of Coventry         |
|                      | { Grafton Flyford, R.                   |           |               | {                          |
| Eveleigh, William    | { Aylesford, V.                         | Kent      | E. of Chester | { D. & C. of E. of Chester |
|                      | { and Lamberhurst, V.                   |           |               | {                          |
| Gale, George N.....  | Corfe, P. C.                            | Somerset  | B. & Wells    | F. G. Cooper, Esq.         |
| Gordon, William ..   | { Darlington, P. C.                     | Durham    | Durham        | { Marq. of Cleveland       |
|                      | { and Speldhurst, R.                    |           |               | {                          |
|                      | { with Groombridge, C.                  |           |               | { Robt. Burgess, Esq.      |
| Grevile, E. Colston  | { Bristol, St. Stephen, R.              | Bristol   | Bristol       | { Lord Chancellor          |
|                      | { and Clevedon, V.                      |           |               | { Bp. of Bristol           |
| Holdsworth, Wm. ..   | { Ilkley, V.                            | W. York   | York          | { L. W. Hartley, Esq.      |
|                      | { Preb. in Cath. Church of Peterborough |           |               | { Bp. of Peterborough      |
| Lockwood, Richard    | { and Kessingland, V.                   | Suffolk   | Norwich       | { Bp. of Norwich           |
|                      | { with Lowestoff, V.                    |           |               | {                          |
|                      | { and Potter Heigham, V.                |           |               | {                          |
| Mounsey, William ..  | { Thoresway, R.                         | Lincoln   | Lincoln       | { Lord Chancellor          |
|                      | { Chanc. of Diocese of Chester          |           |               | { Bp. of Chester           |
| Parkinson, T. D.D.   | { and Archdeacon. of Leicester          | Leicester | Lincoln       | { Bp. of Lincoln           |
|                      | { and Kegworth, R.                      |           |               | {                          |
|                      | { with Isley Walton, C.                 |           |               | { Christ Coll. Camb.       |
| Powell, George ....  | Duloe, R.                               | Cornwall  | Exeter        | Balliol Coll. Oxf.         |
| Price, Morgan ....   | { Knebworth, R.                         | Herts     | Lincoln       | { R. W. Lytton, Esq.       |
|                      | { and Letchworth, R.                    |           |               | {                          |
| Rees, J. T. A.....   | Leckhampstead, R.                       | Bucks     | Lincoln       | J. Beauclerc, Esq.         |
| Royce, William ....  | { Dunterton, R.                         | Devon     | Exeter        | { Rev. W. Royce            |
|                      | { Preb. in Cath. Church of Wells        |           |               | { Bp. of Bath & Wells      |
| Trevelyan, Walter    | { and Henbury, V.                       | Gloster   | Bristol       | { Ld Middleton, Sir J.     |
|                      | { with Aust. C.                         |           |               | { Smyth, Bt. E. Col-       |
|                      | { and Northwick, C.                     |           |               | { ston, Esq. & Rev.        |
| Wise, John .....     | { and Nettlecombe, R.                   | Somerset  | B. & Wells    | { C. Gore, in rot.         |
|                      | { Lillington, V.                        |           |               | { Sir J. Trevelyan, Bt.    |
|                      | { and Marton, V.                        |           |               | { Mat. Wise, Esq.          |
| Wodsworth, Wm. .     | { Chapl. to Lord Palmerston             | Warwick   | Lichf.        | { T. W. Knightley, Esq.    |
|                      | { & Sandwich, St. Pet. R.               |           |               | {                          |
|                      |                                         | Kent      | Cant.         | { Ld Chanc. & Corp.        |
|                      |                                         |           |               | { of Sandwich alt.         |

| Name.                                | Appointment.                                       |
|--------------------------------------|----------------------------------------------------|
| Bradley, Thomas .....                | Fell. of Queen's Coll. Oxf. on the Old Foundation. |
| Eyre, William Urmstone.....          | Fell. of New Coll. Oxford.                         |
| Tuckfield, Richard Charles Hippisley | Fell. of All Souls' Coll. Oxford                   |

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

Mr. Henry Edward Wall has been admitted Fellow of New College, being of kin to the Founder.

Brooke William Boothby, B. A. has been admitted Actual Fellow, and Thomas Garnier, S. C. L. (late of Worcester College), Probationary Fellow of All Souls' College.

The Rev. Joseph Maudé, M. A. has been elected a Fellow of Queen's College, on the Michel or New Foundation.

William Edward Naien, Commoner of Queen's College, and John Piggott Munby, Commoner of Lincoln College, have been elected Scholars of Lincoln College; and Thomas Lewis Trotter has been elected one of Lord Crewe's Exhibitioners in the same Society.

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

The Rev. James Carne, Oriel Coll. gr. comp.

## BACHELOR IN MEDICINE,

*With License to practise.*

Philip Lovell Phillips, Exeter Coll.

## MASTERS OF ARTS.

George Cary Elwes, Fell. of All Souls' Coll.

William Mac Ivor, Brasenose Coll.

Rev. Sampson Harris, Exeter Coll.

Nathaniel Goldsmid, Exeter Coll.

William Ellis Wall, Trinity Coll.

Rev. Tullie Cornthwaite, Trinity Coll.

Thomas Collett, Trinity Coll.

Rev. Jasper Peck, Trinity Coll.

Rev. Hugh Robert Thomas, Jesus Coll.

Rev. William Annesley, University Coll.

Rev. Edward Barlee, St. John's Coll.

Rev. John Matthew, Balliol Coll.

Rev. John Ryle Wood, Christ Church.

Rev. John Griffith, Jesus Coll.

John Horne, Exeter Coll.

Francis Forster, Fellow of Wadham Coll.

Rev. John Foley, Fellow of Wadham Coll.

Rev. Henry Brown, Balliol Coll.

## BACHELORS OF ARTS.

Thomas Henry Whipham, Trinity Coll.

Edward Thrupp, Wadham Coll.

Henry Ker Seymer, Christ Church.

Henry Hutton, Wadham Coll.

John Henry Moran, Magdalen Hall.

Wm. Atkinson, University Coll. gr. comp.

Viscount Boringdon, Christ Church.

Griffith Williams, Jesus Coll.

Reginald Smith, Balliol Coll.

Robert Alfred Cloyne Austen, Oriel Coll.

John Thos. Graves, Oriel Coll. incorporated from Trinity Coll. Dublin.

William Bingham, St. Mary Hall, gr. comp.

Richard Morgan, Jesus Coll.

Kenry Crofts, Scholar of University Coll.

Benjamin Harrison, Student of Christ Ch.

Thomas Tancred, Christ Church.

William Cureton, Christ Church.

Septimus Cotes, Wadham Coll.

Samuel Grimshaw, Brasenose Coll.

Edward Owen, Worcester Coll.

John Carter, Fellow of St. John's Coll.

John Wyndham Bruce, Exeter Coll.

Richard Hardy Blanchard, Lincoln Coll.

Peter Barlow, Queen's Coll.

John Campbell, Pembroke Coll.

Harford Brydges, Merton Coll.

Hon. Francis Bernard, Oriel Coll.

Henry William Wilberforce, Oriel Coll.

The Rev. Edward Bouchier, M. A. of St. John's College, Cambridge, and Rector of Bramfield, Herts, has been admitted *ad eundem*.

## CAMBRIDGE.

## ELECTIONS.

The Rev. George Thackeray, D. D. Provost of King's College, has been elected Vice-Chancellor of this University, for the year ensuing.

The Rev. John Graham, B. D. Fellow

and Tutor of Christ College, has been unanimously elected Master of that Society, on the resignation of the Right Rev. Dr. Kaye, Lord Bishop of Lincoln.

Mr Charles Lésingham Smith, B. A. and Mr. Mjdgely John Jennings, B. A. have

been elected Fellows of Christ's College, on the foundation of Sir John Finch and Sir Thomas Baines.

The Rev. Alexander Thurtell, B.A. of Caius College, has been elected a Senior Fellow of that Society.

The Rev. S. B. Dowell, M.A. of St. Peter's College, has been elected a Bye-Fellow of that Society.

Robert Wm. Bacon, and James Wanklin Dowell, Scholars of King's College, have been admitted Fellows of that Society.

William Hardman Molineux, Esq. B.A. has been elected a Fellow of Clare Hall.

George Robert Tuck, B.A. Scholar of Emmanuel College, has been elected a Foundation Fellow of that Society.

The following gentlemen of St John's College have been elected Scholars of that Society:—

|          |                |            |
|----------|----------------|------------|
| Gaskin   | Campbell       | Sandford   |
| Jerwood  | Kennedy, G. J. | Sullivan   |
| Mann     | Fearon         | Hellyer    |
| Vawdrey  | Francis, H. R. | Dixon      |
| Earnshaw | Johnes         | Sherard    |
| Bromby   | Lawson         | Cross      |
| Potchett | Cotterill, C.  | Golightly. |
| Trentham | Hey            |            |

#### PRIZES.

The Seatonian Prizes for the present year have been adjudged to the Rev. Richard Parkinson, M.A. of St John's College, and Winthrop Mackworth Praed, Esq. M.A. Fellow of Trinity College.—Subject of the poem—*The Ascent of Elijah*.

The subject of the Norrisian Prize Essay for the ensuing year is—*The Proof of the Divine Origin of the Gospel derived from the Nature of the Rewards and Punishments it holds out.*

#### GRACES.

Graces to the following effect have passed the Senate:—

To appoint Mr. Hanson of Caius College, and Mr. King of Queen's College (Moderators of last year), Mr. Birkett of St. John's College, Mr. Tinkler of Corpus Christi College, Mr. Cape of Clare Hall, and Mr. Curle of Pembroke College, Examiners of the Questionists, in Jan. 1831.

To appoint Mr. Jarrett of Catharine Hall, and Mr. King of Corpus Christi College, Examiners of the Classical part of the Examination of the 5th and 6th Classes of Questionists.

To appoint Mr. J. Heath of King's College, Mr. Shelford of Corpus Christi

College, Mr. Lodington of Clare Hall, and Mr. Baines of Christ's College, Examiners for the Classical Tripos, 1831.

To appoint Mr. J. Heath of King's College, Mr. Calthrop of Corpus Christi College, Mr. Biley of Clare Hall, and Mr. Baines of Christ's College, Examiners of the Previous Examination, in Lent Term, 1831.

To appoint Mr. Harding of King's College, and Mr. Calthrop of Corpus Christi College, Pro-Propctors for the ensuing year.

To empower the Vice-Chancellor to purchase, of Mr. Gee, a house in Trumpington Street, to complete the site for the Pitt Press.

To affix the University Seal to a petition to the High Court of Chancery, to authorise an alteration in the terms and conditions imposed on the Hulsean Lecturer.

#### DEGREES CONFERRED.

##### DOCTOR IN PHYSIC.

H. J. Hayles Bond, C. C. Col. one of the Physicians to Addenbrooke's Hospital.

##### HONORARY MASTER OF ARTS.

The Hon. F. Jarvis Stapleton, Trin. Coll. son of the Rt. Hon. Lord Le Despencer.

##### MASTERS OF ARTS.

William Hutt, Trinity Coll.  
Robert Andrew Riddell, Christ's Coll.  
Wm. Geo. Parks Smith, Trinity Coll.  
Thomas Bros, St. John's Coll.  
Gervas H. Woodhouse, St. John's Coll.

##### LICENTIATE IN PHYSIC.

Edward Augustus Domeier, Trinity Coll.

##### BACHELORS IN CIVIL LAW.

Edward St. John, Downing Coll.  
Arthur Tozer Russell, St. John's Coll.

##### BACHELORS OF ARTS.

James Lendrum, Trinity Coll.  
Rev. Charles Longhurst, Queen's Coll.  
Rev. Wm. Mason-Dudley, Catharine Hall.  
Stephen Westbrook, Catharine Hall.  
Gerald Carew, Downing Coll.  
Alex. H. Fownes Luttrell, Pembroke Coll.  
Robert Hinde, St. John's Coll.  
Thomas Bury Wells, Trinity Hall.  
Cuthbert Orlebar, Christ Coll.

William John Law, M.A. of Christ Church, and Henry Jenkyns, M.A. of Oriel College, Oxford, have been admitted *ad eundem* of this University.

The first meeting of the Philosophical Society for the present term was held on Monday evening, November 15, the Rev. Dr. Turton, the President, being in the chair. A variety of presents were notified, particularly the following additions to the Society's collection of birds: specimens of the Roseate Tern, the Sooty Petrel, and a new species of Swift, from Madeira, presented by the Rev. R. T. Lowe; a Red-necked Grebe, killed in Cambridgeshire, from the Rev. L. Jenyns; a variety of the Blackbird from Dr. F. Thackeray; and a British-killed Spoonbill, from W. Yarrell, Esq. Also the young of the Kangaroo in the pouch, attached to the teat, from J. M'Arthur, Esq. The following communications were made to the Society:—A memoir on the equation to curves of the second degree, by Augustus de'Morgan, Esq., of Trinity College, Professor of Mathematics in the London University;—Observations on the Wourali Poison used by the Macoushi Indians of Demerara, by the Rev. W. Okes, of Caius College, who exhibited a quiver of the arrows, and a blow-pipe nine feet long, used in shooting them; a notice, communicated by Professor Cumming, from Mr. Edwards, of a substance resembling canal coal, discovered in digging a canal near Norwich. There was also read the beginning of a series of observations by Mr. Lowe, on the Natural History of the Island of Madeira; the result of an attentive examination of

the organic productions of that island, of which Mr. Lowe has drawn up a systematic description. After the meeting, Professor Whewell gave an account, illustrated by models, of a mode of constructing stone vaults with no centering except for the diagonal ribs. This process has been revived by Mr. De Lassaux, of Colblentz, architect to the King of Prussia, and is shewn to have been practised in the vaulting of churches, &c. by the architects of the 15th century. Mr. De Lassaux calls it *free-handed vaulting* ("aus freier hand"), and shews it to be much cheaper, lighter, and stronger, than vaulting on a boarded centering. He finds it described by a French architect, Philibert de L'Orme, who wrote about 1568; and it is by him called "voutes modernes, et à la mode Française, que les maîtres maçons ont accoustumé de faire aux eglises et logis des grandes Seigneurs."

At a meeting of the Fellows of Christ's College, to elect a Master, in the room of the Right Rev. Dr. Kaye, Lord Bishop of Lincoln, who recently resigned that situation, it was unanimously agreed by them to present his Lordship with a piece of plate, of the value of 500*l.* from private contributions amongst themselves, as a testimony of their respect, and to mark their sense of the great advantages which the Society derived from his Lordship's talents and virtues during the time that he presided over it.

#### NOTICES TO CORRESPONDENTS.

We are sorry to have stirred the bile of "H. A. W." But we must entreat him to consider before he ventures a second attack. "It surely is a strange objection for a Protestant to urge against a religious rite, that it is not used on occasions where Scripture does not authorise it." True: but we never urged any such objection. We are not of opinion that the rite of extreme unction is authorised by Scripture at all. The unction mentioned by St. James was so far from "*extreme*," that the recipient always recovered. The Romanist, having changed the grounds and nature of the rite, was bound to change the application also. A *viaticum* is a very different thing from a *medicine*, natural or miraculous. If necessary, for a person in danger of death, it could matter little whether the scene was the chamber or the battle-field. The ghost in *Hamlet* speaks correctly (we mean, like "H. A. W." "according to the opinions of the Church of Rome"), when he says he was sent to Hades

"Unhouse'd, UNANointed, unanneal'd,"

WITH ALL HIS IMPERFECTIONS ON HIS HEAD;"

yet did not Hamlet's father die on a sick-bed, but by the hand of an assassin; nor does it appear why a sudden death by poison should be more perilous to the soul than an exit by the sword of the enemy.

The Life and Writings of Justin Martyr being of sufficient importance to occupy two or three numbers, it is deemed expedient to commence with them in January.

"A Subscriber to the fund in aid of the Clergy Mutual Assurance," if possible, in our next.

The suggestions of a "Scottish Episcopal Presbyter," and "J. S." nearly upon the same subject, shall be taken into consideration.

"C. S." has not been forgotten. We have such opposite documents before us, that we must refer him to those who are more skilled in legal points.

A "Constant Reader," and a "Middlesex Clergyman" have been received.

We have not yet seen "Dr. J. W." or his "Brother Tom."

R. P. will oblige us in any way that will gratify himself.

The General Index and Title-page will be given in our next Number.

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